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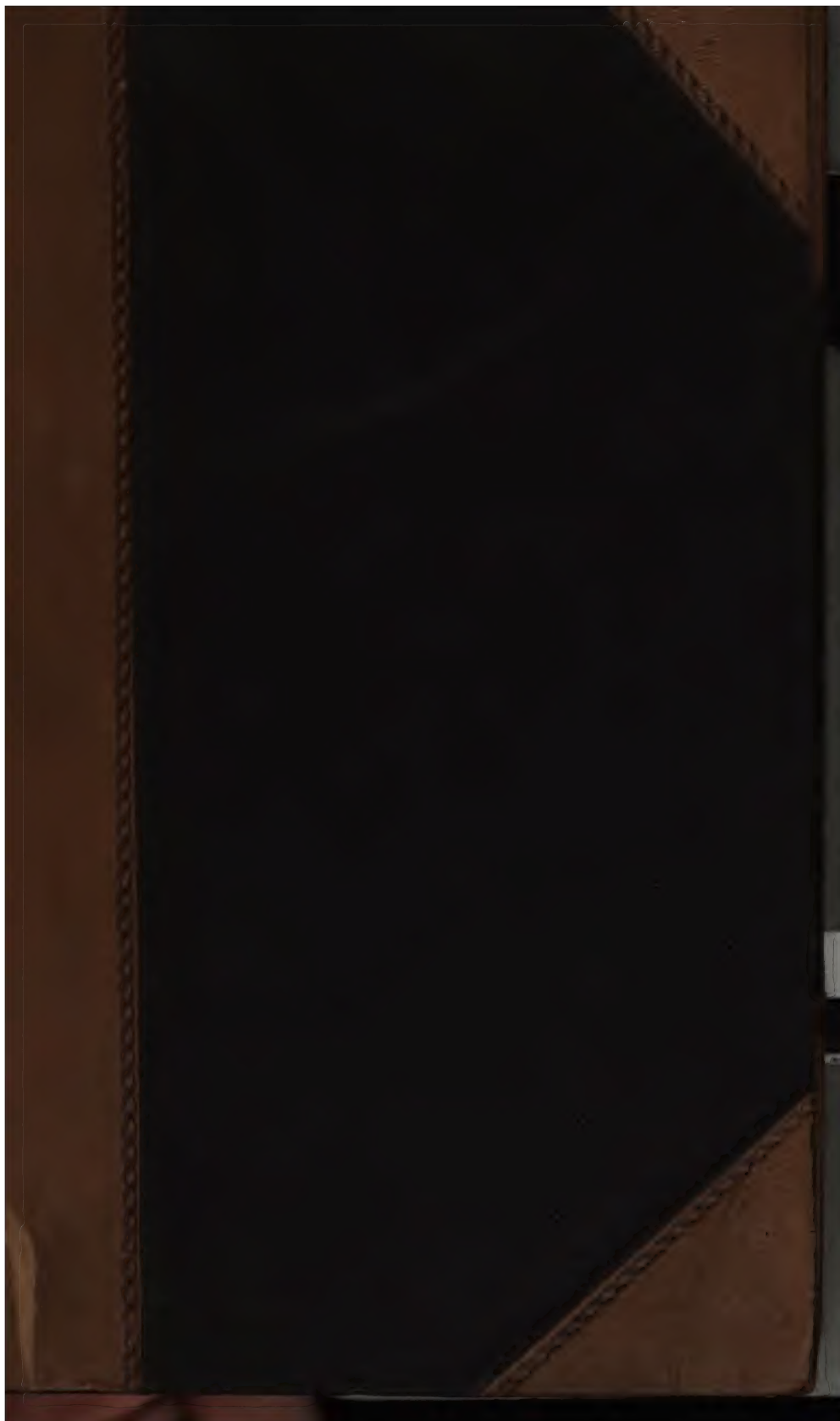
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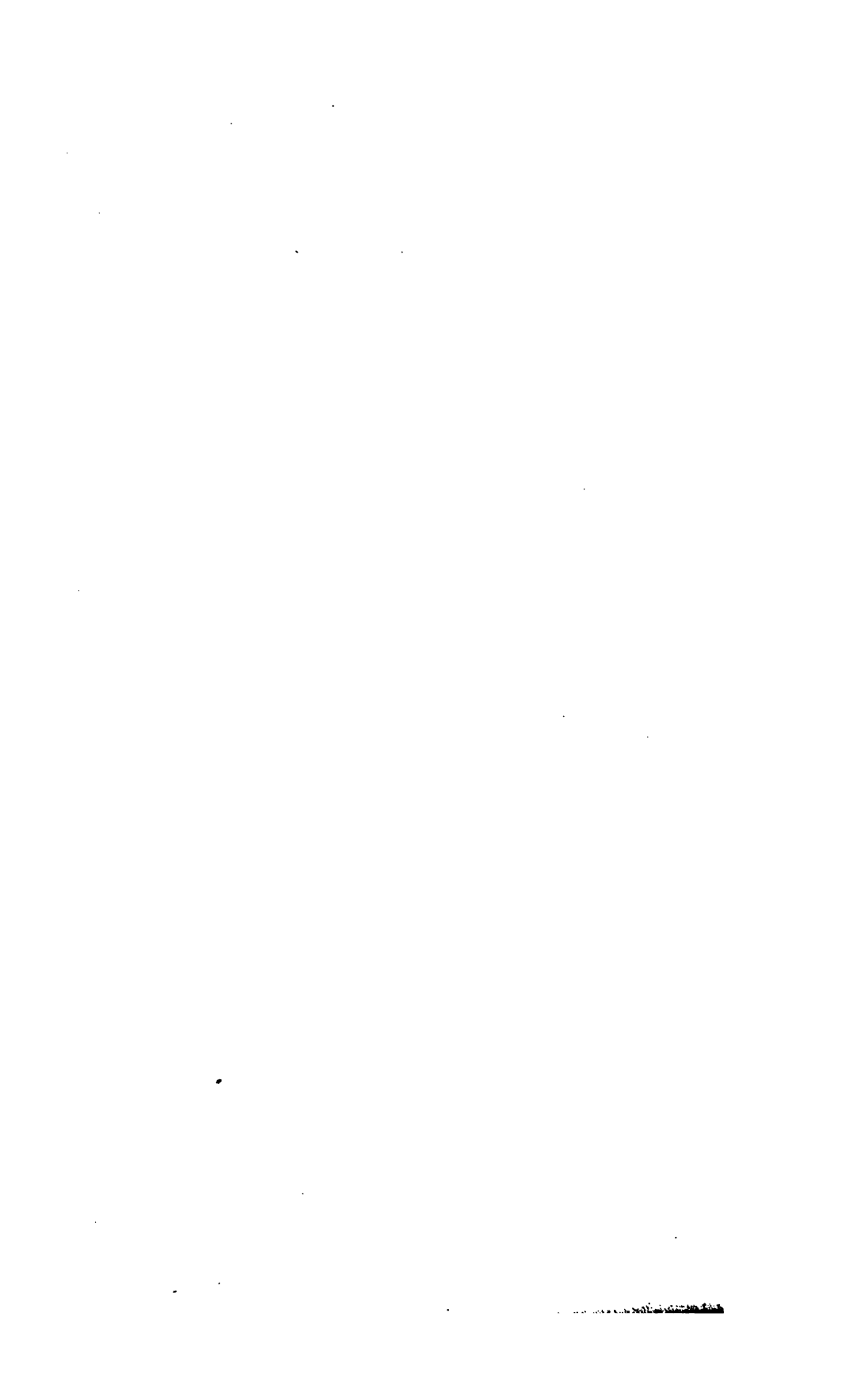
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1



ZION'S WITNESS.

EDITED BY

ARTHUR WILCOCKSON.

Go forth, and witness in His name ;
His endless love aloud proclaim,
And nothing know beside :
Spread far and wide the matchless fame
Of Him who from the heavens came
To save His loved Bride.



VOL. I.

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ZION'S WITNESS.

VOL. I.

OCTOBER, 1858.

No. 1

An Address.

BELOVED IN THE LORD,

"For the truth's sake, which dwelleth in us, and shall be with us for ever" (2 John ii. 2), I address you, and say, "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love" (2 John. ii. 3).

Beloved, it has been in my heart to come unto you in this way for some time; but opportunity was lacking. The time having now arrived, I salute and greet you in the name of Him, our glorious and precious Lord Jesus, who hath "loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. (Rev. i. 5, 6). What love to secure us! What blood to wash us! What fatherly kindness to take care of us! And what a blessed Spirit to witness the Christ-exalting and God-glorifying fact to our spirits that we are the favoured recipients of His bounty! That we are bound in the bundle of life, with the Lord of life and glory, and shall never "come into condemnation, but are passed from death unto life" (John v. 24). Being, then, in union-oneness with Him, we enjoy union-blessedness by Him; growing up in Him our living Head in all things; knowing no man after the flesh; looking up and viewing "Jesus only."

To all satisfied with Jesus, knowing Him to be "the true God and eternal life (1 John v. 20), I now write, wishing you every blessing your covenant God and Father seeth you need; fulfilling His own word in your heart, namely: "But my God shall supply all your need, according to His riches in glory by Christ Jesus" (Phil. iv. 19); thereby enabling you to abound in the knowledge of Him, which will kill you to the perishing vanities of the world, and constrain you to say,

"Nothing but Jesus I esteem,
My soul is then sincere;
And everything that's dear to Him,
To me is also dear."

"Whom have I in heaven but thee? and there is none upon earth I desire beside thee." O to know more of Him! as saith the Apostle, "That I may know Him, and the power of His resurrection" (Phil. 3, 10); "whom to know is life eternal." (John xvii. 3.) An increasing knowledge of Christ by the unctuous teaching of the blessed Spirit will sink you lower and lower in

self-estimation. The revelation of Christ in the heart fills every vacuum of the soul, leaving no room for the creature to boast or glory, save in its own infirmities, finding it better "to be absent from the body (by faith), and present with the Lord" (2 Cor. v. 6).

It is unspeakably blessed to have right views of the Lord, and to see light in His light. To see we are altogether undone in the first Adam, but safe in the Second, is the Lord's own work. Such knowledge is too wonderful for poor, proud, fallen nature; it cannot attain unto it. The wall enclosing nature's garden is far too high for those within to see over. Unless raised to the rock higher than self it is impossible to get a glimpse of the King in His beauty, or a hope of ever enjoying the distant land of bliss and blessedness. When the Lord takes a man in hand to instruct him, he is taught agreeably to the promise made by a precious Christ, namely: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth" (John xvi. 13); and, "the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xv. 26). So that we are left at no uncertainty about the great matter of teaching, as to who shall be the teacher; as we read in another place, "All thy children shall be taught of the Lord, and great shall be the peace of thy children" (Isaiah liv. 13); and, "they shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least even unto the greatest" (Jeremiah xxxi. 34); the effect of which is, we are well satisfied with our heavenly teacher's teaching; for "Ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (1 John ii. 27). Well, then, as children of God it becomes us to fall in with scripture testimony, and not make our loving Father a liar by our unbelief (1 John, v. 10). The scriptures declare respecting the family, "Though we believe not, he abideth faithful; He cannot deny himself" (2 Tim. ii. 13); for, "Once have I sworn by my holiness, that I will not lie unto David" (Psalm lxxxix. 35); "my covenant shall stand fast with Him;" (Psalm lxxxix. 25). "My covenant will I not break, nor alter the thing that is gone out of my lips" (Psalm lxxxix. 34). "The Lord hath sworn, and will not repent (Psalm cx. 4); He "is not a man that He should lie; nor the son of man that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numbers xxiii. 19). Surely the foregoing scripture statements are enough to satisfy us that God will perform all the good pleasure of His goodness in us, of working in us that which is well pleasing in His sight, carrying on His own work in spite of sin, devil, and the unbelieving heart, and bringing all things in subjection and subservience to His will; for "He doeth according to His will in the armies of heaven, and among the inhabitants of the earth."

I well know that there are thousands of professing Christians, and amongst them many of the Lord's own, who suppose the creature is not altogether powerless in soul matters, but can do something to meet the Lord's approbation—something to move a smile upon His face—to raise the light of His countenance upon them. If any such should read this, I would in love invite them to consider the consequence of such a dogma. It at once brings you under the old covenant of works, and plainly declares, you have not yet

been divorced from the law, but are "Moses's disciples." "By the law is the knowledge of sin" (Rom. iii. 20). "But ye are not under the law, but under grace" (Rom. vi. 14); "and if grace, it is no more of works" (Rom. xi. 6), which clearly shows there is no glory in the first, by reason of the superlative glory of the second; for, "if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness" (Rom. viii. 10), so that we live in holy liberty and precious freedom in the righteousness of God, knowing we have no other acceptance before God; nay, wishing for none other; perfectly satisfied with His being "made of God unto us wisdom, righteousness, sanctification, and redemption (1 Cor. i. 30); that no man should glory in man, but, as it is written, "him that glorieth, let him glory in the Lord (2 Cor. x. 17). If you think the Lord smiles according to your behaviour, you are a servant, and not a son; and art saying with the man with one talent, "I knew thou wert an austere man, &c." But Christ said, "I have called you friends; for a servant knoweth not what His Lord doeth."

If the Lord frowns when you commit a sin, He has been frowning ever since you were born; yea, from all eternity; for He knew from the beginning what a *wretch* you would prove, and, as the Apostle Paul declared, "In me (that is, in my flesh), dwelleth no good thing" (Rom. vii. 18). The Lord does not expect grapes from such a thorn, or figs from such a thistle; nor sweet water from so bitter a fountain. No, beloved, "Ye have not so learned Christ." He who was wisdom itself well knew what we should prove; how corrupted we should be. But O, the wonder of wonders! love was above, beneath, and far, very far, beyond the fall, so as to secure in a precious Christ everything needful to meet us in our low estate, so that we are constrained to sing with the poet:—

"He saw us ruined in the fall,
But lov'd us notwithstanding all;
He raised us from our low estate,
His lovingkindness, O how great!"

It is very clear, that many of the Lord's people are suffering under legal bondage, and the mis-called Gospel ministers would fain keep them there, urging "it is the safest place." Those ministers I would warn, and ask them to read Ezekiel xiii. 22; and to those thus bound and oppressed by a legal spirit, to ponder over Isaiah xl. 1, 2. For, bear in mind, Christ is the only place of safety; He is the only city of refuge, shadowy rock, high tower, place of defence; in a word, all your acceptance with God; as saith the Apostle, "Ye are complete in Him." Again, "if any man be in Christ Jesus, he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. v. 17); and, "where the Spirit of the Lord is, there is liberty," not bondage. Some will call this presumption; but it moves me not; for I have it still in remembrance how often the devil made me believe the same thing; so that I know where it comes from, and am well aware at what he aims. Satan has two things especially in view: one is, to undermine and undervalue the work of Christ; the other, to deprive the Lord's own children of their privileges; picturing God, who is their loving Father, in the colours of a tyrant, instead of what He truly is, "A friend who loveth at all times," whose love and faithfulness rises infinitely higher than all their cursed unbelief. The Lord declares, I change not, therefore ye sons of Jacob are not consumed." (Mal. iii. 16). "He hateth putting away." (Mal. ii. 16). He is of one mind, and who (mark that!) can

turn him?" (Job xxiii. 13); and "having loved his own which were in the world, He loved them unto the end" (John xiii. 1); for, "Thou hast loved them as (equally) thou hast loved me" (John, xvii. 23). How dare men say, in the face of scripture, that there are any stipulations or conditions in the new covenant! The Father declares to all who have ears to hear, "My covenant shall stand fast with Him" (Psalm lxxxix. 28). To question this is to make God a liar; but, "Let God be true, and every man a liar" (Rom. iii. 4).

To you, then, that love the Lord in sincerity and in truth, I say, all hail! knowing you will be one with me in these glorious realities, and will respond, "Upon His own head let His crown flourish." But to those who have not yet believed and entered into rest, nor ceased from their own works as God did from His, I would say, "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord" (Psalm xxvii. 14).

Now, a few words to my readers generally. I have but one thing in view, I trust, in publishing a monthly magazine, namely, the Glory of God. As He, in love and mercy, hath given me to taste, handle, and feel the good word of life, I feel constrained to obey the scriptural injunction, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecc. ix. 10).

I trust the honors belonging to the great and glorious Emmanuel, God with us, will be ever maintained; that the love, blood and righteousness of our Incarnate God may be uppermost in the minds of all contributors to the pages of the "Witness;" and that God in all things may be glorified, whilst our souls are richly fed.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen." (Eph., 3, 20, 21.)

Yours to serve, in the Gospel,
THE EDITOR.

15, Leverton-street, Kentish-town,
London, N.W.

THE TRUE WITNESS.

How important it is to have a true witness; but how rare to find one! Since the fall of our first parents it may truly be said of man, "They are all gone aside; they are altogether become filthy; there is none that doeth good, no, not one" (Psalms, xiv. 3). "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccs. vii. 29.) False witnesses have abounded in all ages, as saith the Psalmist (or, Christ by him), "False witnesses did rise up; they laid to my charge things that I knew not" (Psal. xxxv. 11), thereby causing the innocent to suffer. "A faithful witness will not lie; but a false witness will utter lies" (Prov. xiv. 5). Our most glorious Christ knew what it was to suffer (immediately) from them, as we read, "Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came

two false witnesses" (Matt. xxvi. 59, 60.); and though they witnessed falsely against Him, "yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth;" "but I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying let us destroy the tree with the fruit thereof, and let us cut Him off from the land of the living, that His name may be no more remembered" (Jer. xii. 19). "But when the husbandmen saw the son, they said among themselves, this is the heir; come, let us kill him, and let us seize on his inheritance" (Matt. xxi. 38). "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him" (Matt. xxvi. 3, 4). So He, the holy, harmless, undefiled, and therefore innocent, one "suffered the just for the unjust," was betrayed into the hands of sinners, wrongfully accused, being witnessed against falsely; they laid to His charge things that He knew not, or was not guilty of; and yet, wonder O heavens! and be astonished O earth! He was constituted guilty, "made sin for us, who knew no sin; that we (even we) might be made the righteousness of God in Him" (2 Cor. v. 21). He, then, being made the sin, was by justice found to be sin; and though sinners were false witnesses against Him, yet there were three true witnesses in heaven, also three on earth, as we read: "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, the water and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater; for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself."

Such are living epistles known and read of all (spiritual) men; and are even manifest before ungodly men by their upright conversation as having been somewhere, and taught something the world are entire strangers to. Ah! somewhere indeed! Taught something? Truly, they have been taught something, even the fear of the Lord, and not (O, the mercy) by the precept of man, but by that Holy One Jesus promised to send,—the Spirit of Truth. O wondrous love! O matchless mercy! condescending goodness! thus to become the true witness in our heart, testifying of love, blood, and righteousness; speaking loudly of Him, exalting Him the lowly One in our soul, to the praise of the riches of thy grace, as "the true God and eternal life;" as the man made strong for the Father's work, who came not to do His own will, but the will of Him that sent Him: as the Saviour of poor, undone miserable sinners: as the fountain open for sin and all uncleanness: as the compassionate high priest, who in all points was tempted like unto His brethren, yet without sin: as the shepherd of all His own loved and cared-for sheep, which were so dear to Him, that He laid down His own invaluable life, lovingly, willingly, and cheerfully to prevent their being a prey to the roaring lion, who goeth about seeking whom he may (mark that!) devour.

Who would be without such a witness of such a precious Christ? Who would care to live, having but a portion in this life, and no witness of their eternal sonship? What are all the dying vanities of this life compared with a good hope through grace? What if we possess all the honours attainable, all the gold imaginable, all the luxuries producible; relations most affectionate, and friends most kind; a mind most mighty, a countenance most lovely and

comely ; a knowledge of the arts and sciences ;—it is all less than nothing and vanity compared to a good hope through grace, of an interest in the doing, dying, and glorious resurrection of Christ, the name written in the Lamb's book of life, and the blessed Spirit of God witnessing the precious fact in one's own soul.

The child of God can well respond to the pure spiritual breathing of the immortal Toplady :

“ Compared with Christ, in all beside
No comeliness I see ;
The one thing needful, dearest Lord,
Is to be one with thee.”
The sense of thy expiring love,
Into my soul convey ;
Thyself bestow, for thee alone,
My all in all, I pray.”

Toplady was indeed a man well taught by the true unerring witness, and was made a faithful witness in his day and generation ; but not without meeting with great opposition from the miscalled religious world ; especially among that noted class of religionists called the Wesleyans, (in which faith, a man, living and dying, must eternally perish ;) for they, like the ancient Jews, were “ going about to establish their own righteousness, not submitting themselves unto the righteousness of God,” having no idea, although contained in scripture, of Christ being the end of the law for righteousness to every one that believeth ; they therefore stumbled at that stumbling stone, were offended with Christ, and of necessity, His servant, who was sent as a witness to the truth, found them hostile when contending “ earnestly for the faith once delivered to saints.” But though Toplady was not highly esteemed among fleshly men, and natural religionists, yet he could say, in the fear of the Lord, and with becoming boldness,

“ Careless myself, a dying man,
Of dying men's esteem ;
Happy, O Lord, if thou but smile,
Though all beside condemn.”

The Lord ever has, and ever will have His witnesses ; and why they prove to be His witnesses, is, He makes them exactly what he would have them be ; fits and prepares each for his appointed usefulness ; and one cannot take the work out of another's hand, nor appoint another to do his work. No, all is harmony in God's management, every person, thing, and circumstance is under His immediate all-wise control.

Well might the Lord say by His prophet : “ Shall the axe boast itself against him that heweth therewith ? or shall the saw magnify itself against him that shaketh it ? as if the rod should shake itself against them that lift it up, or if the staff should lift up itself as if it were no wood ” (Isaiah x. 15). Jesus Christ is the true witness given by God to His people ; and what a witness He is ! He is a witness of His Father's love, of His holiness, and the inflexibility of His justice.

There is a wide field now opened before our mind ; and may the Lord in love lead us to contemplate our glorious Christ,

First, as a witness to us of His Father's Love ;
Secondly, His Holiness ;
Thirdly, His Justice ;
And lastly, His Faithfulness.

First, a witness of Love: "Behold I have given him for a witness to the people, a leader and commander to the people" (Isaiah lv. 4). What love in our covenant God to give such a witness as a precious Christ! "I have given him;" not, they have merited him. O no, impossible!

"There was nothing in us that could merit esteem,
Or give the Creator delight;
'Twas even so, Father, we ever must sing,
For so it seemed good in thy sight."

And, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life." Here are heights, depths, lengths, and breadths immeasurable: "God *so* loved!" Well might dear Hawker say, speaking of the people as the Bride the Lamb's wife,

"He cannot love her more,
Nor will He love her less;
In loving her, Himself He loves

(To be continued.)

A GOSPEL POEM.

"Say ye to the Righteous that it shall be well with him, for they shall eat the fruit of their doings."—ISAIAH lli. 10.

Ah! well it was, it is, and must be so—
No matter what takes place—to such below.
This vale's a wilderness of constant care,
Which makes us long a better world to share;
Earth's polluted, so saith the word of God;—
We find it true, who Christians' paths have trod.
O earth! thou art condemned to burn with fire;
Then why our hearts so fond with such desire?
For soon—ah! soon—the time will come, O! when
A voice not far, but near, will call us; then
We must exchange this earth for heav'n or hell;
The mercy! with the Righteous all is well!
Yes! well it is with those so lov'd of God, —
His love makes them revere and watch His nod.
His fear plac'd in their heart, they look above
To know His mind, which He makes known in love.
Earth's empty waste is drear—O yes and dark;
But, notwithstanding all, God has His ark,
And there His people ride, though fierce the storm,
Quite safe, secure, untouch'd, and free from harm.
Sometimes afflictions seize the reins, and bend
The body low, which feels it has no friend;
But yet it has a friend—O! yes indeed.
And one that can supply its every need;
But we are apt to make a sad mistake,
And vainly think an arm of *flesh* can make
Our pillow smooth, and soft our bed as down,
And e'en suppose a friend indeed we've found;
But, Oh! when God a bitter makes this sweet,
We then find out 'twas all—yes, all a cheat;
For in the creature we alone would rest;
But God, in love and mercy, shakes the nest.

And when He makes us feel 'twas all in love,
 Tis then we bless and praise, and look above.
 It may be, for a time we're tried by fire,
 And fear we shall not have our heart's desire,
 But God is true, though we may feel a Hell,
 And with the righteous all—yes *all* is well !

(To be continued)

A LETTER FROM A GLEANER.

MY DEAR BROTHER IN JESUS,

Grace and peace be with you from the Holy Ones, and may the savour of our Beloved's good ointment so flow from soul to soul that we shall forget all beside, being blessedly absorbed in His love and loveliness.

"Sweet the time, exceeding sweet,
 When the saints together meet;
 When the Saviour is the theme;
 When they love to speak of Him."

It matters not whether it be in person or by pen, if the Holy Spirit indites the good matter, and brings forth things touching the King, other objects are soon eclipsed, and we joyfully say, "Thou art fairer than the children of men; grace is poured into thy lips;" "my meditation of him shall be sweet; I will be glad in the Lord." We find that "Heaviness in the heart maketh it stoop, but a good Word maketh it glad;" even the Word which was made flesh and dwelt among us, and the words which fall from his precious lips; for His word is with power. "Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of my heart." This is precious eating, beloved. His flesh is meat indeed, His blood is drink indeed; a feast of fat things full of marrow, and wines on the lees well refined. Feeding thus by faith, we forget to lament our poverty in the first Adam, and remember our misery no more in him; for we find in the Second such superlative fulness and glory, that to return to mere creature perfection would be loss indeed. Surely the Church of Christ lost nothing in the first Adam that she can regret; her substance, her all, being stored up in her heavenly Head. It is written, "I cause them that love me to inherit substance; and I will fill their treasures." Ah! it is such a filling as makes the best things beneath the sun appear a very vanity. However low, poor, or despised we may be in this world, we tread upon the high places of the earth; and though amidst the ruins of the fall, and the sorrows of the flesh, "we are more than conquerors through Him that loved us." This is not presumption, neither does it feed the old man; but as we are brought here by the Spirit, we know that our old man is crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. What room is there, then, for the creature to glory? None at all. "He that glorieth, let him glory in the Lord;" "for this is the name wherewith she shall be called, the Lord our Righteousness;" "I am called by thy name, O Lord of Hosts." How wonderful! It overcomes me while I write it, having the Spirit witnessing that I am in the blessedness. Eternal relationship has been manifested by acts

of love in time. The precious near kinsman has redeemed me unto Himself, and given Himself to me as well as for me, often saying with divine power, "I am thy part and thine inheritance among the children of Israel;" and shewing me that in all other things He shall give me no resting place or inheritance; no, not so much as to put the foot on; yet in another sense He says, "all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's" (1 Cor. iii. 22, 23). How easy and quiet we are when He brings us into the secret of having nothing in self, and yet possessing all things in Him; for He is all to us, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;" and is "Head over all things to the church." Oh, I feel the subject to be so great, so wonderful, that such a worm as I should have all covenant blessings secured in Christ before we fell in Adam; and all manifested and enjoyed in Him our precious Christ while we pass through the effect of that fall. He has stood surety for our persons, and for our debts, and all the costs of this wilderness journey lie upon Him. It has often cheered my heart to hear Him say to "our Father," "I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever." How safe and how blessed are we! and all our blessings come to us crimsoned with the blood of the everlasting covenant, flowing as it were through the pierced heart of our Beloved, who, in His majestic person and matchless love, was mighty to suffer, and mighty to save. Our sweets come through His bitters; and that we might have the cup of blessing, He took the very dregs of our cup of curse, which none ever drained before.

"O, love of unexampled kind,
Which leaves all thoughts so far behind!"

Here I love to be, gazing by faith on my crucified Lord; learning what sin is that cost so much; what love is that endured so much; and pondering over the sufferings of Christ, and the glory which should follow; "which things the angels desire to look into." No wonder, then, that we should, for whom He bore it all.

Doubtless my dear brother is one with me in spirit in these things, saying,

"Love I much? I've much forgiven;
I'm a miracle of grace!"

And, exclaiming with the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Here the love of the Father, the Son, and the Spirit resplendently shine! They loved us from eternity; and the revelation in time was a development of it. This will be the wonder of saints and astonishment of angels to all eternity.

Oh! is it not a miracle of love that it should please the Father to bruise Him, to put Him to grief? And, as you say, to hide us in that dear closet until the indignation was overpast. I have been much enjoying the 17th of John. How the blessed oneness is set forth! Our dear Lord says to our Father, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (John xvii. 23). - Indeed, He must; for we are part of Christ, "members of his body, of his flesh, and of his bones" (Eph. v. 30).

My soul is longing exceedingly to "grow up into Him in all things, which is the head, even Christ," that He may be magnified in my body by life and by death; and that my few remaining days on earth may be just a breathing of Him, as the apostle says, "that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Cor. v. 15).

It was kind of you to send me the poems. I thank you for them, and for your letter, which is very sweet. One part has been, and is, peculiarly profitable to my soul. I think you wrote in the liberty of the Spirit; and He has blessed it, making it to me a sweet savour of Christ, as was also your preaching and converse. It is only Jesus that will do for me now; and I find Him sufficient to make me joyful even in tribulation. Often does He fill me with joy unspeakable and full of glory. "O! what a friend is Christ to me!" Very soon I hope to see Him face to face; and my spirit says, "Come Lord Jesus, come quickly."

I cannot forget how astonished I was to find you so much led into my darling theme of union and oneness with Jesus. Oh! I do long to get more into the experience of those blessed depths, and am most thankful for any help that way, feeling how little I yet know. I believe the Lord sent you here to talk of those precious things, which He further opened to me afterwards. I have much enjoyed thinking about there being but one heart and one mouth in the Church. Last week was a blessed one to my soul. By night and by day the heavenly Teacher was opening in the Scriptures the wonders of union, and favouring me with sweet communion, which was Christ exalting and Christ endearing. I hope the dew still rests upon your branch, and that it is with you as with the disciples, when they lifted up their eyes and saw no man, save Jesus only.

May the blessed Spirit sweetly open in your heart the secrets of that book which the anointed Head gave to the minister, closed. The Lord bless you, and make you a blessing, and give you to live in His will. He is our exceeding joy; and the joy of the Lord is our strength. The Lord Jesus be with thy spirit.

In our precious heavenly Boaz, I remain,
His own gleaner,
RUTH.

VITAL GODLINESS.

WHAT is all religion short of the Spirit's working in the heart "to will and to do of His own good pleasure?" The religion held in such repute in this so-called day of light is merely "a fair show in the flesh." The great apostle Paul, writing to his son in the faith, warned him of some having a form of godliness, but denying the power thereof; and in a very decided manner told him how to act: "From such turn away" (Tim xi. 3, 5.) I think it would be well if our brethren would attend more to the word of God, and stand up for the power of godliness, instead of parleying so much with the devil in supporting flesh and blood systems. It appears to me that Satan never appeared in so deceptive a form as at present. We hear from both pulpit and

press of great revivals,—of much good being done,—the cause of God prospering,—the kingdom of Christ extending,—and thousands turning from darkness to light ;—all very pleasing and gratifying to hear, were they realities. But alas ! alas ! there lacks vitality ; the power is wanting ; the unction absent ; and, as Hart writes,

“The child of fancy finely dressed,
But not the living child !”

We read in scripture of some having a zeal, but not according to knowledge. Surely it may be applied to these times. Enter the church or chapel of the most fiery, popular, and zealous of the mis-called evangelical ministers, and what is to be heard ? Anything, and almost everything, but Christ ! What would that dear saint of God, Mary, say, if she could rise, and hear some of the most eloquent of our pulpit orators ? There is no doubt it would be, “They have taken away my Lord.” A sermon without Christ pleases the devil well. He cares not how many churches and chapels are built, nor how many attend them, provided Christ is kept in the background. It is Christ he hates ; it is Christ he dreads ; it is at Christ he trembles. When he is brought forward, Satan roars ; for he knows his kingdom is in jeopardy. It matters not what a man preaches, if Christ is not the sum and substance, Satan will let him go on in peace. But let a man, taught of God, sent of God, and under the anointing of God the Holy Ghost, go forth, “determined to know nothing among men, but Jesus Christ and Him crucified,” and what is the effect ? The Word taking the precious from the vile, all Hell is up in arms, men show their enmity to God’s own truth, hate the servant delivering it, and would, if not prevented by law, tie him to the stake.

The natural man is a living proof of scripture, wherein it declares, “The carnal mind is enmity against God” (Rom. viii. 7.), which enmity will ever remain, unless slain by that Omnipotent hand wielding the sword of the Spirit. The apostle Paul knew as much of the power of godliness as any man, and yet we find he was breathing out the language of his heart in saying, “That I may know Him ;” as though the knowledge he had attained, compared with what there remained to know, was as a drop of the ocean. How true it is we now know but in part ; but how choice the mercy, we have the promise of knowing “even as we are known.” O, to experience more of the reality and vitality of religion ! May we be more taken up with the glories, beauties, and excellencies of Jesus, constantly delighting ourselves in the Lord. How sweetly adapted is a precious Christ to an undone sinner, as saith the poet, “None but Jesus can do helpless sinners good.” It is plain from scripture there can be no unction, no power, no sweetness, or nearness of access to God, only as we stand related to Him in love’s indissoluble bond, which cements the living members to their living head Christ ; for it is in Him we live, move, and have our being, spiritually. Without Him we can do nothing ; but we can do all things through Christ who strengtheneth us. May He then become, according to the word, our “all and in all,” that we may, with Mary, sit at His dear feet, which is indeed an enviable position.

“’Tis joy enough, my all in all,
At Thy dear feet to lie ;
Thou wilt not let me lower fall,
And none can higher fly.

Think, O my soul, if ’tis so sweet,
On earth to sit at Jesu’s feet,
What must it be to wear a crown,
And sit with Jesus on His throne ?”

To sit down with Him in His kingdom will be blessed indeed. To live in

everlasting oneness with Christ in glory, crowned with the same crown as Himself, cannot be even faintly imagined below. To see Him as He is and be like Him far excels all thought to conceive. Well may it be said, "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord" (Psalm. cxiv. 15).

To enjoy vital godliness we must be as much united to Christ as the branch is to the vine (John xv. 14.); or as the members to the body (Ephs. iv. 16). To live, walk, and talk in Christ we must be one with Him, even as the Father is in Christ, and He in the Father (John xvii. 21). To be satisfied with "Jesus only" we must know our completeness in Him. To live in glory with Him, we must stand in the Holiness of God (Heb. xii. 10). To be accepted of the Father we must stand where He dwells; and where does the Father dwell? In Christ (John xvii. 23). To enjoy the sun of righteousness, we must be children of the day (1 Thess. v. 5). To understand divine mysteries, Christ the mystery must be in us. That the dear Lord may go on to reveal Himself in the heart of His own people is the sincere desire of the

London.

YOUNGER BROTHER.

A SONG OF ZION:

Who is Christ? O Christian ponder!

Is He Saviour? is He Friend?

Who is the incarnate wonder,—

Loving one loves to the end?

O! 'tis Jesus,

Dearest Saviour, choicest friend.

O, what loving condescension

Sparkles in a Saviour's face!

Going forth in our salvation,

Saving all the chosen race,

And for ever

Dwelling in His arm's embrace.

He is to us so united,

Nothing ere can come between;

With His children so delighted,

Washed in blood, all fair and clean;

Fit for heaven,

Evermore to reign with Him.

O, He is so soul endearing!

And His looks of love so sweet!

When He speaks, His words are cheering,

Causing bliss, ah, bliss complete!

Precious earnest

Of our long prepared seat.

When in depths of trouble sighing,

When o'erwhelmed with doubt and fear;

How He hears our bitter crying,

And with smiling face draws near,

Sweetly whispering,

"It is I, be of good cheer."

Then we hold such sweet communion

With our Saviour, brother, friend;

Sing His love, the bond of union,

Matchless love without an end;

Hallelujah!

Hallelujah's now ascend.

A LETTER FROM AN AFFLICTED BROTHER.

MY DEAR BROTHER IN CHRIST JESUS,

Although in myself I have nothing, yet in Christ I possess all things. He who is bone of our bone, and flesh of our flesh, is our rich elder Brother, Father, Saviour, and Friend. I am poor and needy, but this dear Friend thinketh on me;

"And though I have Him oft forgot
His loving kindness changeth not."

Never, my brother, since I have known the Lord, have I proved so much of His love and mercy, as during the eight years and three months of my

bodily affliction. Not one thing has failed. He hath led me about to humble and instruct me. Never did I feel so needy, weak, and helpless as now; but bless the dear Lord, I am favoured at times to go in unto the King; and the Holy Ghost takes of the things of Christ, and shews them to me,—even His love, His mercy, and the exceeding riches of His grace; that, with David, “I will sing of mercy and judgement; unto thee, O Lord, will I sing.”

I received the post-office order quite safe. Our hearts were humbled and melted down at the mercy and goodness of our faithful covenant God. In His name I thank you, my brother, together with the two kind friends; and may the Lord recompense your work of faith, and labour of love, by blessing you in basket and in store.

I am very ill, in much pain, and weary. I am drawing nearer and nearer our Father's house above. “Hitherto the Lord hath helped me;” and I bless His dear name for all the way He hath led me. “O give thanks unto the Lord, for His mercy endureth for ever!” “In all their afflictions He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them and carried them all the days of old.” All hail, beloved! I will mention the lovingkindness of the Lord, and tell of His matchless grace to me a worthless sinner. A few things I have found in the furnace; a few handfulls of covenant purposes dropped for me. “Come unto me all ye that fear God, and I will tell you what He hath done for my soul.” I sought the Lord, and He heard me; I was brought low and He helped me.” The following portion the Lord gave me: “As I was with Moses, so I will be with thee; I will not fail thee nor forsake thee.” For days my soul fed on the precious words; it was a drop of honey from the Rock Christ,—a crumb from my Father's table,—a cluster of Eschol's grapes; so that I could say with the prophet, “Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of my heart;” yea, my soul fed on love, blood, and power, causing me to sing of renewing grace, and delivering mercy, whilst seated by the still waters, finding His fruit sweet to my taste. Our Jesus knows how to speak a word in season to those who are weary. Again I was minished and brought low through oppression, affliction, and sorrow; and again the dear Lord helped me. Bless His dear name, “He turneth the wilderness into a fruitful field, and the dry land into springs of water.”

One morning, when reading Heb. vi. 11-20, such light shone upon the word, such nearness I enjoyed through Christ the mediator, that I drew near by precious faith, and entered within the veil by blood divine. It was a feast of fat things to my soul. I was favoured even to sit at His feet all the day.

In the evening these precious words, “Hereafter ye shall see heaven opened, and the angels of God, ascending and descending upon the Son of Man,” were dropped so sweetly into my heart that my cup ran over. In meditation I was led to Jacob's ladder; then to Stephen; who, “when filled with the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.” The first portion I trust has been enjoyed in drawing nigh by faith, and seeing the glory of God in the face of Jesus Christ; the other I am waiting for, knowing that, after I have suffered His will below, I shall rise to see Him as He is. O, to be filled with His Spirit, and kept steadfastly “looking unto Jesus!”

On Saturday last, these words were sweet to me: “And the days of thy

mourning shall be ended." Yes, my brother, these light afflictions are but for a moment.

"A few more rolling suns at most,
Will land me on fair Canaan's coast;
There we shall sing the song of grace,
And see our glorious hiding-place."

I must now say farewell. May the dear Lord be with you, make you strong to labour, bless you with many children (in the faith), and make you acceptable to your brethren, is the prayer of your afflicted brother,

Sturry, near Canterbury.

SAMUEL FOSTER.

[The above letter was sent to me, and I enjoyed it. Not wishing, however, to eat the morsel alone, I have sent it forth, trusting the dear Lord will make it useful to His own loved and blood-bought family. I have known the writer about two years, and have great cause to bless the Lord that He ever led me to call at this afflicted saint's house. He has been suffering from an internal disease for nearly nine years, and is quite prostrate, —not able, I think, to raise himself in the bed. His means of subsistence is very scanty; but his covenant God has in many very mysterious ways supplied all his need, agreeable to Phil. iv. 19.

I will now relate a few things in connection with this dear saint which came under my immediate notice, that the Lord's hand may be seen, both in supplying him at the needed moment, and rewarding me many fold. My first acquaintance arose from going to Canterbury to ministerially break the bread of life. Having been told one Lord's day, while at that city, of this bed-ridden saint at Sturry, and of his expressing a wish to see me, I felt a desire in my heart to call upon him, when an opportunity presented itself. The time appointed for the first visit soon arrived. Although nature could but regret seeing a man, in what is termed "the prime of life," so helpless, suffering burning pain within; yet I saw too much wisdom displayed in the case before me to say, "What doest thou?" I found him to be a monument of grace, an heir of heaven, a loved, blood-bought, and Spirit-taught child of God, and one whom He loves. O, the preciousness of the love that forms the bundle of life, in which we all dwell together in sweetest unity! It is impossible for us to fall out by the Way, there obeying the apostle's injunction, "Love as brethren." I promised to call the next time I came to Canterbury, but was unavoidably prevented. The following week, while thinking it over, and regretting not having called, also fearing he would be disappointed, both from not having seen me, and the deprivation consequent upon my non-administering to his necessities, I thought that if I had called he would have had ten shillings. Is he, I thought, to suffer need because I was prevented from visiting him? That must not be. I therefore sent a post-office order for ten shillings, which proved to be at a needed time; and in less than a week I had five pounds given me, fulfilling Mark ix. 41. I could but trace the hand of God in so striking an instance of his watching over our minutest concerns, by giving liberally the needful things of time, and upbraiding not. At another time a similar circumstance occurred, only with this difference, I felt rather reluctant about sending ten shillings, being short of money myself. However, it was sent; and the next week I had six pounds ten shillings given me; also on one or two other occasions I have received either just the amount given or double. Above all, it is through

this dear saint, in the hand of our covenant God and Father (the particulars of which I may give at some future time), I hold my present position in life; so that I have good cause to remember "this same poor man." Beloved, are not the Lord's poor equally dear to himself? Truly He is no respecter of persons. Whether rich in this world's goods, or poor, there is the same Father's love, the same Saviour's blood, the same fulness of grace, and the same eternal weight of glory. In this world the prince and the peasant are separated by circumstances; but in that to come, bless His holy name, there will be an equality; and how consoling the thought, that,

"Though few here esteem us, the God we adore,
Hath died to redeem us, what could He do more!"

Many more instances I could name equally striking, but for the present must conclude with this remark:—Should the reader have it in his or her heart to communicate to that really necessitous afflicted one at Sturry, I shall feel happy in being the honoured channel of such a communication.—ED.]

THE GOSPEL NOT YEA AND NAY.

Having heard the joyful sound of the Gospel, and proved it to be the glorious Gospel of the ever blessed God, even good news and glad tidings to me a lost undone sinner, I feel anxious to spread abroad the matter, especially as there is so much extant generally received as gospel, which bears no more resemblance to it than Satan, the prince of darkness, does to our Emmanuel, the Prince of Light.

Is the Gospel "Yea and Nay" or "Yea and Amen?" If it is the former, it must be to the glory of the creature; but if the latter, it is to the glory of God and the praise of rich free grace. The Yea and Nay gospel declares that grace has no hand in it, and our Bible not true in declaring, "Even so then at this present time also there is a remnant according to the election of grace; and if by grace then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace, otherwise work is no more work."

We will, in the first place, inquire a little into the scriptural account of its being "Yea and Amen," and then prove the fallacy of the "Yea and Nay" system. We love the Word of God, for it is so positive in all its statements, and such a certain declaration of what our God did in eternity to the glory of His own great name, and the everlasting safety and well-being of His loved people. It shews forth in its sun-beam rays the love of our triune God, above, beneath, and beyond the fall, the inflexibility of His justice, and the triumph of His mercy! How, in strict accordance with equity, the unoffending Head was smitten for the offending members! And how, when that one member suffered they all suffered with it; and when honoured, they were all honoured together! So that,

"Christ and His members ever stood, one glorious mystic man,
Lov'd with the dateless love of God, ere time its race began."

The first "Yea" I will quote, centring in Christ, is to be found in Deut. xxxiii. 3. "Yea, He loved the people." Who loved the people? The eternal God, the Jehovah, that self-existing uncreated I AM, the everlasting

Father. When did He love them? In eternity; and, as a necessary consequence, can never end. Did sin in its first appearance affect it? Not in any way; for love had secured an antidote. A precious provision was in the covenant storehouse for all the effects of sin; so that, instead of sin being at all prejudicial to it, it was the immediate cause of that love being made manifest. There was then an opening for the Gospel, a way made for the uncreated glories of Jehovah, Father, Son, and Spirit, to be developed. The Gospel was first proclaimed in the garden of Eden by the Lord Himself after the fall. Man was then in a fit state to receive it. The gospel was the channel God devised to shew His covenant character through; there He reveals His Christ; there He makes known His righteous servant; there He proves the man to be made strong for Himself; there He shows Christ to be His fellow, and yet a worm (Psalm xxii. 6). Sin is a thing an holy God hates; His fellow was made that identical thing (2 Cor. v. 21). Sin entailed the curse; His fellow was made that (Gal. iii. 13). Sin brought death into the world; His fellow destroyed it, by tasting and going through it (Heb. ii. 9—14). Sin incurred the stroke of an eternal God; an eternal person received the blow (Zec. xiii. 7), which being once endured, cannot again be inflicted (Heb. ix. 26), unless God denies Himself, which He cannot do for "He is not a man that He should lie, nor the son of man that He should repent." We have the heart-cheering and soul-endearing account of that grand infliction being made upon the Son of the Father's love in the 89th Psalm: "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions (not their persons) with the rod, and their iniquity (mark! not persons) with stripes." Compare the key-portions to the above (Isaiah liii. 3, 4, 5): "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten (here's the rod) of God, ('I will visit,' &c.) and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities (here are the 'iniquities' you see); the chastisement of our peace was upon Him; and with His stripes we are (not shall be) healed. All we like sheep (not goats!) have gone astray; we have turned every one to his own way; and the Lord (mark!) hath (done!) laid on Him the iniquity of us all." Compare with Heb. x. 17.

The above is a little of the "Yea and Amen" gospel, showing forth the inflexibility of God's justice, and the satisfaction given by a just and righteous person; the consequence of which is, "He hath not beheld iniquity in Jacob, nor seen perverseness in Israel;" for, "Thou art all fair my love; there is no spot in thee." "The King's Daughter is (not, to be!) all glorious within; her clothing is of wrought gold." So that "The Lord's portion is His people; Jacob is the lot of His inheritance;" hence the reciprocal response of this loved one is: "The Lord is my portion, saith my soul:" "This is my beloved, and this is my friend, O daughters of Jerusalem."

(To be continued.)

ZION'S WITNESS.

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No. 2.

A HOME QUESTION.

"Lacked ye anything? And they said, Nothing."

WHAT a home question, beloved! and how timely spoken. Truly never man spake like this man. He alone knows how to speak a word in season to him that is weary. "A word spoken in due season, how good is it!" "A word fitly spoken is like apples of gold in pictures of silver." There is no waste of words when Jesus speaks; but each commands and secures a place in our heart. Now may the blessed Spirit take both reader and writer into His hands, filling the mind of the latter with savoury thoughts touching the King, and the heart of the former with the things thus "brought forth by the sun, and put forth by the moon," that each may be refreshed while meditating upon the way the Lord hath led us, and musing on a few of the many *Ebenezers* we have been enabled, through grace, to raise, singing,

How in the Providence of God,	How wonderful His dealings are;
All things together work for good!	To think He's brought us on thus far;
How mysterious when we view	And promised that He'll ne'er forsake,
The paths the Lord has brought us through!	But for us always undertake.

Beloved, "Lacked ye anything?" Surely you are saying, "Nothing." In what single instance has He failed you? In what trial did He forsake you? When did He leave you to bear a trouble unaided? Dost thou remember the affliction He was not interested in, that He was not the sympathising one in? Were not the afflictions of His own appointing, and the bed of His own making? Was He not a God nigh at hand? Didst thou ever get a wound He was not able to heal? Did you ever get into so intricate a path that He could not find you? Do you remember the time His strength was not made perfect in your weakness? Canst thou look back at a mountain He did not level, or a valley He did not exalt? Is there a period in your history in which there was a crooked thing left unstraightened, or a rough place not made plain? Can your memory furnish you with a doubt He could not dissolve, or a fear He was unable to banish? Dost thou remember the time when the flood was too powerful for the standard of the blessed Spirit? Hast thou, through soul trouble, staggered like a drunken man, and been at your wit's end, and from extreme bitterness of heart fallen down helpless? Was He there at the needed moment, or did He leave you in that forlorn condition? Never. Has He changed in His love when you have basely sinned against Him? Can you not sing,

No, bless His name, I've often prov'd
His love to me is never mov'd;
Although I change from day to day,
He's still the same unchanging way?

"Lacked ye anything?" Art thou saying, "Yes?" Stay, pause, consider; be not too hasty; take a review of a few of your deservings; then ponder over some of His gracious dealings; and see if you are not

"A debtor to mercy alone."

What one thing hath failed of all He hath spoken? Surely you are constrained to say, "Hitherto the Lord hath helped me." Then,

"He who hath helped you hitherto,
Will help you all the journey through."

"Lacked ye anything?" Even in thine unregeneracy did He not take care of you? In how many instances has He kindly interposed when there was but a step, as it were, between you and death? How many times have you been on the threshold of a temptation, when, had there been an advance of but one step, your crime had witnessed against you to your dying day? But, no, He would not allow it, but kindly, graciously, and lovingly interfered, causing you to escape, though narrowly, even by "the skin of your teeth." How powerful the adversary in such instances! how greedy of his prey! and yet, O marvellous mercy! thou hast been delivered, though a captive in the hands of that mighty foe. "Lacked ye anything?" Was not His ever-vigilant eye following thee in the days of thy giddy youth? Did He not then keep thee from many hurtful snares? And was there not an occasional check or sharp reproof to make thee soberly reflect? Has He not held you back from running into that excess of profanity that your fallen nature would have urged you to? Surely His timely help was not lacking, even in those days. "Lacked ye anything?" Who kept thee when an infant at your mother's breast, full of sin, and helpless, deserving hell as soon as you began to breathe, by virtue of union to a fallen head? Lacked ye food, raiment, or place of abode, when brought into this world of sin and sighing? Was there not a provision awaiting your arrival, even without a thought or the least care on your part? And are things altered now? Does He not say, "Consider, the lilies of the field, how they grow; they toil not, neither do they spin?" "Your heavenly Father knoweth that ye have need of all these things;" "neither be ye of doubtful mind." Has He not also said, "Without me ye can do nothing;" "If ye then be not able to do that thing which is least, why take ye thought for the rest?" "Lacked ye anything?" How frequently have you looked forward to some approaching difficulty; and how it has been magnified from the fact of being viewed through an inverted medium; when to your great surprise, on a near approach, the seeming mountain was but a mole-hill of your own raising. On the contrary, how many times you have gone fearlessly and carelessly on, not for a moment dreaming of trouble near; yet, ere you were aware, there has been a sudden plunge, and you have found yourself in an ocean of trouble—a sea of difficulties—a river of perplexities; darkness has overspread the horizon; neither sun, moon or stars have been seen for a season; a devil tempting; a conscience accusing; friends forsaking; the heart sealed, mouth closed, and the word of God appearing like a tale that is told. I was almost saying,—well, I will say it,—what an enviable position! Flesh and blood, it is true, cannot understand how a trying position can be an enviable one; for in every instance, like Lot of old,

it judges after the sight of the eyes. How true the words of the poet in such cases :

"Blind unbelief is sure to err,
And scan His work in vain ;
God is His own interpreter,
And He will make it plain."

It is true to be thus circumstanced is not pleasant to the flesh, but the Word of God and daily experience of saints declare there is a needs be, and a profit arising therefrom. If it depended upon the creature, as to the deliverance, it were an hopeless case. But, blessed be the adorable name of our sympathising High Priest, He knows how to compassionate such a case ; and

"The mount of danger is the place,
Where He displays delivering grace."

Well beloved, didst thou lack anything then, or was His strength made perfect in thy weakness ? Did He not deliver thee ? Was not the storm converted into a calm ? Did you not find His hand in the sea to break the flood, and His right hand in the rivers to stay the running waters ? Surely *you* are constrained, after taking a retrospect of the whole, to say, "He hath done all things well." "Lacked ye anything ?" May the Lord put the question, and the answer will be—"Nothing." Ponder over His eternal thoughts of peace ; think how much higher His thoughts were than your thoughts, and His ways than your ways. Canst thou not remember the time, when, brought to a partial knowledge of thyself, there appeared nought but death and hell before thee ; nought but the devil and thy sins within thee ; and nothing but trouble around thee ? Surely thou canst ! Has it proved after all according to the prediction of the devil, and the cursed unbelief of thine heart ? Was there aught lacking then, or canst thou sing with the poet :

"Just in the last distressing hour,
He did display delivering power"

If so, may you not further sing,

"He cannot have taught me to trust in His name,
And thus far have brought me to put me to shame?"

"Lacked ye anything ?" Oh ! may the home question put thy cursed unbelief to the blush, and cause the language of thine heart to be, "Who am I O, Lord God ; and what is my house that thou hast brought me hitherto ?" Had it not been for thy love, my name had not been enrolled in the Lamb's Book of Life ; had it not been for thy blood, my sins had witnessed against me to an eternal day ; had it not been for thy justifying righteousness, I should have remained under the law and under the curse for ever and ever ; was not Christ all my acceptance, I could not appear before the Father ; was He not all my strength, I could not stand a moment ; was He not all my wisdom, I must perish in my foolishness ; was He not my redemption, I should remain in slavery, without the least hope of ever hearing the Jubilee trumpet's emancipating sound : but, blessed and adored be the name of our Prince Emmanuel, He is all my salvation, and all my desire. I have no other God and Saviour, Father or Friend. I have no other hope in the land of my pilgrimage, but am constrained to say, "Whom have I in heaven but thee ? and there is none upon earth I desire beside thee," "O thou the hope

of Israel, and the Saviour thereof in the time of trouble;" "I will rejoice in the Lord; I will joy in the God of my salvation."

If such is the language of thy faith, beloved, you can, in answer to the question, "Lacked ye anything?" reply, "Nothing." But space forbids our enlarging, though we could esteem it a privilege to continue pondering over the inestimable mercies of our covenant God and Father; we will therefore close the subject with the following verses:

Although distress'd, the Church is bless'd
In Christ for evermore:
Her loss is gain, for she must reign
With Him in endless gloire.
Though here below she's troubled so,
'Twill cease with fleeting breath;
And then she'll prove that life in love
Has triumph'd over death.
How many foes daily oppose
The fearing child of God!
And yet they all shall surely fall
Before his Father's nod.
Their curses may cause great dismay,
But, Oh! let Jesus bless;
For then we find He still is kind,
To all our woes redress.

The Lord is good, who's ever stood
To bless when others curse:
Who can relate His mercies great!
His love who can rehearse!
Each cross must prove our God is love,
And watches all our woe;
Then may we trace our every case
To love from whence they flow.
If trials hot should prove our lot,
O may we ne'er complain!
But bear in mind we're still behind
Our captain who was slain:
He stood the field, nor did He yield
Till He the vict'ry won;
Then may we stand, held by His hand,
Nor try the cross to shun.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—ED.

THE GOSPEL NOT YEA AND NAY.

(Continued from Page 16.)

How cheering, then, is the Gospel in all its good news and glad-tiding accounts of Christ and salvation—of love, blood, and victory over sin, death, devil, and the grave—and of a joyful, noble, and glorious resurrection in Christ, who is called by Himself, "The resurrection and the life!" His life was laid down and retaken by Himself; laid down in all the weakness of our nature, and taken up by all the power, majesty, and glory of the Godhead, dwelling in strict unity and oneness in the all-gracious, loving, and ever-precious person of Christ our Wellbeloved. "O, the depth of the riches both of the wisdom and knowledge of God!" Well might Peter write, and we, who have believed, exclaim in heart language and joyful ecstasy, "He is precious." Moses declared, "He is the rock, and His work is perfect;" and He Himself,—O glorious news!—with His dying breath uttered the never-dying words, "It is finished." Precious Jesus! reveal Thyself to thy people as their "all in all;" that they each may say, "Whom have I in heaven but Thee? and there is none upon earth I desire beside thee." Enable them to look up, and see no man, save "Jesus only."

The Gospel is a joyful sound to all those, and no others, for whom it is sounded. It is, indeed, a jubilee to those who are sold for nought,—who are undone and ready to perish! It declares liberty to the captive, an

opening of prison doors to those who are bound (Isaiah lxi. 1); a deliverance from the service of Satan (Luke i. 74); a death to the law by the body of Christ (Rom. vii. 4); a crucifixion of the old man with his lusts (Rom. vi. 6); a death to self and sin, and life to Christ (Rom. vi. 11); a triune God, all loving, merciful, and kind; a smiling father, loving brother, close-cleaving friend (Prov. xviii. 24), and a husband who "hateth putting away." It declares His own are loved, saved, and for ever complete in Christ (Cor. ii. 10); and that Jesus is the true God and eternal life (1 John. v. 20). He who assumed our nature was made the very sin we committed (2 Cor. v. 21) and the thing we incurred (Gal. iii. 13); endured all the wrath we merited (1 Thess. i. 10); bore all the pains of hell we deserved (Psalm cxvi. 3, and xvi. 10); ended all the sin we committed (Heb. ix. 26); met the flaming sword of Justice, received it into His own bosom, quenched it by blood divine, and it is now for ever sheathed in a Father's love. Christ magnified the law, and made it honourable (Isaiah xlii. 21), so that His people, being eternally united to Him (Prov. viii. 23, 31), whatever they did in a way of offence, He became that in love. What He did to heal the breach sin had made, they did in Him, being members of His body. When He was born into this world, the elect nation was born at once (Isaiah lxvi. 7, 9); when He lay in the manger His people were in Him; when He confounded the wisdom of the doctors, being but twelve years of age, and yet the ancient of days,—we did it in Him. When He magnified the law,—when in agony in the garden,—when crucified on the cross,—when laid in the tomb, raised triumphant, received up into glory, seated on the right hand of the Father,—we, His members, were all united to Him, and, consequently, accomplished it all in Him. So that we are freely justified from all things in our completeness and acceptance in Him.

O, the joyful sound of the gospel! the glorious good news from heaven! the welcome tidings of redeeming love! precious blood, and triumphant resurrection! How blessed it is to know that we who are alive in Christ are dead to the law by the body of Christ; that we should henceforth live, not unto ourselves, but unto Him who hath loved us; therefore "I live, yet not I, but Christ liveth in me." O, the marvellous, mysterious wonder of union oneness! Well might Paul say, "That I may know Him," and, "O, the depth of the riches!" It is very blessed to know all the promises are in Him Yea and Amen to the glory of God the Father; for He is in the Father, and the Father in Him, being one Lord, and His name one, and we joined to the Lord and one Spirit. It becomes us, then, to be joyful in our God, making melody to the Lord in our heart, as it is written: "Let the inhabitants of the rock sing; let them shout from the top of the mountains."

Truly they who experience the gospel to be Yea and Amen in Christ Jesus have great cause to sing, seeing they are favoured to inhabit so impregnable a rock, against which the gates of hell can never prevail. How safe a retreat! How secure a hiding-place! What a shelter from the blast of the terrible one! What a quiet, peaceful harbour of rest, remote from all the floods of sin and sorrow!

"Where no howling tempest blows;
Where wrathful vengeance never flows;
But all is blissful calm retreat,
And billows roll beneath His feet."

The Yea and Amen gospel is a development of God's eternal purpose of

love, in which His uncreated glories are opened up and unfolded by the blessed Spirit to the astonishment of angels, blissful admiration of sinners, and dread of devils. It is a declaration of the eternity, immensity, omnipotence, omniscience, and omnipresence of our covenant God and Father. It is also a manifestation of that "secret love" which embraced from all eternity an elect Head and members. It declares, in unmistakeable language, Christ to be the eternal self-existing Jehovah (John viii. 58; Ex. iii. 14, vi. 3; Isaiah xliii. 11; Luke i. 47); the God and Father of all His own beloved people (Isaiah ix. 6); the Husband of the Church (Isaiah liv. 5; Eph. v. 32); the Shepherd of the chosen sheep (John x. 14); the Creator of all beings and things (John i. 3); the everlasting light, our God, and our glory (Isaiah lx. 19); the Priest, Altar, and Sacrifice (Heb. ix. 11—28); the only begotten of the Father (John i. 14); the first-born from the dead (Col. i. 18); the resurrection and the life (John xi. 25); the eternally-slain Lamb (Rev. xiii. 8); the Lion of the tribe of Judah (Rev. v. 5); the Captain of our Salvation (Heb. ii. 10); the Redeemer of His people (Heb. ix. 12); the victorious Saviour, mighty Conqueror, and Spoiler of all the schemes and stratagems of hell (Cor. ii. 15): in a word, it contains incontrovertible evidence of Christ being the "all and in all" (Col. iii. 11). There is encouragement for the weakest saint and vilest sinner (John iii. 16); and the every feature and characteristic of a child of God is described. It sets forth but one antidote for sin (1 John i. 7); one righteousness for all believers (1 Cor. i. 30); one faith for every Christian (Eph. iv. 5); one full, free, and everlasting salvation, in which all the election of grace are for ever saved without the least shadow of a fear of one of the household ever falling away (Isaiah xlv. 17).

"The feeblest saint shall win the day,
Though death and hell obstruct the way."

To be sure they will, despite all the power and guilt of sin (Rom. vi. 14), the temptation of the devil, and the opposition of a persecuting, soul-ensnaring, alluring world (Rom. viii. 37—39); so that it is the privilege of each and every one of this loved, blood-bought, Spirit-taught, cared-for, watched-over, protected, sheltered, and ever-kept family, to sing, in the language of the immortal Toplady:—

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
Are the glorified spirits in heaven."

The systems of men have been in all ages antagonistic to the gospel, which is justification by faith in the Son of God. Not all the rebukes which have been administered to man by the Lord since the fall have ever had the effect of eradicating his pride and rebellion. Conceived in iniquity, his breathing and life have been sin and sinning. In his best as well as his worst actions (as a creature or natural man), the slime of the serpent, its venom and sting, are apparent. Yet, with all this clear to a demonstration, man strenuously insists on his inherent strength in reconciling himself to God, that he may draw nigh to Jehovah, and please and serve Him "who seeth not as man seeth; for man looketh on the outward appearance, but God looketh at the heart." With such the gospel is, indeed, Yea and Nay. That God is infinite in holiness, therefore can never look on man in a way of reconciliation, except in the man Christ Jesus; that He can never compromise that which

is Himself; that man must feel the regenerating power of God the Eternal Spirit before he can have a right apprehension of his fall in Adam, and consequent ruin, which he, from the womb, has fully proved by his native vileness, open sin, and hidden heart defilement,—never enter the mind of those who insist on the gospel being Yea and Nay. As long as salvation is such to their belief, so long the Yea and Amen in Christ Jesus can be of no effect. What, then, remains to such “but a certain fearful looking for of fiery indignation, which shall devour the adversaries?”

A man may be never so moral and upright before men, yet at the same time be an “enemy to God by wicked works.” He may be an example as a creature, and eminently circumspect in his deportment, yet a despiser and hater of the “word, conversation, and charity” of every new creature, and of the Spirit’s operation in their souls. He imagines that he serves God, even while zealously opposing His salvation in the free, discriminating, electing love of God in Christ Jesus to every saved soul; thus raising his puny arm of flesh against “the thick bosses of Jehovah’s buckler.” He thinks to gain eternal happiness “by the deeds of the law;” but, being destitute of the *love* of God, is condemned by the *law* of God. Striving for *heaven*, he must, if God prevents not, sink to hell, where the illusion is dispelled, and he remain for ever in torments.

But if the position of those who are thus contending for a Yea and Nay gospel is dreadful, it is no less so with those who, merely having a mental acquaintance with the truths of God, are destitute of the Spirit’s work in the heart in His testifying of Jesus, and glorifying Him in their souls’ affections. The assent to the everlasting testimonies of God is observable in many who take their places with the family of God. There are many who manifest a zeal to bear witness of the truth, because the natural light that they possess leads them to adopt that which is to them (theoretically) a correct creed; but for God the Eternal Spirit to bear witness of the love which God bears towards us in Christ Jesus, and, by feeling experience, to be led into the Yea and Amen promises in Him, “is a path which no fowl knoweth, and which the vulture’s eye hath not seen.” The light of nature as surely conducts a sinner to hell, as the Spirit of God leads the soul to heaven. The *near* approach which man, to appearance, makes to life, is in some cases astonishing; so that “they would, if possible, deceive the very elect.” For “there is a way which seemeth right unto a man, but the end thereof is death.”

Now, no doubt, many, on reading these statements, will ask “Who then can be saved?” and among them some of God’s own family. The answer is, “With men it is impossible;” for all men, in their first-born state, are too rich to trust implicitly in Him “who for our sakes became poor, that we, through His poverty, might be made rich;” they have too much wisdom to become “fools for Christ’s sake;” and they are far too good in their own sight to simply trust in Him “who was made sin for us, that we might be made the righteousness of God in Him.” But to those “coming up out of the wilderness, leaning upon the Beloved—whose language is day by day, “Lord, to whom shall we go, thou hast the words of eternal life,”—“it is possible,” because they are in God, love God, of God, and “with God all things are possible.” The desire after God in them arises from God’s “love shed abroad in their hearts.” They feel themselves to be “wretched, and miserable, and poor, and blind, and naked;” but the Spirit of the Lord

was upon Jesus for the very purpose of meeting them in that situation ; because He was anointed "to preach the gospel to the *poor* ; to heal the broken-hearted ; to preach deliverance to the *captives*, and recovering of sight to the *blind* ; to set at liberty them that are *bound* ; to preach the acceptable year of the Lord." "God hath chosen the *foolish* things of this world to confound the wise ; and God hath chosen the *weak* things of the world to confound the things which are mighty ; and *base* things of the world, and things which are despised hath God chosen ; yea, and things which are *not*, to bring to nought things that are ; that no flesh should glory in His presence : " "But of Him are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption." "For all the promises of God are in Him Yea, and in Him Amen, to the glory of God *by us*."

Now a few words, first, to the unbeliever ; secondly, to the seeker ; and thirdly, to the believer.

First, to the unbeliever :—If you remain a stranger to your own undone condition, and the good news and glad tidings of the glorious gospel of the ever blessed God, ye shall die in your sins (John viii. 24).

Secondly, to the seeker :—There is every encouragement for you in the Yea and Amen gospel ; for if you hunger and thirst after righteousness you shall be filled (Matt. v. 6). Consequently, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"The soul that with sincere desires,
Seeks after Jesu's love ;
That soul the Holy Ghost inspires,
With breathings from above."

Thirdly, the believer :—"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage ;" "Contend earnestly for the faith once delivered to the saints ;" "Fight the good fight of faith ; lay hold on eternal life ;" "Be faithful unto death, and I will give thee a crown of life." Though sometimes cast down through oppression, affliction, and sorrow, remember,

"For weary saints a rest remains,
In heav'n, from all their toil and pains ;
Where seas of joy eternal flow,
Without a taint of mortal woe.

Immortal love shall then repay,
The transient sorrows of the way ;
And Jesu's name swell every song,
A whole eternity along."

If the blessed Spirit should be pleased to make the foregoing useful to any one of the children of promise, who are one with Christ, it will rejoice the heart of the

LEAST OF THE HOUSEHOLD.

CHRIST AND HIS CHURCH.

MY VERY DEAR BROTHER IN JESUS,—Grace, mercy, and peace be with you from the Holy Ones, and may the Shepherd of Israel lead you into His own green pasture, and beside the deep still waters of covenant love, that your heart may thus be refreshed when growing weary and faint in the wilderness ; for, "This is the rest, and this is the refreshing wherewith ye shall cause the weary to rest." Very safely do His poor sheep follow Him whither-

soever He goeth ; for, " He leadeth them forth by the right way, that they may go to a city of habitation ;" yea, He leadeth them in a straight way, wherein they shall not stumble, though it lies through many crooked circumstances. How true the language of the Church : " Thou hast brought us into the net ; thou laidst affliction upon our loins : Thou hast caused men to ride over our heads : we went through fire and through water ; but thou broughtest us out into a wealthy place." Our precious Ishi is our wealthy place, where we forget our poverty in the first Adam, and remember our misery no more. Although at times He does, both experimentally and providentially, lead us through fire and through water, yet in it all He is our Brother and Companion in tribulation, for in all their afflictions He is afflicted. I much like these words in the Psalms : " Our," " us," and " usward ;" they tell upon my heart, as often setting forth the Head and members—the Ishi and His Hephzibah ; showing that wherever she is there He will be ; and that wherever He has been in life or death, there was she in Him, He covering her in the day of battle, and hiding her from the terrible storm of divine wrath, when the Father poured upon Him the fury of battle, called the sword of justice to awake against His Shepherd, bathed it in heaven, and made it fat with His fatness, who is thus a feast of marrow and fatness both to His Father and to His Church.

O, our Beloved ! how many are the Father's wonderful works and thoughts to usward in all this ! They cannot be reckoned up in order unto thee. " If I would declare and speak of them, they are more than can be numbered." It pleased Him to bruise Thee, that Thy bruised reeds might be bound up and healed with the balsam of Thy precious blood. It pleased Him that Thou shouldst be stricken and smitten, that with Thy stripes we might be healed. It pleased Him to number Thee with transgressors, that we beggars might be raised from the dust and set among His princes. It pleased Him to give Thy Bride to Thee perfect in beauty through Thine own comeliness. It pleased Thee, O Beloved ! to accept her in unchangeable, unquenchable love, though knowing how dear she would cost Thee ; for it pleased eternal love and wisdom to permit her to share in the Adam-fall transgression, that Thy matchless love might be shewn out, and Thy precious heart laid open, in bringing her up and out of it. Surely Thou didst say, " I will be surety for her ; if I bring her not back, and set her before Thee (all fair), then let me bear the blame for ever." Hence it surely pleased " our Father " to give Thee for us that Thou mightest pay Thy vows, and (being of one mind with Him) give Thyself for us an offering and a sacrifice to God for a sweet-smelling savour ; and the Father's numberless thoughts of love to usward led Him also to give Thee to us, that we might dwell together in love ; " He that dwelleth in love dwelleth in God, for God is love." Thy love, O our Beloved ! constraineth us, and thy Spirit enableth us to give ourselves to Thee ; that we should not henceforth live unto ourselves, but unto Thee who died for us and rose again ; and that we should not live our own life, but hate it for Thy sake ; for, " I live, yet not I, but Christ liveth in me." We cannot live on ourselves, but on Thee, the bread of heaven ; the hidden life being fed by hidden manna. " He that eateth me, even he shall live by me." " O precious, precious Beloved ! all that forsake Thee shall be ashamed."

" Bruised Bridegroom, take us wholly ;
Take and make us what Thou wilt."

Keep us cleaving to Thee with full purpose of heart. May we dwell in Thee

while we daily feel that in our flesh dwelleth no good thing, and that in the world we must have tribulation; and so give thanks unto God who giveth us the victory through our Lord Jesus Christ. In all these things we are more than conquerors through Thee who hath loved us unto the death; for Thy soul did "cleave to the dust" of Thy Church, and Thou didst say, "Thou hast brought me into the dust of death; but Thou who hast shewed me great and sore troubles shalt quicken me again from the depths of the earth: Thou shalt increase my greatness and comfort me on every side." He has quickened Thee again, and raised Thee up, and Thou art at His own right hand in the heavenlies, far above all principality and power. He also hath raised us up together, and made us sit together in the heavenlies in Thee.

Oh! what a Father! Oh! what Fatherly thoughts to usward! Who can sound the blissful depths! Who can reach the topless heights! Ah, none of finite mind! For ever shall we behold what manner of love the Father hath bestowed upon us while we behold His Elect in whom His soul delighted,—His Beloved, and ours; His beloved Son, our beloved Brother. We, therefore, are the children of one Father, who says to the blessed Spirit, "Go to my kindred, and take a wife to my Son from thence;" And the Son calls her, "My Sister, my Spouse." The promise is, "Thy people shall be willing in the day of Thy power." Her joyful answer to the question, "Wilt thou go with this man?" is, "I will go;" wherefore, "forget, O daughter, thine own people, and thy father's house (the first Adam), so shall the King greatly desire thy beauty; for He is thy Lord, and worship thou Him." Ah, my dear brother! we may well forget all beside; for this is our place of blessing, and I know our one heart unites in saying, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." When God created Adam, "He blessed them." Eve got the blessing while in her husband's side, and not in any separatedness from him; and so, if we ever expect to inherit the blessing, except in our glorious second Adam, we shall meet with disappointment; but in Him we can never expect too much, can we? "Prove me now herewith, saith the Lord, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it; and I will rebuke the devourer for your sakes, and he shall no more devour the fruits of your land." There is no death or barren land in Him. "He hath redeemed us from the curse of the law, being made a curse for us." "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him;" and, "What God doeth, it shall be for ever, nothing can be put to it, nor anything taken from it;" "Ye are complete in Him;" "therefore my soul shall make her boast in the Lord, the humble shall hear thereof and be glad." "O come and magnify the Lord with me, and let us exalt His name together." Yea, you do come in Spirit, and, "the King is held in the galleries." He makes our communication sweet, causing our heart to burn with love; so that we cry out again and again, "Thou art the chieftest among ten thousand; Thou art altogether lovely; far more excellent and glorious than the mountains of prey; all the things that can be desired are not to be compared unto Thee. Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee." Ah! He is indeed "Our everlasting light, our God, our glory." "I, saith the Lord, will be a wall of

fire around her, and the glory in the midst of her." Only those within the wall of fire behold the glory! It is like that pillar of fire of old, which was a cloud and darkness to the enemy, but gave light by night to the chosen band.

Your precious letter is sweet to my soul, because the savour of our Beloved's good ointments is folded up in it; and the blessed Spirit has poured that ointment forth for my refreshment, so that your labour is not in vain in the Lord. I thank our Father for telling you to write, and I thank you too, beloved, and hope to hear again, though perhaps it is selfish and unkind of me to say so, when I know that your head and hands and heart are so full of employment. But, however, I know also that my heavenly banker can repay you an hundredfold in your own soul, which I often ask Him to do, and to enlarge your coast and bless you indeed. He will, there is no doubt, for He says: "The mouth of the ox which treadeth out the corn is not to be muzzled;" and, "The husbandman must first be a partaker of the fruits." You serve a bountiful master, whose service is perfect freedom, and who will not suffer you to be a loser by ministering to His own poor gleaner.

The "little Sister" is amused by the signature of the "younger Brother; it reminds her of the naughtiness of her heart when she first saw him in the pulpit, and, judging from outward appearance, expected a ministration more in the *letter* than the *spirit*. Ah! she little thought what a blessing was to follow! again proving, "My thoughts are not your thoughts, saith the Lord." It was strange I should feel so, beloved; for, before you came, I was of contrary mind to those who objected to your youth, and thought it quite carnal, because we find in scripture young David, Elihu, and others who were sent by the Lord. But, however, it is true that those foolish feelings did arise; and it is not the first time I have felt a drawback when afterwards there has been an enjoyment of the sweetest communion. How all externals vanish away,

"When nothing in ourselves we see,
And Christ is all in all."

I too should much rejoice if we were within reach of speaking face-to-face of the things touching the King; but it is sweet to know our times are in His hand. His purpose shall stand; He will do all His pleasure; "rest in the Lord and wait patiently for Him;" "He hath been mindful of us, He will bless us" in His own way, and we shall say, "He hath done all things well; even as He said to you previous to coming here to speak in His name: "It shall be well." We are of one heart and mind in Him, and what a treat it is to commune with one who is brought to be content with "Jesus only." May the Lord increase the number of such, and bring us more into the simplicity which is in Christ. My soul longs intensely to grow in the knowledge of Him, for whom I count all things but loss; yea, those things which were gain to me I count loss for Christ, that I may be found in Him, and "know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death."

You say, we "dwell together in unity;" we do, and ever shall in our one Pavillion, the dear heart of our Beloved, where we are hidden from the strife of tongues, and where there is no condemnation and no separation.

"And if in tents of flesh below,
Communion is so sweet;
What heights of rapture shall we know
When round His throne we meet!"

The earnest ensures the whole of the inheritance. Your welcome letter arrived full of sweet spices, to which I feel this to be a very poor response. O, that I could speak of Him more suitably! May He graciously warm your heart, dear brother, while reading this, as He did mine by what you wrote of Him. The Lord bless thee and keep thee (Isaiah xxvi. 3, 4) and make His face to shine upon thee; He who delivered thee from the paw of the Lion and of the Bear, will deliver thee from the uncircumcised Philistine. In our adorable Emmanuel I rest affectionately

Your little Sister,

Isaiah xli. 14-20.

RUTH.

A FEW REMINISCENCES OF FANNY SADLER,

Late scholar in Grove Chapel Sunday School, who fell asleep in Jesus, March 9th 1857. Aged ten years.

HER Mother remarks that, until about two years since, Fanny was of a very obstinate trying temper; so much so, that her mother thought proper to mention her behaviour to Miss F., a lady who frequently visited her. Miss F. talked seriously to Fanny, telling her to pray to God to give her a new heart; and wished her to learn the Fifty-first Psalm. She did so, and from that time there was a manifest change in her conduct. She told her mother, on her death-bed, "that the Lord had fastened that Psalm on her heart, and she never knelt down at night without praying the Lord to create in her a clean heart, and renew a right spirit within her; and the Lord heard and answered her prayers." A few days before her death, she said that when she used to feel so naughty, she was often tempted to give up prayer. "I used to pray very earnestly, but every day I grew worse; but, what a mercy! Jesus would not let me leave off. He still made me pray, and now he has forgiven me. O, I feel so happy, mother!"

Her health declined very gradually; she suffered for months before she was quite confined to her bed; but, at the beginning of February, it was evident that her days were numbered. On Sunday, February 15th, when her breath appeared nearly gone, she said, "Mother, dear, I could not sing now; but when I get to heaven, then I shall be able to sing. I will praise my Jesus most for looking upon such a poor child as me, and making me to pray to Him and love Him. I have often prayed I might not be like Ignorance—get to the gate, and then be carried away. I don't think it will be so, for Jesus has made me feel that in myself I am nothing but sin; but Jesus is my Saviour, and my all in all. O, what a mercy that He has afflicted me! for I remember the time when I thought I would put off thinking of the Lord till I was older, but my precious Jesus would not let me, and I think that sermon Mr. Jay preached about the Sower was blessed to me. I remember he said, that it was no use to receive the word in the letter of it, and only in the head; it must be received into the heart. As I walked home, I did pray the seed might enter my heart: it seemed to ring in my ears. I wished, if the Lord had spared me, to have been taken into the church as a member; for I think the Lord heard my poor prayers, and has given me grace." She now seemed unable to speak, and her mother, seeing her in pain, said, "O, my child, it is dreadful to bear." She presently revived, and said, "O, mother,

do not say it is dreadful! I do not think so. It is not so very bad; for I feel that Jesus is with me. He does give me patience to bear it; and He has said, that 'through much tribulation we must enter into the Kingdom.' It is said, 'the wicked have no bands in their death;' and I often think that the wicked have their pleasures here for a little while, and their troubles for ever; but the children of God have their trials now for a little while, and their pleasures for ever. O, mother, is not that best?"

On another occasion, when a dear friend, Mrs. Jackson, had been praying with her, she put her arms round her mother's neck and said, "O, I feel so happy! for I feel that Jesus is with me, and has forgiven me, and I think I shall soon have the crown, and the harp, and the white robe. O, what love that Jesus should look upon such a poor child as me!"

On February 20th, she was again scarcely able to speak; but at night revived a little, and said, "I have not been able to talk much to-day, dear mother, but I have got it in my heart—that is the comfort; and Jesus has shined upon me to day; and I have been thinking what love in Jesus to die for poor sinners like us! and if he had not been God as well as man, it would have been no use His dying, would it mother? I think I need not fear, for I think it really was Jesus who told me the other night my sins were forgiven. I was lying awake; the pain was so bad, I asked the Lord to give me patience to bear it; and I thought I heard some one say, 'Your sins are forgiven you;' and Oh! I felt so happy! I think it was not a human voice, or I should not have felt so happy. I think Mr. Jay would say so, don't you mother? I should like Mr. Jay or my teacher to give my love to the school, and tell them I am very happy, and do not fear death. Tell them I hope they will think of what they learn at school, and what dear Mr. Jay says at chapel. Tell them to read the Bible, for it is the best book; it is worth more than all the treasures of the world; and I hope it will be as great a blessing to them on their death beds as it is to me. O, my dear mother, I did not know I should be called so soon! What a mercy that Jesus has made me pray to him; and I think I used to pray that verse from my heart:—

'Lord teach me what I want,
And teach me how to pray:
And let me ne'er implore thy grace,
Not feeling what I say.'

On one occasion, when her teacher visited her, she said, "How I long to leave this cumbersome body." Her teacher said, "Why do you long for that, Fanny? is it merely to be free from pain?" "No," she replied, "I want to be with Jesus."

On Tuesday evening, the last of her life, when Mr. Jay visited her, she was very restless, and in extreme suffering. She asked him to pray for her; and when he was gone, she said, "Mother, the Lord has heard Mr. Jay's prayer, for I have felt quiet ever since."

A little before her death, she asked her mother, if she could say the following verse:—

"And can my soul with hopes like these,
Be sullen or repine?
No, gracious Lord, take what thou wilt,
To thee I all resign."

About ten minutes before she died, her mother said, "It is a hard struggle, my child, for the soul to leave the body." She answered, "Yes, I never felt

so bad before, but Jesus does help me; and I shall soon be with him." Her mother said, "Then you do not fear death?" She replied "No, no, I am in the river now, but angels are waiting for me on the other side." She then said, "Raise me up, dear mother." This was done, and she was gone in a moment.

She told her mother that she used to think herself the best child in the school, because she sat still and said her lessons best; but when God showed her what a wicked heart she had, she thought she was the worst, and the fifty-first Psalm was the language of her heart.

Her thoughtfulness of her mother (who was not her own mother, being a second wife of Mr. Sadler's) was remarkably touching. She would talk to her little sisters on the Lord's great mercy in giving little orphans like them such a mother, and would tell them to do all they could to help her.

Often, when seeing her mother perplexed and harassed, she would induce her to go upstairs and pray to the Lord; and, on one occasion, when her mother was ill, she prayed aloud with her that the Lord would be pleased to cure her, and preserve her to them. Also, on seeing her mother troubled, she would take her Bible to the ironing-board, and say, "Mother, can you hear a few verses?" And frequently she would read her favourite hymn, commencing:

"It is the Lord enthroned in light,
Whose claims are all divine;
Who has an undisputed right
To govern me and mine."

The following are copies of two letters written by Fanny; the one to her mother, and the other to her teacher, Miss Farrant; accompanied by little presents.

"November 9th, 1856.

"My dear Mother,—I write this little note to you as it is your birthday; and I hope you will have a happier one than you did before. Do not think me unkind, not giving you anything before, but I hope you will accept this as a token of love. I often think what a kind mother you have been to us; and I sometimes do wish that I was well and strong, that I could help you, and be useful to you. You are obliged to have some one instead of me; but it is the Lord's doing to bring us nearer to Him; for, dear mother, before I was afflicted I thought of putting it off until I was older; but, thank the Lord, He has afflicted me and made me to feel that I am a sinner, and that I need a Saviour; for if He had not done so I should have gone on without loving or serving God.

"From your affectionate Daughter,

"FANNY SADLER.

"My mother, my dear mother,
When I hear thy gentle voice;
It always makes my heart
Beat gladly and rejoice.

"When I am ill it comes to me,
And kindly soothes my pain;

And when I'm weak and feeble,
It sweetly comes again.

"My mother, my dear mother,
Oh, may I never be
Unkind or disobedient
In any way to thee."

"My dear Teacher,—I am very bad, and I think I shall soon be with Jesus. You have been very kind to me, and I thank you for all your instructions; and I think God has blessed them to me. I have a great deal of pain, but I ask the Lord to help me to bear it patiently.

"I do not think I shall be here long; but I hope we shall all meet in heaven. Give my love to my schoolfellows. I thought you would like this book to remember me. I cannot write any more as I feel so weak.

"FANNY SADLER,"

THE BRIDEGROOM AND THE BRIDE.

MAY the Lord the Spirit graciously lead us to consider the oneness of Christ and His Church, and the blessed result of that relationship when she lie ruined in the first Adam. May we be led to prove from the scriptures of truth the eternity of her union and oneness of standing in Christ, and show there was no alteration in her grace relationship when she fell in Adam. That she ever stood fair and complete, spotless and unblameable before the Father in love, appears most clearly manifest by taking into consideration the love of God, which is God Himself, for "God is love," therefore eternal; the will of God, and the grace of God, or benefits arising from His love and will.

First, then, the love of God is the groundwork,—is the grand first cause of all bliss and blessedness that ever emanated from Himself. It is the fountain that sends forth all the sweet waters ever enjoyed; it is the ocean that knows no bottom, brim, or shore, to which that river, making glad the city of God, owes its rise. It is that scanless height, unsearchable depth, and inexplorable length and breadth, from which issue every stream of mercy, drop of comfort, and strength in felt weakness; all timely help and succour, riches in known poverty, wisdom in deplored foolishness, and knowledge in profound ignorance. It is there the fountain is opened for sin and all uncleanness, from whence proceeds atoning blood in divine streams to meet the thirst of all who are ready to perish. It is the fountain which will prove an eternal grave for all Zion's sins. For,

"Drown'd they were on one great glorious day,
When Christ, in flesh, condemn'd all sin away :
So His own bride will ever ever owe
A debt immense of praise. None, none can know
But God, how large a debt."

The love, will, and grace of God secured the bride's eternal safety; His love being eternal, and His bride having an interest in it, yea, an existence from it, how can there possibly be a separation? The marriage of the King's Son to the King's daughter was eternal, where time cannot intrude, days and nights are not known,—where past and future cannot be; consequently, they were, one in eternity, and time could not, with all its unfoldings, sin could not with all its damnable hues, Satan was not empowered, with all his wiles and subtlety, to make them two. So that the words of the Lord still stand: "What God hath joined together (in eternity) let no man put asunder" (in time). This eternal union was not one of our sinful nature to His, as some err and say, but strictly pure. I know it is very common, in good men's writings, to meet with the following:—"He married our sinful nature," which is wholly a mistake, and quite unscriptural. What the bride was when united to the Bridegroom, she was by the love of God—therefore altogether pure, lovely, and comely—and not by sin. It is true Christ loved her when polluted in the fall, and could but love her, seeing His love was eternal, not a passion moving from circumstances; but as the poet beautifully expresses it:—

"He saw her ruin'd in the fall,
Yet lov'd her notwithstanding all;
He rais'd her from her low estate;
His loving-kindness, O how great!"

The bond of union being love, and eternal, it could not possibly be broken. The holy law of God was broken, and the wrath of God incurred; the law of God must be magnified and made honourable, and the wrath of God spent; but in whom we hope hereafter to show.

We do well to remember "the man was not made for the woman, but the woman for the man." They were in union oneness before the woman was deceived; had it not been so, the man would not have followed her in the transgression; but it was a part of himself that had partaken of the forbidden fruit; yea, it was bone of his bone, and flesh of his flesh. He loved her, and could but love her, for the Lord had taken her out of himself, made her a help meet for him, and then brought her to him, so that "the woman was made for the man." They were, then, one before the fall, and no less so after the fall. The woman's disobedience did not destroy her relation to the man, alter the bond of union in any way, nor cause the man's love to cease; but was rather the means of making it more manifest. His love must have been vehement indeed to outweigh his allegiance to his Maker, and thereby incur the wrathful anger of his God,—a curse—a death. But it was his wife,—helpmeet,—partner through life; therefore he was determined to be a sharer with her in death. The man being the head, the Lord appeared to him.

That the spiritual significance of this man and woman,—this husband and wife,—contains a glorious gospel deep, no one with a circumcised heart can deny. We will therefore endeavour to give a scriptural account of Christ and His bride; not that we expect to make it plain to the natural conception of man; that is not our aim. But to those who are really and truly concerned about the matter, we would write, knowing that, unless a person is born of the Spirit, these things will be foolishness unto him. To the household of faith, then, we would write and say, our heart is open to you in all love and affection, and our sincere desire is that you may profit by these few thoughts written in known weakness.

Before commencing, I would, under a sense of insufficiency, say: O Lord the Spirit, who alone can reveal secrets, and search all things, yea, the deep things of God, do Thou in much love and mercy open up and unfold some of the precious things relating to Christ and His bride. Do now, if it is consistent with thy blessed will and pleasure, bring to remembrance such things as shall prove to the glory of a triune God, and the benefit of a loved, blood-bought, and cared-for family. Do not, O thou blessed Spirit, allow me for a moment to fear any consequence that may result from thine own truth coming in contact with the carnal mind of man; but do graciously lead me above flesh and blood circumstances. Keep mine eye single, that my whole body may be full of light; keep thine own fear in exercise, then the fear of men or devils will be totally eclipsed. And now, O Lord, Father, Son, and Spirit, take me into thine own unerring hand, use me to thine own praise, the good of thy Church, and "it shall be well."

Thy secrets, Lord, are known to Thee,
O do reveal them now to me!
That to Thy glory I may write,
The thing that's pleasing in thy sight:
Then I'll not fear what man may say;
But wait the great decisive day,

When 't will be plainly seen by all,
Thine own were safe above the fall;
Their life eternal in the Head,
Could not expire, though they were dead;
Their fountain was the same on high,
Though streams below appeared dry.

(To be continued.)

ZION'S WITNESS.

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A FAMILY PORTION.

"It is well."

WHAT a truth, beloved, but how contrary to flesh and blood reasoning. How supernatural the expression! Under the then existing circumstances, who *would have said*, "It is well?" The promised one snatched away in so short a *time*—can it be true? is it real? Has death, indeed, with its ruthless hand seized the loved one, the darling of the heart, in whom all earthly hopes were centred? Yes, verily, and "it is well." Ah! beloved, however trying to nature things may appear,

He cannot do but what is right,—
Pleasing in His Father's sight.

Who but a child of God under divine tuition, when mountainous difficulties appear on either side, a mighty deep in advance, and a blood-thirsty enemy in the rear, can say, "It is well." How true the words of dear Kent:

"In every state secure,
Kept as Jehovah's eye;
'Tis well with them while life endure,
And well when called to die."

How analogous to the following scripture are the above lines: "Say ye to the righteous that it shall be well with him."

Ah! well, it must be well, whate'er takes place;
Though in the world there's war, in Him there's peace:
Yea, peace at all times, and no war at all;
In Him we always stand, and ne'er can fall.

What is the end the Lord has in view in passing a sentence of death upon all but Himself? His glory and our good, in which He speaks in unmistakeable language, "This is not your rest, it is polluted." It is not very agreeable or pleasant to the flesh to be compelled to leave all and follow Him whithersoever He goeth, though He leadeth us by a *right way*.

"Choose thou the way,
But still lead on;
Nor leave us till we say,
Father, thy will be done!"

How precious when the Lord speaks the following portion to one's own soul: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee; to know what was in thine heart." The natural memory will never furnish

a child of God with any thoughts beneficial to the soul. The Remembrancer, promised by Jesus, has engaged to bring all things to remembrance, whatsoever He hath said unto us (John xiv. 26). What a sweet Remembrancer is the blessed Spirit, who alone testifies of Jesus (John xvi. 13), and who brings the precious promises to the mind, which all open up and unfold in Him our glorious Christ. May we not then say, "It is well?"

Although the Shunnamite had lost her son, she declared it was *well* with the *child*. What faith, beloved! Who but Israel's God could be the author of it? Who beside our glorious Emmanuel could be the object of it? Who but a covenant God and Father was able to crown it! Surely He deserves the highest and noblest praise, and to be "crowned Lord of all." It is no small mercy to be brought as clay into His hand, and though tossed about upon the billows of time, to be enabled to say, "He hath done all things well." Mysterious and varied are the Lord's dealings with His people, who often say, with dear old Jacob, "all these things are against me." But how consoling the thought, that our spiritual Joseph is alive, and has all things under His hands; and though He sometimes appears to speak roughly to His younger brethren, His eye affecteth His heart (Lam. iii. 51); that He is compelled to say, "I am Joseph thy Brother." The sons of Jacob did not think *it was well* when they discovered every man his money in the sack's mouth. No; the language of their heart was, "We are verily guilty concerning our brother." But it was well, notwithstanding their ignorance of the governor being their brother. David did not think it well when he said, "I shall one day perish by the hand of Saul;" yet his unbelief did not make the promise of God of none effect. Mary did not think it well, when she arrived at the tomb and found her beloved Lord was gone; for she said, "They have taken away my Lord." She little thought then her justification depended upon His rising thus early on the third day. Her mercy was He had taken Himself away; but Mary had no doubt about its being well when He called her by her name.

"Tis well when on the mount,
We feast on dying love;
And 'tis as well, in God's account,
When we the furnace prove."

As it was well with the Church in eternity, it was well with her when fallen in her nature-head, for the seed of the woman was promised, to bruise the serpent's head, which was accomplished when our glorious Christ destroyed the works of the devil.

And where was Christ when this sad fall took place,
Which brought such ruin on the Adam race?
He watch'd, His love did burn, His heart did glow,
He saw her state, and knew His blood must flow,
To save her from the curse that o'er did hang,
Although He knew 'twould cost Him pain and pang;
But, notwithstanding all, His love was so,
He came into the world a man of woe!

What erring creatures we are, when brought into trying circumstances, forgetting whose hands we are in, and not remembering He hath said, "In the world ye shall have tribulation." Suppose we did not find tribulation in the world, surely we should have greater cause for anxiety than we now have, seeing His promise is fulfilled in us. The Lord's leadings are invariably

calculated to crucify the flesh, with its affections and lusts ; but why repine at this, seeing the inward man is renewed day by day ? It is well to bear in mind our precious Christ hath also said, " Be of good cheer, I have overcome the world ;" so that the world cannot overcome Him, nor us as we stand in Him. " Be of good cheer," as the head has overcome—and not in any separatedness from His body ; you, every member in particular, overcame in Him, and must eventually by Him.

" We shall be conquerors all ere long,
And more than conquerors too."

Trouble we must have, and also consolation, both being promised by a faithful God. But, notwithstanding the former, can we not testify to the following :

" Though trouble like a gloomy cloud,
Has gathered thick, and thundered loud ;
He near my soul has always stood ;
His loving kindness, O how good !"

Is He not concerned in all our affairs ? Is He not an anxious watcher, as well as the disposer of all events ? Can we be brought into any circumstance, whether trifling or trying, and Himself merely an observer—simply a looker-on, void of heart interest and fellow-feeling ? No ; that were impossible. Sooner could we have a member of our natural body suffering pain and our head unconscious.

" Ye children of God and the Lamb,
Remember, when sorrows press sore,
Your Jesus did once feel the same,
When trials and conflicts He bore !

" And still His redeemed should know,
He's Jesus the same in His love :
The foot can't be crushed below,
And the Head be unconscious above !"

The oneness existing between Christ and His Church is a grand and glorious truth few appear to be led into. Most have some idea of the future oneness, when the Lord shall have rolled this world together as a scroll, and folded it up as a vesture ; yet few, comparatively very few, understand so as to live in the enjoyment of it—the present oneness ; that oneness which could in no way be altered ; that oneness which ever did and ever must exist ; that grace-relationship by which the living Head and members ever stood one perfect mystic man. So closely are we allied to Christ that He is not ashamed to be called our God, nor to call us His brethren. Oh ! beloved, what love ! what superlative goodness ! How near and dear the tie !

What grace to choose us in the Son !
What grace to view us ever there !
What grace to teach us we are one !
And shall in one full glory share !

Good cause have each of the quickened family to say, " It is well," despite all and every opposition. Things will perpetually cross us during our probation here. But what of that ? Has He not promised strength for the day ? If He has promised it, who can prevent its being granted ? Do not make a mistake, dear reader, it is not creature strength. No, our strength must be proved to be weakness, and then we shall be able to say, " When I am weak, then am I strong." The children have to be contented to become fools for Christ's sake, for He is their wisdom at all times ; they must be satisfied with becoming heathens before the following portion is fulfilled in their experience : " Be still and know that I am God ; I will be exalted among the heathen, I will be exalted in the earth." This is too mortifying for proud professors ;

"We are not heathens," say they. Poor creatures! their very words condemn them. Surely our readers do not object to the name; but, on the contrary, bless and praise the Lord that Christ has been exalted in them, and desire Him to be glorified in their bodies, and in their spirits, whether it be by life or death, saying with the apostle, "I live, yet not I, but Christ liveth in me;" "for to me to live is Christ." "It is well," then, beloved, in every state and condition, for,

"Though storms and tempests rise,
Or sins your peace assail;
Your hope in Jesus never dies,
'Tis cast within the vale."

Remember, believer, your hope is beyond the wilderness. Some—in fact, most—are satisfied with casting their anchor in this world, it being at all times visible; but this will not do for the family, for "hope that is seen is not hope;" and "If in this life only we have hope in Christ, we are of all men the most miserable." Well, then, as the hope is within the vale,

"Here let the weary rest,
Who love the Saviour's name;
Though with no sweet enjoyment blest,
The covenant stands the same."

Yes, the covenant of peace cannot be removed, for it stands fast with Him in whom there is no variableness nor shadow of turning, Jesus Christ being the same yesterday, and to day, and for ever.

No change in the creature can alter His love;
O, no! 'tis for ever, and in God above;
Not all their transgressions can slacken the fire,
It still is a burning to grant their desire:
No state or condition His people are in,
Will cause Him to leave them or them to leave Him:
O, no! they must hold on through thick and through thin,
And prove Him Almighty to save from all sin.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Your's in the bond of love,
THE EDITOR.

THE CONTRAST.

AN ISRAELITE IN DEED.

A soul that's passed from death to life,
Will feel within a constant strife;
Will learn its lost and hopeless state,
And tremble at eternal fate;
But why should sorrow rise and swell?
With such a soul "*It shall be well.*"

A sinner ruin'd in the fall,
And made to taste the bitter gall,
Will gladly own salvation free,
And cry, "Oh! can it be for me?
Did I but know, none, none can tell,
How loud I'd sing, "*It shall be well!*"

AN ISRAELITE IN NAME.

A man may call himself a Jew,
But not be of the chosen few;
His outward feature may appear
Of Hebrew cast, or very near;
But yet the righteous Lord can tell,
With such a man **IT IS NOT WELL.**

A mere appearance will not do;
The heart must be entirely new;
A new creation must take place
Ere God will show a smiling face;
Or, rest assured, the truth I tell,
In saying this: **IT IS NOT WELL.**

A subject of eternal grace,
Selected from the fallen race,
Is taught to feel his guilt and sin,
And mourn the leprosy within;
But, notwithstanding, let me tell,
To such a soul "*It shall be well.*"

A sinner taught the Lord to fear,
Is to the Saviour near and dear;
That grace within will ne'er depart,
But rather deepen in the heart;
Though gloom surround 'twill soon dispel,
When Jesus says, "*It shall be well.*"

A child of heaven will feel within,
A heart replete with ev'ry sin;
Will groan, and often wonder why
It can do nought but mourn and sigh;
But yet, although 'tis strange to tell,
With such a soul "*It shall be well.*"

A child of God, when call'd by grace,
Will often find it hard to trace
One feature of his heavenly birth,
For all within will seem of earth;
And yet his hope he cannot sell,
But longs to say, "*It shall be well.*"

A child of heaven, a child of light,
Must walk by faith, and not by sight:
Trust in the Lord, when clouds arise,
And darkness covers all the skies;
His faith will then all faiths excel,
And with his soul "*It shall be well.*"

A child of grace will find below,
All out of Christ is death and woe;
The pleasing things which men esteem,
Will be entirely lost on him;
Since Jesus Christ doth all excel,
He feels within "*It shall be well.*"

A child of God—a favoured son,
Must fight until the battle's won;
And then he'll lay his armour down,
Take up the laurel, wear the crown,
And everlasting praises swell
To Him who "*hath done all things well.*"

A soul that's not renew'd within,
Will never feel the guilt of sin;
Therefore a Saviour cannot need,
Nor is he of the Jewish seed;
But hastens on the road to hell;
So that with him *IT IS NOT WELL.*

A man who's void of saving grace,
Thinks God has not a chosen race;
But all may enter heaven, if they
Will love the Lord, and watch and pray:
To such an one the truth I'll tell,
You're wholly wrong—*IT IS NOT WELL.*

A soul that ne'er its darkness knew,
Is void of light, if God be true:
If death should come, while in that state,
It cannot enter heaven's gate;
Therefore, in honesty must tell,
To such an one *IT IS NOT WELL.*

A man, though chang'd, but not in heart,
Will never feel his sin to smart;
His outward walk may seem to be
Quite right, as far as eyes can see;
Although in walk he may excel,
With such a man *IT IS NOT WELL.*

A stranger to the Adam fall
Cannot be taught by God at all;
For God is light, and light would show
His state was one of deathless woe;
All such are on the road to hell,
Therefore with them *IT IS NOT WELL.*

A man who thinks Christ died for all,
And grants to each a saving call—
But many will not Him obey,
Preferring much the broader way,—
Such hold a lie which is from hell,
The consequence,—*IT IS NOT WELL.*

A man who thinks he merits grace,
Is mocking God, e'en to His face;
For grace's a gift instead of pay,
In *shall* and *wills*, not *yea* and *nay*;
Such doctrine is, I know, from hell;
So that with him *IT IS NOT WELL.*

If we trust God for our heavenly inheritance, we may well trust Him for our daily maintenance, which He vouchsafeth to the birds of the air, to the beasts of the field, and even to His enemies. He that feedeth a kite, will He not feed a child? He that supplies His enemies, will He not take care of His family? You would think that person monstrously cruel who would feed his dogs and starve his children: this cannot, without blasphemy, be imagined of our heavenly Father.—*Manton.*

THE TRUE WITNESS.

(Continued from page 4.)

How willingly Jesus came to do the will of His Father ! His heart language was, "I delight to do thy will, O God." What a manifestation of the Father's love was His appearing in our nature ; when "the Word was made flesh, and dwelt among us ;" when He lay contracted to a span, and, as Hart sweetly writes :

"The Lord that made both heaven and earth,
And was Himself made man ;
Lay in the womb, before His birth,
Contracted to a span.
Behold, from what beginnings small,
Our great salvation rose ;
The strength of God is own'd by all,
But who His weakness knows ?
No less almighty at His birth,
Than on His throne supreme ;
His shoulders held up heaven and earth,
When Mary held up Him."

How true it is, that great is the mystery of godliness, God manifest in the flesh. How He witnessed of the Father's love when as a servant He obeyed Him, saying, "O Lord, truly I am thy servant ; I am thy servant, and the son of thine handmaid : thou hast loosed my bonds" (Psa. cxvi. 16). "Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me ; for thou lovedst me before the foundation of the world" (John xvii. 24) ; and, O marvelous mercy ! He also saith concerning His people, "and hast loved them, as thou hast loved me" (John xvii. 23). No difference, you see, but head and members all loved alike ; all cared for alike, being eternally one body, according to the scriptures ; "So we, being many, are one body in Christ and every one members one of another" (Romans xii. 5). What a union ! How indissoluble ! For, "what God hath joined together let no man put assunder" (Matt xix. 6) ; and, as Paul beautifully and preciously writes : "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom viii. 38, 39). "What shall we then say to these things ? If God be for us, who can be against us ?" (Rom. viii. 31). Christ sweetly witnessed of His Father's love in John xvii. 26 : "And I have declared unto them thy name, and will declare it ; that the love wherewith thou hast loved me may be in them, and I in them." May we not then, as many as have a good hope through grace, say with the poet, notwithstanding all the tossings about we are the subjects of :

"His love in times past forbids me to think,
He'll leave me at last in trouble to sink ;
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me quite through."

Dear reader, is not the language of your heart expressed in the apostle's words, "That I may know him ?" Do you not at times, when some of His eternal glories are being opened up to the eye of your faith by the blessed

Spirit, stand astonished at love so superlative—at grace so rich and free—at favour so unexampled? and are you not constrained to sing:

“O love of unexampled kind,
Which leaves all thought so far behind?”

How poor are all our attempts to testify of Him: it is as impossible to speak or write of His worth, as it is of our own unworthiness. May the language of both reader and writer be, “He alone is worthy.” May each bless and praise the Lord with joyful lips for so great a witness of the love of our covenant God and Father.

We now come to notice Christ as a witness of the holiness of God—a feeling witness of His righteous Father’s holiness. The word of God informs us, that “without holiness no man can see the Lord.” Upon what, then, can the sons of Adam found a hope of ever seeing His face, seeing that all flesh is polluted, without one particle of holiness; so much so, that in our first-Adam standing every breathing, from the womb to the grave, is a sinful breath? It is true that many, in every age, fancy they are doing many wonderful works in the name of the Lord (Matt. vii. 22), and think they are *thereby* paving their way to heaven. We would invite all such to read *Rom. iii. 10—12*, and remember that a bitter fountain cannot send forth sweet water. The tree must be made good before the fruit can be so; and this degenerate plant (our old nature) will never yield grapes possessing *pure blood*; nor so prickly a thistle figs. No; there is but one tree containing fruit that will produce wine to cheer the heart of God and man.

The heart of God and man is cheered, we read,
By wine. From what can grapes so rich proceed,
As thus to cheer His heart? Could Eden yield
A fruit so sweet, when 'twas the fairest field
In nature?—when the Lord was satisfied
With all His work?—when man wished not to hide
From God, his Maker, but could boldly stand
Admiring that produc'd by His own hand?
No! Paradise could never yield so choice
A vine, producing fruit that would rejoice
The heart of God and man; O no! it sprang
From better soil, and on its branches hang
The choicest clusters of the richest fruit,
Which only will the sinner's palate suit.
“Where can such fruit be found? O tell me where!”
The sinner cries, “that I may have a share
“In its rich wine, to cheer my fainting heart;
“To drive away my sorrow, and impart
“A heav'nly joy, a nearness to my God,
“And fellowship with Him who for me trod
“This wilderness, to bear my guilt and shame,
“That I might stand for ever, without blame.”
It can be found but in one place, alone,
By those for whom the Saviour did atone;
For whom He offer'd up strong cries and tears,
Unto His righteous Father, who ever hears
His well-beloved Son—his chosen man,
Who executed His eternal plan.
The place such fruit is found 's in Jesus Christ,
That everlasting, loved, and chosen Vine,
On which the Father ever did design
Pure grapes should grow, containing such rich blood
As should in one eternal sweeping flood

Drown ev'ry sin of Zion, no more to rise
 Before the great Jehovah's piercing eyes!
 Which blood Zion's sins not only put away,
 But cheers the heart of God to endless day;
 And also that of man—the mighty Man
 In whom 'twas found; and who o'er mountains ran
 To shed it forth, so willing to obey
 His Father, and His attributes display:
 Also His Church, so helpless, called aloud
 For the eternal Son to haste, and shroud
 His Godhead in her flesh, that He might take
 All Her reproach and shame away, and make
 Her altogether glorious, spotless, white,
 As well becomes His Hephzibah, His great delight,
 His joy, His crown, and portion ever dear;
 Who as the moon is fair, and quite as clear
 As mid-day sun, which goeth in its might,
 And is pronounced the greatest orb of light!

If man, in “his best estate, is altogether vanity,” how is it possible for him to see the Lord? If he is unholy, how can he love holiness, and expect to dwell in it for ever and ever? It were utterly impossible for any son or daughter of Adam to ever hope of seeing the Lord had not Christ eternally stood their holiness and alone acceptance in heaven, and in the fulness of time came and destroyed all their unfitness by washing them in pure water, atoning for every sin committed, and clothing them in His own robe, thereby making them meet to be partakers of the inheritance with the saints in light.

He laid His ancient glory by,
 For sinners came to bleed and die,
 Was ever love like this?
 O no! 'tis love beyond compare,
 And in it all His children share,
 Joint heirs with Him in bliss.

Christ then is a true witness of His Father's holiness. He well knew His bride could never enter heaven in her polluted state, neither did He wish her to do so, seeing He had blood to atone for all her sins; water to wash away all her defilement; His own perfection to clothe and adorn her in; and an eternal crown of glory to bestow upon her, that she might “be a crown of glory in the hand of the Lord, and a royal diadem in the hand of God.” O what a mercy! that, when we, the younger children, fell into sin, the Father

“Turned His eye to Jesus then,
 And in His bosom saw,
 His dear delights the sons of men
 Complete without a flaw.”

Yes, the Father was infinitely satisfied with the Son, and well pleased for His righteousness' sake, never viewing the Church in any separatedness from Him.

“The chosen people were of old,
 Pure in Jehovah's sight,
 And never did he them behold,
 But with a vast delight.

“Although the Lord of earth and sky
 Knew what we all should prove,
 He on the Saviour kept His eye,
 And rested in His love.”

(To be continued)

SANCTIFICATION.

"To the Church of God, sanctified in Christ Jesus, called to be saints."—1 COR. i. 2.

THE whole election of grace are, and shall be, found to be sanctified or made holy for ever and ever by the conjoint operation, acts, and co-agency of the adorable Three in Jehovah; the creature in this, as in all other branches of grace, mercy, and truth upon or within him, being quite passive. Salvation as a whole, or in all its ramifications, is wholly, solely, and altogether of the Lord. Consequently to Him, in His glorious Trinity of Persons, the whole, the entire praise is due; and from all His sanctified ones, as they become taught of God the Holy Ghost, He will unquestionably obtain it. This people have I formed for myself (so speaks the Majesty of heaven), they shall show forth my praise, my glory will I not give to another, nor my praise to graven images.

To sanctify, or sanctification, sometimes means to set apart, or separate and appoint persons or things, from a common unto a holy use: as the sanctification of the seventh day (Gen. ii. 3), the first-born (Exod. xiii. 2), also the tabernacle, the temple, the priests, the altars, the sacrifices, &c. under the law. At other times it means the cleansing a sinner from the pollution and filth of sin, and thus the whole of God's predestinated people were perfected for ever, by the one offering of God the Son in the human nature. At other times it means to make that holy which was unholy, and to free a poor sinner from the power and dominion of sin, and to endue him with a principle of holiness, which is Christ in him the hope of glory.

I therefore now proceed to notice more particularly this feature of truth, as delineated in and by the oracles of God, for the edification and consolation of any of the blood royal of heaven (if the Lord will), who may condescend to read the same. And I would notice first, that declaration by Jude, "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called." This portion of Scripture comprehends the whole election of grace who were sanctified or set apart, and thus for ever separated from the rest of mankind; for the Lord hath chosen Jacob for Himself, and Israel for His peculiar treasure; that by this eternal act of God the Father in setting them apart from the world, and setting them up in Christ, and that from all eternity, they should be holy, and for ever without blame before him in love. O what wondrous love, what glorious grace is this! who can conceive it? Their Lord thus viewing them, and with whom they stand in everlasting oneness, exclaimed, "They are not of the world, even as I am not of the world;" being a perfectly distinct people, a chosen generation, a royal priesthood, a holy (or thus a sanctified) nation, a peculiar people, He, Christ, their sanctified Head (John x. 36), and they His sanctified mystic body.

"One glorious Head, one body there,
Which should at last one glory share."

But when we come down to the time state being of the Church, we are immediately met with a woeful account of the downfall of human nature, and of all the human progeny—the elect and non-elect in their earthly head, Adam—all gone astray, all polluted, all unclean, all unholy, and in the

same state of enmity against God. But notwithstanding all this mighty ruin, this abounding of ungodliness, Jehovah continued to view His dear people in glorious oneness with, and in eternal union to the person of His dear Son, their covenant head and husband, in whom they ever were and ever must remain holy; and as viewed in Him were never unholy; but as in themselves and in their nature, earthly Adam, as before said, pollution, guilt, and sin. Nevertheless, Jehovah had made ample provision in the covenant of His love, and that before all worlds, for the removal of all the sin of his chosen ones, for all the pollution of His one dear Church and people; and

“Brought them back, though hell withstood,
And wash'd their sins in His own blood.”

So we hear the Son of God exclaiming, “And for their sakes I sanctify myself, that they also may be sanctified through the truth; sanctify them through thy truth, thy word is truth;” and thus, “both He that sanctifieth and those who are sanctified, are all of one; for which cause He is not ashamed to call them brethren.” Our most precious Christ so loved His Church as to give Himself for her, that He might sanctify and cleanse it with the washing of water by the word; that He might finally present her without spot or wrinkle, or any such thing, but that it should be holy and without blemish. To this end He took the human nature in the fulness of time, and was made of a woman, made under the law, to redeem them that were under the law, with a “Lo, I come to do thy will, O God;” “by the which will we are sanctified through the offering of the body of Jesus Christ once for all; for by one offering He hath perfected for ever them that are sanctified; wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.” Thus, then, our Jehovah Jesus hath, by personally assuming our nature, and offering Himself once as a vicarious sacrifice for sin; and the shedding of His most precious blood atoned our transgressions, put away our misdeeds, removed our pollution, and thereby made His Church more clean, holy, and pure, than sin could make her impure. Mark those precious and more than golden sayings, “Ye are clean! What God hath cleansed that call thou not common nor unclean. He that is washed (in Divine blood) needeth not save to wash his feet, but is clean every wit. The blood of Jesus Christ, the Son of God, cleanseth us from all sin. I will, be thou clean. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins.”

Thus we have seen that the Father sanctified His Church in Christ before all worlds; and that the Divine Son of the Father, as our surety and sponsor, by his sacrifice and bloodshedding, hath sanctified His dear people from all the filth and pollution of the fall. We have next to notice the sanctification of God the Holy Ghost, produced by the spiritual regeneration, or the new birth of all the vessels of mercy afore prepared unto glory, being thereby brought into vital union with Christ, grafted in Him; created in Christ Jesus unto good works, which God hath before ordained that we should walk in them; being born again, not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth for ever. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but a new creature joined to the Lord is one spirit; the hidden man of the heart, that which is not corruptible in the sight of God, of great price, that which cannot sin, because born of God, and the wicked one toucheth it not. The covenant

promises run thus : "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness. A new heart also will I give you, and a new spirit will I put within you ; and I will also save you from all your uncleanness." Mark, believer, all this is purely absolute, and altogether gratuitous, and of the which all God's sanctified ones will confess to a man, Not unto us, O Lord ; and of which they will acknowledge themselves to be altogether unworthy.

Let us next remark that this great work is done at once ; and once done, done for ever, when born again ; neither can they die any more ; and that it is not effected progressively (as some foolishly talk), but by one gracious act of God the Spirit, by one divine display of invincible grace, or by omnipotent sweetness, or sweet omnipotence. The new creature thus produced is as holy and meet for heaven as it ever will be ; and should it remain in its militant state a whole century after this mighty change has been wrought, not an atom more holy then, than at first. The doctrine of progressive sanctification hath distressed thousands of God's dear children, and done good to none. Why ? Forsooth, being contrary to God's Word and the experience of the godly. When the apostle instanteth to the Church at Corinth what *awful* characters (dying as such), should not inherit the kingdom of God, he immediately observes, "And such were some of you ; but ye are washed, but ye are sanctified (not sanctifying) ; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." What wondrous grace is this which delivers from guilt so great, from crimes so notorious, from a catalogue of sins as black as hell ! Who but must admire and adore such superlatively glorious grace as this ! From what depths of misery, from what paths of iniquity, cannot and will not Almighty mercy rescue and deliver all the predestinated, and thus make them meet for the Master's use ; and to what cloudless heights of a blissful immortality will it not ultimately exalt them ? being elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. These are the people Paul commends to God, and to the word of His grace, and to give them an inheritance among all them which are sanctified. Our most precious Christ is the holiness of His one dear Church, and is their Holiness unto the Lord, as was the inscription on the forehead of the Jewish High Priest of old a type of Him who is of God made unto us wisdom, and righteousness, and sanctification and redemption ; that, according as it is written, "He that glorieth, let him glory in the Lord ;" and the Church is no less holiness unto the Lord in Christ, "that they all may be one as we are one, I in them, and thou in me, that they may be made perfect in one," perfectly justified and perfectly sanctified.

I will next remark, by way of close, as the limits of a tract will admit no more, that all the Lord's sanctified ones are taught of God to love righteousness and hate wickedness ; to follow peace and holiness, without which no man shall see the Lord ; and with the renewed or spiritual mind, serve the law of God, though with the flesh the law of sin ; notwithstanding this contrariety in virtue of two opposite natures, the old and new man, "There is therefore now no condemnation to them which are in Christ Jesus." The believer, in his new man, is as holy now as he will be in heaven to eternity ; but in his Adam nature dwelleth no good thing, but every evil thing ; not an atom of it altered ; not a particle of holiness there ; not a spot or blemish in the new man—all glorious within ; in his regenerate nature he cannot sin,

because born of God ; in his depraved nature there is no sanctification, and it must go to the grave vile—not a particle of it holy ; hence the conflict : when he would do good, evil is present with him ; and what good he would do he does not ; but the evil he, as a believer, would not do, that, in his corrupt nature, he doth, and is compelled to exclaim, “ Who shall deliver me from this body of death ? ”

It is no use to deny this ; the complaints of the Lord's saints in all ages is full proof : Abraham, “ dust and ashes ; ” Jacob, “ less than the least of all thy mercies ; ” David, “ who am I, O Lord ; ” Isaiah, “ my leanness, a man of unclean lips ; ” Daniel, “ my comeliness in me is turned into corruption, I retained no strength ; ” Joshua “ had filthy garments about him ; ” Peter, “ a sinful man, O Lord ; ” Paul, “ O, wretched man that I am ; ” John, “ if we say we have no sin we deceive ourselves, and the truth is not in us.” Now all these blessed men were saints of the most high God, and made meet for the inheritance which is incorruptible ; yet in their Adam-natures totally depraved, in the flesh no good thing. At nature's dissolution, this is put off, and the body, when raised, fashioned like unto their Lord's glorious body,—sown in weakness, raised in power ; sown natural, raised spiritual.

Let the Lord's saints, then, not look for holiness in their depraved nature, and they will find nothing beside in the new. “ As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.”

The poor sensible sinner who now breathes after conformity to Jehovah Incarnate, is one of His sanctified ones, and must ultimately be among His glorified ones. Amen.

W. BIDDER.

“ No, not a soul can see His face,
Or after Him pursue,
Till sanctified by sovereign grace,
And form'd divinely new.

“ Thus all the chosen seed
Shall meet around His throne ;
Shall bless the conduct of His grace,
And make His wonders known.”

ZION'S FOUNDATION.

“ Behold I lay in zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation ; he that believeth shall not make haste.”—ISAIAH xxviii. 16.

What an unspeakable mercy when the soul, dead in trespasses and sins, is awakened by God the Spirit to a sense of its own sinfulness and depravity, and drawn by that same Spirit of love to Jesus the sinner's friend, “ who died the just for the unjust that He might bring us to God.” Is a man awakened to see himself a breaker of God's most holy law ? Jesus hath magnified that law and made it honourable ; and, by a life of perfect obedience, “ He hath brought in everlasting righteousness, which is unto all and upon all them that believe.” Here, then, is dress suitable for the naked soul, adapted to the most wretched case ; a dress that shall never tarnish or decay ; a dress that shall gain the sinner admission, and make him a fit guest for the marriage supper of the Lamb. Does thy conscience, poor sinner, want purging, and does thy guilty soul want cleansing ? “ The blood of Jesus Christ, His Son, cleanseth us from all sin.” Though thy sins be as scarlet, through the application of this precious blood, by the Spirit, they

shall be as white as snow; though they be red like crimson, they shall be as wool.

"Here's pardon full for sins that's past,
It matters not how black their cast;
And O, my soul! with wonder view,
For sins to come here's pardon too."

O, then, what a sure foundation is Jesus for the sinner to build his hope upon for salvation from eternal death! When all other foundations give way, this shall remain immoveable. Zion's foundation is in the holy mountains of immutable unchanging love. Christ is a tried stone. God the Father tried Him, and declared Him to be His Beloved Son, in whom He is ever well pleased. He endured the fire of divine wrath; He drank the very dregs of the bitter cup; satisfied divine justice; and paid to the utmost farthing the debt His people owed.

"He toils through life, and pants through death,
And cries with His expiring breath,
'Tis finished and complete."

Satan hurled his fiery darts at Christ, but in vain. Thousands now in glory have tried Him, and proved Him a sure foundation. The Church militant have tried Him, and proved Him mighty to save. He is also a precious corner-stone. How precious He is in His blood, work, and salvation; yea, He is the chiefest among ten thousand and the altogether lovely. Dear old Jacob on his dying bed spake of Him as the Shepherd, the stone of Israel. What a precious stone hath He been to His saints in the hour of dissolution. On this Stone, this Rock, hope hath cast anchor, outrode the storm and flood of death; and faith, in lively exercise, hath sung triumphantly, "O death! where is thy sting?" while the transported saint hath entered the haven of eternal rest with Hallalujah.

The Apostle Paul, in his first epistle to the Corinthians, speaking of the Church in the wilderness, says, they drank of that Spiritual Rock that followed them, and that Rock was Christ. Moses in his last days said, "He is the Rock, His work is perfect." He is perfect in Himself, and consequently all that He wrought and accomplished on earth for His people must be perfect; hence the Church is perfect in Him, not in abstractedness from Him. It is impossible to find any perfection in the old Adam nature. God the Father chose the Church in Christ from eternity. Christ undertook to redeem them from all the consequences of the Adam-fall transgression. "For as by one man's disobedience many were made sinners, so, by the obedience of one, shall many be made righteous." Sinners, through the transgression of the first Adam; righteous, through or by the righteousness of the last Adam the Lord from heaven. O, what an unspeakable mercy, perfect in Christ Jesus!

Again, when the Lord talked with Moses, face to face, as a man talketh with his friend, He said, "Thou canst not see my face, for there shall no man see me and live. And the Lord said, Behold, *there is* a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." Here, then, was the standing place of Moses, even upon the rock. What did this rock set forth, but the person of Jesus Christ? and what was the cleft of that rock but the wounded side of the dear Redeemer? It was in the cleft of the rock that Moses saw the glory of

Jehovah; and it is in Christ, the Rock of Ages, that every heaven-born soul is brought to see the light of the knowledge of the glory of God. Christ speaking to His Church in the Songs, says, "O, my dove! *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely." O, what a place of safety is the wounded side of Jesus to the exercised believer! there he is out of the reach of all sin, death, hell, or law. There is something very significant in the act of Manóah, when the angel whose name *is* Secret, appeared to him and his wife, announcing the birth of Samson. "Manóah," it is said, "took a kid with a meat offering, and offered upon a rock unto the Lord." Offering upon any altar but the rock, Christ Jesus, will be but a stench in the nostrils of Jehovah; but the offering of a broken heart upon Jesus, the New Testament altar, is an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

We now come to David the sweet singer of Israel. He "spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul; and he said, the Lord is my rock, and my fortress, and my deliverer; the God of my rock; in Him will I trust," and breaks forth in the ecstasy of his soul, "The Lord liveth, and blessed be my rock, and exalted be the God of the rock of my salvation." O, how sweet to sing of Him! When the heart is tuned by divine grace, we can sing with the Spirit and with the understanding also.

"Come all ye redeemed and unite
In high Hallelujahs to God,
And sing with increasing delight,
O sing of the Lamb and His blood!

Sing, sing His superlative worth,
Till we His full glory obtain;
The chorus resound through the earth,
Of worthy the Lamb that was slain."

(To be continued.)

THE BRIDEGROOM AND THE BRIDE.

(Continued from page 31.)

To you who are young in the ways of the Lord, I would say, "Do not condemn what you at present cannot see eye to eye with me in; but may grace be given you to implore the dear Lord graciously to teach you that the language of your heart may be, 'What I know not, teach thou me.'" Convinced I am of one thing: my writing is vain, and your reading will be equally so, unless the Lord takes us both into His gentle hands, leading into all truth. There is but one Teacher for the family of God,—the Holy Spirit. May He then lovingly and condescendingly be a spirit of light and revelation, that both reader and writer may, by grace, glorify a triune God and receive mutual benefit. To those who are further advanced in the divine life, and have had a greater and deeper revelation of divine mysteries, I would say: Do not despise the prattling of a young one, but remember the words of the Lord: "Out of the mouths of babes and sucklings thou hast perfected praise;" "so that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" "the lame take the prey;" and "let the weak say I am strong." If the elder brethren should say aught why the younger brother should shout for the battle? he would answer in his brother David's words:

"What have I now done? Is there not a cause?" Truly there is, and then was, so great a cause that a mighty effect was produced on the head of Goliath, which neither Saul nor David's elder brethren were able to accomplish. I am such a believer in God's predestination, that I am certain there was no man under the canopy of the heavens could slay that Goliath; and further, there was no one stone but "the one" could have entered the fatal part of his head: and why? Because it was not the will of the Lord; therefore God was the cause, and the death of Goliath the effect. But to return to my subject: Christ and His Bride before the fall, even in eternity.—We will quote two portions to shew Christ was her Husband, and her Husband was the eternal God, the Maker of all things: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made" (John i. 1, 2, 3); "Thy Maker is thine Husband, the Lord of Hosts is His name; and thy Redeemer, the Holy One of Israel (Luke i. 35); the God of the whole earth (Isaiah ix. 6, 7) shall He be called" (Isaiah liv. 5). What a Husband! What a favoured bride!

"This union with rapture and wonder be seen,
Which nothing can sunder, without or within."

The bond being love, it is indissoluble, "for love is strong as death;" which many waters cannot quench, neither can the floods drown. It is eternal, therefore cannot be affected by all the ravages of time, inroads of sin, or stratagems of the devil. Bless the Lord, O our souls! and let us sing:

The bride is safe 'tis plain by God's decree,
In councils plann'd of old e'en by the Three;
Before the world began, the Church did stand
A multitude in numbers as the sand.

Christ and His Bride stood one in the bond of love in eternity; the consequence is, they stand one through time's span; not as we often say, from eternity to eternity, for there are not two eternities, but one. We being creatures of time, sense, and circumstances, are so constantly dividing eternity in our finite mind in this way:—Eternity past, time, then eternity to come; as though time's speck, hand-breadth or span, divided eternity's unbounded round. One right thought of eternity carries its own significance with it; for instance, when the Lord is pleased to lead our mind to contemplate eternal realities; that is, when the mind is really absorbed with the thought, time's vapour is forgotten, endless duration is more sensibly realized, we then have some *faint* idea of what eternity is. But here, when our knowledge is at its height, the following scripture is fulfilled: "Now we know but in part, and prophecy but in part." If our faith was to keep one uninterrupted view of eternity, what different creatures should we be in all holy conversation and godliness; but it is wisely ordered that eternity should not, in the time-state, perpetually occupy our thoughts, for if it did we should be so far taken out of the world as not to be able to fill that station of life which the Lord hath, in infinite wisdom, appointed for us. So that, after all, everything is in wisdom, therefore the very best; and as Christ well knew, when in prayer to His Father, what was His Father's will, and best for His children, said: "I pray not that thou shouldest take them out of the world, but that thou shouldst keep them from the evil;" after which He declares

their high origin : "They are not of the world even as I am not of the world." So that,

Whatever Jesus is, such is His bride,
So close the union, nothing can divide.

It was the will of the divine Father this union should be, and, as what God doeth, it shall be for ever, it must remain entire, notwithstanding all the aggravated forms in which sin appears, or all the underworking, plotting and cunning craft of Satan : all his stratagems will ultimately be seen, in the hand of infinite wisdom, to further the glory of a triune God, and the real benefit of Zion. Some may object, but they cannot substantiate their objections by the word of God, for that unerring word declares : "We can do nothing against the truth, but for the truth ;" "All things work together for the best (Beza's bible) to them that love God, to them who are the called according to His purpose ;" and only according to His purpose, "for He hath made all things for Himself, yea, the wicked for the day of evil." The children of God are "born not by the will of the flesh, or of man, but of God ;" so that it is all according to His will, whether in the armies of Heaven or among the inhabitants of the earth.

(*To be continued.*)

ADVICE AND APPROVAL.

DEAR MR. EDITOR.—Great grace be with you from the inexhaustible fulness of our precious Lord Jesus Jehovah, the Son incarnate, over all God blessed for evermore, Amen. As sure I am you will need it to conduct and fill the pages of the Witness with good substantial and wholesome food, savoury meat, such as the household of faith can feed upon, and grow, flourish, and bear fruit,—suffer no husks to appear, and steer clear of the wretched Arminianism of the day. Contend earnestly for the faith once delivered unto the saints, without compromise or concealing any branch thereof. Let the truth appear in all its fulness,—the whole truth, and nothing but the truth ; the everlasting electing love of God the Father, the most ancient betrothing and redeeming grace of God the Son ; the invincible love, grace, and mercy of God the Holy Ghost, as manifested in the regeneration and effectual calling of all the predestinated of the Father, and the purchased by blood divine of the Son, and no more. Let the person-righteousness and blood of Christ appear very conspicuous, and the Church's perfection, purity, and completeness in the same ; and no less insist upon a vital and heartfelt experience of the glorious truths of the gospel in which Christ is all and in all, producing a corresponding and consistent walk and conversation as fruits of the Spirit, demonstrating the heirs of salvation ; but these not their salvation, but things accompanying. Forget not the lambs, and weak in Christ's fold ; these must be fed with suited food : milk for babes, but strong meat for those of full age. Strengthen the weak hands, and confirm the feeble knees, and forget not to comfort the mourners, and labour to reclaim the wanderers, bringing them back to the fold. I like your first Number ; and if you proceed as begun, I wish you God speed, together with all miscellanies publishing the truth of God.

Yours in the truth,

W. BIDDER.

November 5, 1858.

ZION'S WITNESS.

VOL. I.

JANUARY, 1859.

No. 4

A NEW YEAR'S MEDITATION.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou would'st keep His commandments, or no (DEUT. viii. 2).

Yes, beloved, thou shalt remember that there are no more peradventures; no ifs, buts, or may-be's about the matter, but a positive declaration. It is indeed sweet to be led by the blessed Spirit to remember all the way the Lord hath brought us, to consider in how many mysterious ways He hath supplied our every need, both temporal and spiritual;

"And though we have Him oft forgot,
His loving-kindness changeth not;"

For, "He is of one mind, and who can turn Him?" This we prove, day by day; and though we are brought through trying circumstances, the *why* and *wherefore* is sweetly explained: it is "to humble thee, and to prove thee, to know what was in thine heart." The Lord alone knoweth the depraved state of the human heart, so that we are dependant upon him for the insight; and how graciously, mercifully, and lovingly He makes us acquainted with just enough of *self* to hate the creature, and enough of *Himself* to love the Creator.

"Thou shalt remember;" not, you had better remember, or it would be well for you to consider. No; our God deals in *positives* with His family. There is no *yea* and *nay* in the new covenant; but its language is: "And I *WILL* make an everlasting covenant with them, that I *WILL NOT* turn away from them, to do them good; but *I will* put my fear in their hearts, that they *SHALL NOT* depart from me. Yea, I *WILL* rejoice over them to do them good, and I *WILL* plant them in this land assuredly with my whole heart, and with my whole soul." So that it is the will and pleasure of the Lord to do His family good;" and what His soul desireth even that He doeth." The consequence is, "Thy people shall be willing in the day of thy power."

We abominate that doctrine of devils which allows the creature to have any hand in the matter of salvation, knowing, "It is not by might, nor by power, but by my Spirit, saith the Lord." We also *hate* that fashionable duty-faith system of the day, which bears no more resemblance to the faith of God's elect than the assumed garment the devil and all his ministers appear in does to that robe called in Scripture, "the Righteousness of God," "which is unto all and upon all them that believe." No, brethren, beloved, our covenant God and Father declares, "I *WILL* be their God, and *THEY SHALL* be my people;" that is, He will make Himself known to them as their God by the witnessing of the blessed Spirit, and the response in their *one* heart will be, "Lo, this *is* our God; we have waited for Him, and He will save us: this is

the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

"Thou shalt remember." The child of God is well aware, when brought to know the Lord, that he was watched over even while led by the prince of the power of the air; and some of us can testify of many very striking interpositions of the Lord in those days of thoughtlessness. The writer has it still in remembrance that many times he has been within (according to appearance) a hair's-breadth of death, yet he could not die, not as yet being called by grace; and several times, on the very threshold of a temptation, when there has been a merciful intervention by an unknown, unseen, uncared-for, or unthought-of hand. How true the words of the poet:

"Preserved in Jesus, when
My feet made haste to hell;
And there should I have gone,
But Thou dost all things well:
Thy love was great, thy mercy free,
Which from the pit delivered me."

Satan could not seize his wished-for prey, for love watched me in all my wayward pursuits. Blood marked me in all my tracks of iniquity; a Saviour pitied me in all my sins of ignorance, and was waiting for the time when the spot should be reached—the "*so far*"—in order to pluck me as a brand from the burning; to demand me as a trophy of His own precious blood; to hold me up as an object of covenant love, a miracle of grace, a monument of sparing mercy, a temple of the Holy Spirit, and a living witness of what rich free grace can do. Ah, beloved, we sometimes stand astonished when brought to feelingly remember "all the way" He hath led us, and are constrained to say, "Truly the Lord is good to Israel."

—It is intended, "if the Lord will," to publish, in this serial, my natural life, from the cradle to the present time, embodying the mysterious dealings of the Lord in His providence; the many escapes from temptation and death; call by grace; conflict of soul; mountains levelled; valleys exalted; crooked things straightened; rough places made plain; darkness turned into light; friends proved to be enemies; enemies made friends; call to the ministry; the feeling unfitness for it; struggle to get from it, with the will of the Lord prevailing; the anointing; the liberty experienced; the word blessed by calling sinners, freeing the captives, opening prison doors, unloosing the bound, healing the sick, cleansing the leper, feeding the hungry, and giving the thirsty drink; by comforting the mourner, raising the fallen, lifting up the bowed down, strengthening the weak, confirming the feeble, settling the wavering, and emboldening the timid; by dissolving doubts, removing fears, dispersing darkness, banishing clouds, and enabling the children to go on their way rejoicing: in a word—to which many can bear testimony—Christ made exceedingly precious. We therefore desire to grant the request of many of our old tried friends, and issue from the pages of ZION'S WITNESS a feeble testimony of the Lord's love and tender mercy to one who, had he his deserts would have long been in hell, suffering eternal vengeance. But our readers must wait a short time, and then, the Lord enabling us, there shall be a faithful statement given, so *plain* that the least in the family cannot mistake it, and so *true* that the greatest enemy we ever had shall not be able to contradict it, though some of their stings be exposed, and their honey words dissected and found to contain "the poison of asps."

What a mercy it is for the family that "the Lord liveth!" He knoweth them that are His, and He knoweth how to deliver the godly out of temptation. We often, when dark in mind, forget the way the Lord hath led us, and the many Ebenezers grace has enabled us to raise.

We have now entered upon another year, beloved, and what is your testimony concerning the leadings and dealings of your covenant God? Is it, "Not one thing hath failed of all He hath spoken?" Surely a contrary statement would not only be dishonouring to the Lord, but altogether untrue. Has He not, many times during the past year, appeared on your behalf, when arms of flesh have failed, human wisdom has been thwarted, and the creature has quite given up the ghost, while the cry of the heart has been, "We have no might against this great company that cometh against us, neither know we what to do; but our eyes *are* upon thee?" The extremity of the creature is invariably the opportunity of the Creator, as saith the apostle: "When I am weak, then am I strong."

"And thou shalt remember all the way which the Lord thy God led thee, these forty years, in the wilderness." The child of God is brought to prove this world to be a "wilderness" indeed. Does he in it seek grapes to refresh himself, he is pierced with a thorn; does he try to gather a fig, he is pricked with a thistle; is he seeking for water to quench his thirst, he finds it all too bitter to drink; is there an attempt made to settle down in it, a voice arrests his ear and vibrates through his heart: "this is not your rest, it is polluted;" is the friendship of the world courted, he opens the Bible and finds, "The friendship of the world is enmity with God;" have earthly props been supporting him, the Word declares, "Cursed is man that trusteth in man and maketh flesh his arm;" has his own righteousness been looked to, and in any measure trusted in, he finds Paul's experience and his widely differ, for the former said, "And I count all things *but* loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;" is the law his rule of life, "As many as are of the works of the law, are under the curse;" has he been hoping, partly by works and partly by grace, to get to heaven, "Now to him that worketh is the reward not reckoned of grace but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly (even the publican, Mary Magdalene, or the dying thief), his faith is counted for righteousness." So that there is no foundation for the hope of God's own children but in His free electing love in Christ Jesus, before the world began. This world, then, is proved to be a "wilderness" indeed, for it can afford no real comfort to the soul. But how great is the mercy: the Master hath said, "Be of good cheer, I have overcome the world;" "they are not of the world, even as I am not of the world."

The world and its pleasures may go,
Since Jesus is precious to me;
O, may I increasingly know
His love so amazingly free.

Dear reader, what is the language of thine heart, at this time, respecting the mercies of the past year? Canst thou not testify of the Lord's having been better to you than all your doubts and fears? Has He not brought you to remember all the way He hath led thee? And is not the effect self-abasing,

creature-humiliating, and, at the same time, love-constraining, to "crown Him Lord of all?" If, then, the Lord hath been faithful to His own oath and promise on your behalf, up to the present time, is it not your privilege to

"Praise Him for all that is past,
And trust Him for all that's to come?"

When the Lord hath, from time to time, shewn thee somewhat of thine own deceitful heart, has He not also made known to you His heart of love, which is full of that compassionate sympathy peculiar to the faithful High Priest of our profession? Surely, then, thou hast abundant cause to be joyful in thy God, making melody in your heart to the Lord. O beloved! we had never known "open rebuke" had it not been for "secret love;" we had died strangers to our lost condition, was it not for covenant love and sovereign grace; never would our hand have been placed on our mouth, and our mouth in the dust, had not grace been poured into the lips of our Elder Brother. He, therefore, cannot alter the thing that is gone out of His mouth. O wonderful mercy, that ever such words as, "It is finished," should have flamed from His heart, and dropped inspiringly from His mouth, like honey from the comb. "Thou art all fair, my love; there is no spot in thee, for I have finished transgression, made an end of *sin*, brought in everlasting righteousness, so that thou art comely through the comeliness I have placed upon thee, and, for all this, thy love to me is wonderful, passing the love of women, because you love me with mine own love, according to my prayer to my Father: that the love wherewith thou hast loved me may be in them, and I in them." Precious Jesus! endear thyself unto us more and more,

For when our heart is warmed by thee,
In all things else no good we see,
For thou art all in all:
The compass of our every thought,
Who hath for us a freedom bought,
By drinking up the gall.

"The grace of our Lord Jesus Christ be with you. Amen."

Yours to serve,

THE EDITOR.

ZION'S FOUNDATION.

(Continued from page 46.)

THE Psalmist never appears to have lost sight of Christ, for frequently we find him singing of the Rock; but in the 40th Psalm he goes back to the time when God first quickened his soul. O, how essential to have a starting place in our religion! David says, "He brought me up also out of an horrible pit (into which he had fallen through the fall), out of the miry clay (of actual transgression), and set my feet upon a Rock, and established my goings." The Psalmist was no *free-willer*, being persuaded his deliverance from the pit, and establishment upon the Rock, was solely a work of the Lord. Jehovah the Spirit brought him out of death into living oneness with Christ Jesus the Rock of his Salvation. What a beautiful illustration we have of this in the narrative of the man that went down to Jericho and fell among thieves. Fallen man has been stripped of that original righteousness

in which he was created, and by transgression is become full of wounds, bruises, and putrifying sores. This poor man was stripped, wounded, and left half dead. The priest and the Levite could do him no good, therefore passed by on the other side. "But (ah! that but) a certain Samaritan, as He journeyed, came where he was; and when he saw Him, He had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set Him on his own beast, and brought him to an inn, and took care of him." How sweet it is to be employed in tracing Jesus, the Lord of life and glory, the man of sorrows, and Him, who was acquainted with grief, toiling and labouring for the salvation of His Church. The Samaritan came where the poor man was; and so it is with Jesus and the sinner. Man by nature is in the same, yea, even in a worse, condition; for he is dead in trespasses and sins, and could never go to Christ in such a state. But Jesus has compassion upon him, quickens him into life, shows him his lost undone condition; who being thus wounded by the arrow of conviction, falls down in distress of soul, quite helpless, and in a state of spiritual bankruptcy, having nothing to pay. Christ, then, frankly forgives him all his debts, heals his wounds with His own precious blood, pours the oil of grace and the good old wine of the Kingdom into his soul, causing him to sing

"O love, thou bottomless abyss!
My sins are swallowed up in thee;
Covered is mine unrighteousness,
Nor spot of guilt remains on me;
While Jesu's blood through earth and skies,
Mercy, free boundless mercy cries!"

Not only is the Lord Jesus a sure foundation, but a place of safety in the time of trouble. "A man," we read in Isaiah, "shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land," He who is the mighty God, became incarnated, clothed in our flesh and blood! Stupendous thought! to think that the great I AM, the eternal WORD, should be made flesh and dwell among us, tread this lower world and live a life of deprivation. He took the nature of His people into union with His Godhead, in order that He, the just one, might suffer, bleed, and die, that they, the unjust, might never die, but live in eternal union-oneness with Himself. O what love is here displayed! How true are the words, "God is love!" Who can fathom or fully comprehend the love of God to us in Christ Jesus our Lord! Paul in writing to the Church at Ephesus, after describing their state by nature, says, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." God loved his people before they fell in Adam, and blessed them with all spiritual blessings in Christ Jesus. "In the fulness of time, God sent forth His Son, made of a woman, made under the law, that He might redeem them which were under the law." "Christ loved the Church and gave Himself for it;" and God, the eternal Spirit, quickens every member of it into life, sustains and comforts them in all their exercises, sweetly instructs them in the truth, and leads them in the good old paths. What would become of the Lord's people, even after their regeneration, if the blessed Spirit was not daily instructing them, and opening up to their minds those glorious truths of the everlasting covenant! What would the sinner know of the preciousness of Jesus, the efficacy of His blood, the

infinite value of the atonement, was it not for the powerful, unctious, anointings of God the eternal Spirit! Yet, alas, how little do we hear in this day of profession from the pulpit, or from those who profess to know the Lord, of the Godhead, personality, unction, and power, of the third person in the adorable Trinity! O thou blessed spirit! be thou according to thy word, ever with thy children to guide them into all truth; to comfort them in all their troubles; to open up and unfold the glories of Emmanuel, and bring *all things* to our remembrance whatsoever He hath said unto us.

"Blest spirit guide us o'er
This life's tempestuous sea;
Keep us, O holy lover!
For we confide in thee.

"O that in Jordan's swelling,
We may be help'd to sing;
And pass the river telling
The triumphs of our King."

Jesus Christ, the rock of ages, is an hiding place from the wind; the wind of cutting conviction. When God the Holy Spirit convinces a man of sin, and shews him his real state, by nature, in the sight of God, what cutting work it there! He then views sin in a very different light to what he did before; instead of trifling with it, he feels it to be an intolerable burden. O what a mighty revolution takes place in the soul! His supposed righteousness, He now seeth to be *filthy rags*; and his heart language is, "What must I do to be saved?" When the soul is brought into such a state, O, what an hiding place is Jesus! When the tempest of Sinai alarms the sinner, he finding it to be nothing but fire, revealing floods of wrath and indignation, what a covert is Christ! What a harbour of refuge is Jesus! What a quiet safe retreat is the cleft of His own dear side!

(To be continued.)

"BUT CHRIST IS ALL AND IN ALL."

Could I, seated on a throne,
Call the nations all my own;
Spread my hands from sea to sea,
Say, it all belongs to me:
This, though great, would be but small,
Void of Christ, my ALL IN ALL.

Had I Alexander's seat;
Bowing monarchs at my feet;
Spreading through the world alarms;
Nations trembling at my arms:
'Twould indeed be very small
Without Christ, my ALL IN ALL.

Could I say, from pole to pole,
All is under my control;
Each obeys my just command,
Through the great Creator's land:
This would be a bubble-ball,
Christ not being ALL IN ALL.

Was I of the greatest fame;
Could I spread abroad my name;
Command th' universal eye,
Calling forth th' applauding cry:
What is that?—just nought at all,
Void of Christ, my ALL IN ALL.

Was I nature's brightest light,
Every action strictly right;
Blemish void before mankind;
Blessed with the greatest mind:
Light and mind would be but small,
Jesus is my ALL IN ALL.

Could I every language speak,
Hebrew, Latin, French or Greek;
Could I every art explain;
Every science quickly gain:
All this knowledge would be small,
Knew I not my ALL IN ALL.

THE BRIDEGROOM AND THE BRIDE.

WE now proceed to show how, though the bride was affected by the fall, it did not interfere with her relation to Christ. When Adam the first open head stood forth in creation, his future bride stood in his side, but was no help meet for him; for he was pronounced by God to be alone. "It is not

good that the man should be alone; I will make him an helpmeet for him." Where did the Lord go for the help meet? He saw her in the man; so that there was no occasion to look elsewhere. When was she useful to Adam? when she stood as a rib in his side, or when she was taken out? When taken out of course. Then, notice, they were one in God's purpose ere He brought them together; and when the Lord brought her to the man, it was where she was before; the woman previously being a rib in his side. Carry the idea up; the woman—the church—stood out in creation; she plunged herself into sin, and became polluted; the man's (Christ's) side is opened to emit blood to remove it all away. She incurs the penalty, He endures it; she merits death, He who was the eternal life destroys it; she breaks the holy law, He magnifies it, and makes it honourable; she awakes the sword of justice, He receives it, yea, welcomes it into His own bosom, that she His bride might lie upon His bosom for ever; she merits hell, He bears it all, and said, in meditation, "Thou wilt not leave my soul in hell, nor suffer thine Holy One to see corruption." The bride brings herself into poverty; Christ becomes poor, for, "He that was rich for our sakes became poor;" she becomes weak, He is "crucified through weakness;" she falls into temptation, He was tempted in all points; she becomes a servant to Satan and sin, He became a servant, and served His righteous Father on her behalf, and serves her with blood to take away all defilement; yea, grants her His own flesh which is meat indeed, and His own blood which is drink indeed. Christ serves His bride in every needed way.

As Eve stood in Adam ere she stood out in creation, so the bride the Lamb's wife stood in Christ in eternity, even as the rib did in Adam ere it was made into a woman. What was the woman before she was taken out of man? A part of man, even his very bone. What was the woman, the church, or bride, ere she stood in creative manifestation? A part of Christ. What was she when standing in the first open head? No less a part of Christ. What was she when fallen in Adam? Still His own *bride*, His own *wife*, His very *bone*; nor could the fall destroy the relationship. Why? It was eternal. The fall could not sunder the bond, for it was eternal; therefore the woman, the church, was in the man, Christ, in eternity, appeared in creature standing from the man, but was brought to Him her lawful rightful husband by God himself. He is not ashamed of her, but owns her notwithstanding all her defilement, still saying in undying language, "Thy Maker is thy Husband." Repent of His choice, He never will; for, "He is not a man that He should lie, nor the son of man that He should repent." How consoling, then, the thought to know that the Lord of life and glory

"Claims this partner of His throne,
Through floods of wrath and deep destess."

So near and dear is the church to Christ in sacred marriage ties, that, what is done to her He declares is done to Himself; for when Saul of Tarsus was persecuting her, He could not remain a silent spectator in heaven, but was moved for the love He bore her to stay the hand of him, her persecutor, actually confessing, that what Saul was doing was against Himself. How precious the words are which fell from His lips: "Saul, Saul, why persecutest thou me? Are you aware she is bone of my bone, flesh of my flesh, joined to me and one spirit? And, what God joineth together let no man put asunder." Christ, then, and His bride are one, and, to shew the re-

ciprocity of their love, we have Solomon's song left on record, which songs Solomon (Christ) and His bride alone can sing or understand anything about; It is therefore well called "Solomon's;" but not His in any separatedness, from His bride, for she declares, "I am my Beloved's, and my Beloved is mine;" "I am my Beloved's, and His desire is towards me;" and He saith, "My love, my dove, my undefiled is but one; she is the only one of her mother, the choice one of her that bear her; Thou art all fair my love, there is no spot in thee." The question being asked, "What is thy Beloved more than another beloved?" She answers in the joy of her heart, "My Beloved is white and ruddy, the chiefest among ten thousand;" and, "This is my Beloved, and this is my friend, O daughters of Jerusalem."

Thus stood the Bridegroom and the bride,
In knots of love securely tied,
All fair and comely ere the fall,
The Bridegroom being the all in all.

But when, alas! the woman fell,
She did deserve the hottest hell;
Her husband then stood up and said—
Charge sin on me, I am her head.

The bride of Christ, therefore, was covered in the day of battle; her Head and Husband received the vindictive blow, while she sheltered in the place she stood in in eternity, even in the place the Lord told Moses was by Him (Exod. xxxiii, 21), which place we have recapitulated in the viii, 30, of the book of Proverbs. O precious shelter! O glorious hiding place! O sacred secret retreat! What love in the Lamb of God to endure all the wrath the Church incurred!

"That wrath would have kindled a hell
Of never-abating despair,
In millions of creatures, which fell
On Jesus, and spent itself there.

" 'Twas justice that burst in a blaze
Of vengeance on Jesus our Head,
Divinity's in-dwelling rays,
Sustain'd Him 'till nature was dead."

(To be continued.)

THE ELECTION OF GOD.

A Sermon preached at Love Lane Chapel, Margate.

BY A. WILCOCKSON.

"The election hath obtained it, and the rest were blinded."—Rom. xi. 7

"The spirit that would this truth withstand,
Would pull God's temple down;
Wrest Jesu's sceptre from His hand,
And spoil Him of His crown."

THIS glorious truth is little spoken of in this day of great profession. The natural man, or mere professor of religion, fights against it. To such we would say, "Who art thou that repliest against God?" But notwithstanding all and every opposition, God has an elect or chosen people, which fact our text clearly sets forth; and, was there no other portion in the word of God in favour of this doctrine, the one we have quoted is sufficient. But it is not so, the Bible *teems* with it from Genesis to Revelations, which we hope to shew before closing this grand and glorious subject. We well know the pride of the human heart is such, that no man, until humbled by sovereign grace,—until brought down by hard labour, even to the place of stopping of mouth's—will receive the doctrine in the love of it. A mere ASSENT and CONSENT

to the truth is not enough, it must be HEART-FELT and HEART LOVED. Beloved, do mark the difference between the *doctrine*, and *grace* of the doctrine. The former has often made me tremble, while the latter has distilled into my soul, and broken me down in contrition of heart, before the Lord, to think that He should in love and mercy choose me, and manifest the same by a knowledge of His dear and precious name; which name I have often proved to be as ointment poured forth," and have well understood by heart-felt experience that Christ was "anointed with the oil of gladness, above His fellows;" and that, "grace was poured into His lips." How sweetly He pours it into the heart and soul of His dearly beloved people, causing "The lame man to leap as an hart, and the tongue of the dumb to sing," bringing thereby the favoured one into the enviable position of Mary, namely, at His dear feet, rejoicing to hear gracious words proceed out of His mouth. We well know our spiritual Aaron can speak well, and so much to the purpose! Election was in the eternal mind of the eternal Three before the world began; it was first manifested in Heaven, when those Angels kept not their first estate, but rebelled against the sovereign sway of Him their creator and benefactor, who had raised them to that lofty position and blessed estate: hence the war in Heaven. "And there was war in Heaven, Michael and His angels fought against the Dragon; and the Dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven" (Rev. xii. 7, 8). Cast out, no more to enter, no longer an angel of light; no more to enjoy the blissful clime, nor to be favoured with the rays of that glorious light; but, on the contrary, to be reserved in chains of darkness until the judgment day. The question may arise in some of my hearers' minds: "What has that to do with election?" Much, very much, indeed. Why were they not all cast out? Because all did not rebel (Rev. xii. 9). Why did not all rebel? Because some were elect (1 Tim. v. 21), and all that were *elect* were kept by free and sovereign grace, flowing from eternal love. So that when the rebellious ones were cast out (there being no more room for them in heaven), how astonished the others must have been to think that they were preserved, upheld, and not suffered to fall. Do you not think election was manifest to them? Do you not suppose they were sensible that nothing short of *electing love* kept them, free favour upheld them, and undeserved grace surrounded them? The whole of which must necessarily flow from the good pleasure of Him "who doeth as he pleases in the armies of Heaven, and amongst the inhabitants of the earth." They must, indeed, have been filled with love, joy, and gratitude to Him their Sovereign and upholder. Could we judge from our own feelings, when by heartfelt experience the same undeserved goodness hath been extended to us, we should say they were lost in astonishment, love, and wonder, in reflecting upon their *election* and consequent preservation, when so undeserving of so marked a display of the boundless love of Him, whose counsel shall stand, and who will do all His pleasure.

"Yea, God the Lord, that changeth not,
Nor alters His decrees;
But gives to every one the lot
That He designed should be."

Having said thus much upon election being developed in Heaven, we now descend to the lower world, into the garden of Eden; there we find man fallen from his primitive rectitude, the particulars of which time will not

allow us to enter into. We know all men are fallen creatures, by the Word of God, and also by our own experience; and, in the first Adam, stand without hope, and without God, in the world, being "children of wrath, even as others. But God who is rich in mercy, for His great love wherewith He loved us even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." When the Lord appeared in the garden, He addressed the serpent thus: "And I WILL put *enmity* between thee and the woman, and between *thy* seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." So it is manifest, from God's unerring word, that there are two seeds: one the *elect* seed, and the other the *nonelect*. Christ speaks of the latter in the following words: "Ye are of your father the devil, and his works will ye do;" and the former is spoken of by the Apostle Paul to the Gallatian Church: "Now to Abraham and his *seed* were the promises made, He saith not and to *seeds*, as of many; but as of one; and to thy *seed*, which is *Christ*." And again, "In Isaac shall thy seed be called;" and, "there is a remnant according to the election of grace;" "except the Lord of Sabaoth had left us a *seed*, we had been as Sodoma, and been like unto Gomorrah." Thus, beloved, we have given a few scripture statements plainly shewing to all, but the blinded mind, that election is a solemn truth; but it is the Lord alone can fasten it upon the conscience, can convince a man of his lost undone condition, and can show him he is "a brand plucked from the burning" by an act of undeserved grace flowing from sovereign love in eternal choice or election. The heart language of such is, "*Why*, O Lord, didst thou love me, choose me, and, why call me, unworthy as I am, sinner that I am, not deserving of the least of Thy mercies? *Why* did Thy mercy triumph over my misery? *Why* has grace superabounded all the aboundings of my sin? *Why* did the Father love? *Why* did Christ die? *Why* did the Holy Ghost quicken, convert, and, oh! above all, comfort my soul by speaking peace through the blood of my dear Redeemer?"

Why was Thy love so rich and free,
To pick one up so vile as me;
To raise a hope so firm and strong,
That I, in Heaven, should be ere long?

But, how different is the language of one who has a name to live, yet is dead in trespasses and sins. He is continually fighting against the grand and glorious doctrine of election. We must speak of it, beloved, whether men will hear or whether they will forbear. If you wish me to keep to my text, I must preach election. All our own righteousness must be swept away before we can receive the *imputed* righteousness of Christ. All who are righteous, are righteous in Him; all who are accepted, are accepted in Him; all who are complete before God are complete in Christ (Col. ii. 10). AWAY with that creature meetness for Christ—that natural preparation of the heart to receive Him. It is all a lie, a cheat, a delusion of the devil, a priestcraft-trap in which souls are kept in ignorance, in hard and cruel bondage in perpetual fear and dread, with hard thoughts of God.

"Ho! ye needy, come and welcome;
God's free bounty glorify;
True belief and true repentance,
Every grace that brings us nigh—
Without money,
Come to Jesus Christ and buy.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth,
Is to feel your need of Him:
This He gives you:
'Tis the Spirit's rising beam."

Until a man is brought to receive the kingdom of Heaven as a *little child* he will oppose the glorious truth of the Gospel. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." But our mercy is, we can rejoice in electing love, "knowing brethren, beloved, our election of God;" and can thereby respond to the following portions of scripture: "Let him that glorieth, glory in this, that he understandeth and knoweth me; and, "In the Lord shall all the seed (elect seed) of Israel be justified, and shall glory."

The great Apostle Paul preached election despite all that opposition he was privileged to meet with, and at last suffered martyrdom for believing, and preaching in the great and precious name of Jesus. Shall I, then, refrain from bearing my humble testimony to the truth as *it is* in Jesus? O, no! I cannot—nay, dare not! The Lord enabling, I will continue to speak in the dear name of Him who has done so much for me—of Him who laid down His own invaluable life that I should never die (John xi. 26). But how different is the preaching of those who have not been sent by the Lord; they know nothing of "The burden of the Word of the Lord—nothing of the *soul travail* Paul speaks of, and every minister of the Gospel experiences. O, no! they *arrange* their sermons to please fleshly hearers—to suit the carnal mind—and are "blind leaders of the blind." It is not so with those under the anointing of the Spirit. They must have their message from the Lord, to the people of the Lord, and must speak as the Spirit gives them utterance, learning the meaning of the words of Christ: "For it is not ye that speak, but the Spirit of my Father which speaketh in you. Such ministers know it is not by might nor by power, but by the Spirit of the Lord; and their heart-breathings are:

"We venture in Thy name to go;
Our hopes on thee alone rely;
May streams that from Thy river flow,
Our hearts with joy and strength supply."

The response in the souls of all spiritual hearers, who are thus so highly favoured of the Lord, as to have a man after His own heart, is,

"Bless, O bless His message to us!
Give us hearts to hear the word
Of redemption, dearly purchased,
By the death of Christ our Lord.
O reveal it
To our poor and helpless souls"

(*To be continued.*)

THE PERPETUAL DWELLING-PLACE.

Lord, thou hast been our dwelling place in all generations."—Psa. xc. 1.

How sweet to contemplate the safety of the Lord's people, with the hope in our own soul of an interest in the glorious mercy; to feel that we walk under the ever-watchful eye and guardian care of Christ our Beloved, while the arm of His strength is continually outstretched to shield us from all harm. Well might Moses exclaim, "Happy art thou, O Israel; who is like unto thee

O people, saved by the Lord!" for truly they are a happy and highly-favoured people, having Jehovah for their defence and help, and who, in time of need, sweetly whispers, "Fear not, I am with thee," to the comfort and joy of their souls.

Happy is the man, whatever arises from without or within, who finds the Lord to be his helper, and who, enabled to recline on the all-powerful arm of his God (destitute of any strength in himself), proves Jehovah to be all-sufficient to strengthen, succour, and support. Such a one dwells in the secret place of the Most High, and, consequently, no plague can come nigh his dwelling. O blessed abode! O how favoured the inhabitant! The dwelling-place is the Lord Himself; may He enable us to meditate upon it to the comfort of our souls, that, while from eternity he has been, now is, and ever will be the dwelling-place of His loved, redeemed, and accepted children, He may, by the sweet influence of the Spirit, reveal something of the secret and sacred mystery unto us, and so cheer our hearts, by uplifting them in adoring wonder, love, and gratitude, for the provision He has made in Himself for sinners so needy and helpless as we daily feel ourselves to be.

Jehovah Jesus is the dwelling-place of the Lord's accepted, and He dwells in the bosom of the Father (John xvii. 21). Here He ever did dwell, with all His chosen people, in indissoluble union-oneness. What, then, can harm the Church? Though hell opposes, the Lord is her shield; though all the powers of darkness rage, the Lord is her defence; if she walks in darkness, He is her light. The Lord God Omnipotent has engaged to protect her all the journey through the wilderness, and often does He give her tokens of His love that she is constrained to sing:

"Christ and my soul are now entire,
I'm smoking flax, His love's the fire,
Our firm united souls entwine,
Thus I am His, and He is mine.

Blest with such proofs of His esteem,
No price can buy my heart from Him;
Espoused in righteousness divine,
Thus I am His, and He is mine."

My soul, is it not sweet to realize, by faith, something of the blessedness of having Christ for thy dwelling-place! Though an outcast here, thou hast a home above; though an exile in a foreign land, thou hast a mansion on high, and, as a member of the body of Christ—evidenced by thy love to and desire for Jesus—art a dweller in the temple of the Lord. This is a dwelling above the reach of sin—beyond the power and malice of Satan. He hath ascended on high, and He hath led captivity captive, God the Father exalting Him, with His own right hand, to be a Prince and a Saviour, far above all principality and power. He, having triumphed over the power of sin and hell, by the strength of His own Almighty arm, and, in the salvation of His people, spoiled principalities and powers, could well say, "Now shall my head be lifted up above mine enemies." May we not say, then, in the realization of the sweetness of it, "I will not fear?" Being so blessedly kept, guarded, and succoured, what can man do unto us?

"What shall hurt, or who distress thee,
Or thy walls of fire break through?
Showers of genial rain shall bless thee,
Morning suns and evening dew.

"'Tis His own, He dearly bought her,
What she cost He only knew;
Through the pains of hell He sought her,
Paid in blood her ransom too."

Who would not gladly part with all the pomp of state for a dwelling in Christ? An inhabitant of the Rock of Ages: O how safe! A member of the body of Christ: how near and dear the union! A son or daughter of the King of kings: what an exalted privilege! Lord open our eyes, that we may see fresh beauties in Christ. O, enlighten our darkness, that we may behold the King in His beauty! Give us, dear Lord, to admire the wisdom that provided such a dwelling-place, and bless the love that takes us in. The dwellers here are the chosen of the Lord. Chosen in Christ Jesus, and in Him accepted, they are fitted for the abode. Here He rejoices over them with singing, rests in His love, and declares He hates to put away.

"The mountains from their seats may start,
And sink beneath the sea;
But such the affections of His heart,
He hates to put away."

Should Nature alter in her course,
And darkness turn to day,
His love admits of no divorce;
He hates to put away."

How privileged, then, are the saints of the Most High God! One with trembling heart, in reading this, may say, "It is sweet to trace Jehovah's settlements in securing His people in Himself, but my doubts are many, and my fears rise high, whether I share in the blessedness of the children of God, for my life seems but a spark, and sin abounds within me. Is it possible that I can be a dweller in the Lord?" Fear not, thou trembling one, it is a choice favour that is bestowed upon thee: giving thee an anxiety to know thy interest in Christ. May the Lord the Spirit give you to remember the sermon preached, upon the mount of love, by a precious Christ, wherein He pronounced the blessing upon the hungry and thirsty, with a promise that they should be filled. Never did we read or hear of His begetting an anxious desire in a sinner's heart for a manifestation of His redeeming love, without crowning and fulfilling it with Himself. Nothing short of Himself can satisfy a heaven-born longing; and, bless His dear name, "He will fulfill the desire of them that fear Him." Wait on Him, then, thou trembling saint. O may we be kept waiting upon the Lord, for never has He proved a barren wilderness or a dry desert unto us, but has rather been as springs of water in a dry place; yea, "as *streams* from the desert." What though we go trembling all our days below, with a hope so heavenly in our souls, we may joyfully look forward for an abundant entrance to be administered unto us into the kingdom of the Lord our God, while the Father smiles upon the Son of His love, accepts His blood-bought bride at His hands, and Jesus, being satisfied with the travail of His soul, exclaims, "Here am I and the children whom thou hast given me."

"His voice will sound sweet and sublime
Through heaven's high concave,
When He presents, in garments fine,
All that the Father gave."

There, in His light, we shall see light, behold the full beauty of His lovely face, and contemplate, with holy wonder and admiring love, the near and dear relationship in which we ever stood, that from all generations we have been near His heart ; not because we were likely to prove, or have proved, more worthy than those who do not share in the same blessedness, but that all should be to the praise of rich sovereign grace. "The Lord is pleased for His righteousness' sake," we read in prophecy, which portion was fulfilled when that voice came from the excellent glory, saying: "This is my beloved Son, in whom I am well pleased." Here, then, is our acceptance before the throne of the eternal Father, and in Him alone the Lord becomes our dwelling-place.

"Founded in Christ, secure we stand,
His love will order all things well ;
We soon shall gain the promised land,
Triumphant o'er the powers of hell."

Hastings, Dec. 8th, 1858.

ZEBADIAH.

NEW YEAR'S HYMN.

One more year of sin and sighing,
Fled away, for ever fled ;
Left us creatures daily dying,
Though we feed on living bread :
Think it over !
Soon to be the last time fed.

Sometimes fed by unclean ravens,
Sometimes by the gentle dove ;
Sometimes wafted in fair havens,
By a southern gale of love :
Constant changes !
Known below, but not above.

The old year 's pass'd, and gone for ever,
(The new one is but just begun,)
But the love of God can never
Pass from His Beloved One :
'Tis eternal !
And a never-setting sun.

O'er the past, my soul, now ponder,
Think of His preserving care ;
Loving fathers ne'er were fonder,
Never gave so great a share
To their offspring,
Though the eldest lawful heir.

O no ! His love 's beyond recounting,
Flowing in sweet mercy's streams,
From that ever-open fountain,
Sparkling under sunny beams ;
Still reflecting
Glory to eternal schemes.

Lord, enable us to enter
Gratefully the op'ning year ;
May we in a Saviour centre,
Serve Thee with a filial fear :
Lord, implant it,
To our heart Thyself endear.

CHRIST AND HIS CHURCH.

BELOVED IN JESUS.—In our ever-the-same most gracious Lord, I greet you once more in the wilderness. From my long silence you might have thought me forgetful, but it has not been so, for I have been thinking of the time you first entered this house, when you were led to expound the 139th Psalm, setting forth Christ therein, in which my soul had a good benefit, and peace flowed like a river. Oh ! He is an endless feast, and when by the blessed Spirit faith is enabled to find the Incarnate Word in the written word we are satisfied with marrow and fatness. I have been blest in observing that under the Levitical dispensation both the *fat* and the *blood* were strictly prohibited from being eaten (Lev. iii. 17 ; vii. 23 ; xvii. 10, 12). But now under the

Gospel we feed upon the fatted calf—the fatness and fullness of a precious Christ, whose flesh is meat indeed, and whose blood is drink indeed. Under the law all the fat was the Lord's, and the blood was poured out in type of that atonement which could not be made without blood, "for without shedding of blood there is no remission of sins. But now the sword of Justice has been made fat with fatness, and bathed in the blood of the Lamb without blemish and without spot. God's altar has been *satisfied* with pure fat and pure blood. The atonement has been made, the price has been fully paid, and all prohibitions are at an end; we may therefore eat the fat, drink the sweet, and send portions to them for whom nothing was prepared." Eat, O friends, drink, yea, drink abundantly, O beloved;" "I am come that they might have life and that they might have it more abundantly;" He that eateth me, even he shall live by me; for, "except ye eat the flesh and drink the blood of the son of man, ye have no life in you." "Out of (our heavenly) Asher His bread shall be fat, and He shall yield royal dainties." I marvel greatly at such provision for such guests—the fare so rich, and the receivers so poor and mean; this is not the manner of man O Lord, God. Oh! for faith to live as it becomes royal children, not conformed to this world, not turning to its beggarly elements, but shut up unto and into Christ, finding in Him crucifixion for the OLD man, and the crown of life for the NEW. The Lord of Hosts shall be for a crown of glory, and for a diadem of beauty unto the residue of His people."

I had got thus far when your poem arrived, to show that the *reaper* has not forgotten the gleaner; together in spirit we will crown our Jesus "Lord of all." The crowning is mutual between the Heavenly Bridegroom and His bride, for as He is a crown of glory to her, so is she to Him; for thus it is written: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Amazing mystery! Well may the angelic host stand in amaze to see the Lord of Hosts choose to Himself such a crown! Well may they desire to look into these things—even into the sufferings of Christ and the glory which should follow; thus to learn the costly price at which our Beloved purchased His crown, and the glory which shall redound to Him in wearing it; for He shall be eternally admired in His saints and glorified in all them that believe. And can it be true that such a worthless worm as I—so feelingly vile and abased in the Adam-fall-transgression, and in my own personal guilt, that I shall be raised above it all, being loved with an everlasting love, bought with such a price as His own most invaluable blood, raised up together with Christ, and shall have such glory revealed in me? Yes! It is even so, Father, because it seemed good in thy sight. Marvelous, matchless love, and condescension of the freest kind! No motive for it could be found in the creature; nay, none was sought, for He found all the motive in His own Almighty mind, and came forth towards unworthiest me in the sovereignty of His own will; yea, and so also towards the *whole* Church—for all his thoughts and acts of love had their source and rise in Himself; and, as all the rivers run into the sea from whence they came, so all the love He makes known to, and bestows upon His people, flows back to Himself, the great ocean of love; and this continual outflow and return, in a mysterious and blessed manner, is now, and ever will be going on, as those best know who dwell in love, and thus dwell in God, delighting themselves in Him—realizing the precious truth that He infinitely delights in them.

Dear Lord, enlarge this contracted, narrow soul into thyself, and all the fulness of thy Head, that as a member of thy body I may be filled with all the fulness of God. I am not straitened in thee, but am straitened in my own bowels. O the depth of thy love!—sink me into it. The more we are filled with it, the deeper we sink into it.

“And they filled both the ships, and they began to sink.” This was literal, but it has been to me a beautiful figure. Oh! may both of our little vessels be filled, and delightfully sink into the fathomless abyss of love, where sin and self are lost, and Christ is *all in all*.

I have had a deal of close exercise in personal trial, lately. To everything there is a season, and everything is beautiful in His season, and we feelingly prove that he changeth the times and the seasons; but He doeth nothing in vain. Oh! to rest in His love, and in His will is heaven begun below. The Lord bless you and annoint you with fresh oil, and cause you to walk in the Spirit, and to be spiritually minded, which is life and peace. Farewell, dear brother.

In Him I remain

Your ever affectionate Sister,
RUTH.

SELECTIONS FROM GOOD AUTHORS.

It may be thou seest another abound with that joy which thou wantest, and art therefore ready to think his grace is more, and thine less than it really is; while, perhaps, thou mayest have as much real grace as he, only thou wantest a light to shew thee where it lies.—*Gurnall*.

Is it possible for us to imagine that Christ came into the world at random, that He died sixes and sevens, and that the efficacy of what He did and suffered depends on a peradventure? No, He died for elect persons; and all shall be saved for whom He died. Was the business of salvation suspended on the the will of man, or the devil, not a single soul would ever get to Heaven.—*Madan*.

A heathen could say, when a bird, scared by a hawk, flew into his bosom for refuge, “I will not kill thee nor betray thee to thy enemy, seeing thou fliest to me for sanctuary.” Much less will God either slay or give up the soul that takes sanctuary in His name.

The dread and dislike of death do by no means prove that a person is not a child of God. Even a strong believer may be afraid to die. We are not in general fond of handling a serpent or a viper, even though its sting is drawn, and though we know it to be so.—*Martin*.

It is from the devil that weak Christians make a rack to themselves of the strong, and to yield to this temptation is as unreasonable as for a child to dispute away his relation to his father, because he is not of the same stature with his elder brethren.—*Boston*.

Men are believers because they are elected; not elected because they are believers.—*Sladen*.

The gift of prayer may have praise from man, but it is the grace of prayer that has power with God.—*Dyer*.

ZION'S WITNESS.

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FAITH'S PLEA.

"And Thou saidst, I will surely do thee good.—GEN. xxxii. 12.

BELOVED, faith's plea is always based upon God's word; there is, therefore, no possibility of a failure; for those that are favoured with "like precious faith," always prove, in the end, God's faithfulness in honouring that faith. It is true that many, indeed most things, may appear to militate against the promise being fulfilled; "but in the end it shall speak." Yes, the very moment fixed upon, in the Lord's eternal mind of love, shall arrive, and then to the glory of His own great name, He shall prove Himself to be the fulness of His own promise. The writer can well remember having a part of the above portion resting with great weight upon his mind, fifteen months ago: "I will surely do thee good," were the words. The spot will never be forgotten, whilst sojourning here below, nor the circumstances under which it was graciously given. It was a time of great need; a time of great perplexity, and much anxiety as to the future. Many and evil were the forebodings, pressing with great weight upon the mind. The next step to be taken in providence was a matter of deep consideration. Who could guide?—who could counsel but Himself? Verily, none. We had been looking for a word from the Lord, wishing to know His mind and will, but He wisely kept us waiting. His time. At length the time arrived; and where do you think we were, and what do you think we were about, when the precious words, "I will surely do thee good," came? Not in prayer before the Lord; not reading the precious Bible; not communing with the saints; nor blessing and praising the Lord for His great goodness to a hell-deserving sinner. No, beloved, none of these things were we engaged in, but on the platform at a certain railway station, waiting for the train to bring us to London. All was bustle and confusion around us, while within all was mist and darkness. But presently the words came, "I will surely do thee good." These arrested the mind; these filled the soul with sweetness, enabling us to leave all things in His blessed hands, knowing,

"He is too wise to err,
Too good to be unkind."

"Thou saidst." There can be no mistake about the matter; for "hath He said, and shall He not do it?" He cannot falsify His Word. He hath enclosed Himself, as it were, in the words of His own mouth, so that He cannot alter the thing that is gone out of His lips. The Lord hath bound Himself by an oath, that the heirs of promise might have strong consolation. He hath done all that He can do. He is all that He can be; and what He hath done, what He is in and towards His people, cannot be altered. "The

Lord hath said, and will not repent," stands good in every feature of His covenant character. He hath said, "I have loved thee with an everlasting love." No alteration here. "I have chosen thee, and not cast thee away." No repenting here. "I will be their God, and they shall be my people." No variation here. "I will pardon them whom I reserve." Not a shadow of turning here. "I will be merciful to all their unrighteousness, and their sins and iniquities I will remember no more." He is ever the same here. "I will give them one heart, and I will put a new spirit within you; and I will take away the stony heart out of their flesh, and will give them a heart of flesh," which is accomplished in every vessel of mercy, when called by grace, and the heart of stone is never put back again, but the heart of flesh ever remains: so that He is the same here.

No change in the creature can alter His love;
O no, 'tis for ever, and in God above!
Not all our transgressions can slacken the fire,
It still is a burning to grant our desire.

"And Thou saidst, I will surely do thee good." Yes, Jacob, He did say so; it is indeed a truth, and He cannot move from His own word. He it was that put enmity between thy brother Esau and thee (Gen. iii. 15). He well knew that thy brother's enmity would be so stirred up that there would be no safety for you in your Father's house. Not because He could not protect thee there, as well as in any other place. No! He is able to guard and shield His own inheritance. But thy God did not intend thee to abide under the parental roof any longer, He having better things in store for thee. The Lord, therefore, in wisdom, turned thy back upon thy Father's house, and brought thee into the wilderness (Deut. xxxii. 10). He would not allow thee to occupy a house made with hands, the first night of thy departure, plainly showing that this was not your rest, and that your house was not made with hands (2 Cor. v. i.), but eternal in the heavens; that there was a way of communication from thy God to thee, and from thee to thy God, and for His glory and thy good He said, "I am the Lord (Jno. viii. 58) God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north (Isaiah xliii. 5, 6), and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest." O Jacob, how highly favoured wert thou! How faithful was thy God to His promise! How watchful over thee! How He shielded thee when dangers were nigh! How He multiplied thy flocks when Laban served himself of thee! And though Laban dealt hardly with thee, how bountiful were the dealings of thy God! Truly He was with thee whithersoever thou wentest. In not a single instance did He fail thee. Trouble upon trouble thou didst have; but in each there were proofs upon proofs of His faithfulness displayed. Difficultly after difficulty thou didst meet with, which were too great for thy puny arm to remove, but not too hard for the God of Bethel. Thou didst try again and again to satisfy Laban, but all thy attempts were fruitless and vain; for "that which is crooked cannot be made straight, and that which is wanting cannot be numbered." When the God of thy fathers intended thee to remove from Padan-aram, how He caused thee to notice the countenance of Laban, that it

was not toward thee as before, and how He made thee to hear the words—cruel and bitter as they were—of Laban's sons, saying, "Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory." How these sayings, together with the altered countenance of Laban, did trouble and unsettle thy mind, and caused thee to be dissatisfied with the place, wishing to go back to thy own country; and how plain it was that the Lord intended that thou shouldst leave, and worked through all these things to bring about thy departure. The Lord, therefore, appeared again to thee, saying, "Return unto the land of thy fathers, and to thy kindred, and I will be with thee."

Here the promise was again renewed; and although Jacob had undergone many and great changes, his God was the same, still saying, "I will be with thee." What more could the Lord say unto him? But time fails to follow Jacob further at present; we will, therefore, leave him, and attempt to say a word or two to our brethren and sisters yet in the lowlands.

Beloved, Jacob's God is thy God; what He said to Jacob stands good to all the elect seed, whether they consist of babes, little children, young men, or fathers. "I will surely do thee good," is still the language of His heart of love, and when faith is enabled to ground its plea upon the Lord's promise, the favoured child can say, with one of old, "Do as thou hast said." Thou hast promised, Lord, and thy promise arose from thy love; thy love is thyself, for "God is love," therefore unchangeable. Thou hast spoken, Lord, then surely thou wilt do it. Thou hast bound thyself by an oath, and thou art not a man that thou shouldst lie, nor the son of man that thou shouldst repent. Thou knowest, Lord, my circumstances; my exact position is plain before thee; fulfill, then, thy word unto thy servant, upon which thou hast caused me to hope. "Thou saidst, I will surely do thee good," and thou knowest better than I, what would be to thy glory and my good. "My times are in thy hand;" "the lot is cast into the lap;" "the bounds of our habitation are fixed;" and

"Life's minutest circumstance
Is ordered by Thee, Lord."

It is an unspeakable mercy, beloved, that we have a God to go to, and one that can not only sympathize with us, and compassionate our every case of trial, but one who can help us in our distress. Sympathy alone, without timely help and succour, were but little use; but in our glorious Christ there is treasured up a fulness of provision, as well as a heart of tenderest sympathy. He is not only poor, to sympathize with us in our poverty, but has an abundance of riches, which He lovingly, graciously, and freely bestows upon us, without any goodness in us to move Him to give, or badness to prevent His giving. He is not only a Brother born for adversity, to meet us in our adverse condition, but He has such a boundless store of every new covenant blessing, that our short night of adversity will ultimately be lost in one eternal day of prosperity, where,

"The living water ever flows,
While songs, perfumed with love, ascend;
And there a smiling God bestows
Glory immense without an end!"

O that we could live more as becometh children! The Lord hath done everything for us, made everything over unto us (1 Cor. iii. 22), and attends to the meanest of our affairs. The meanest, did we say? Allow us to recal

the expression ; for how can anything be mean which concerns a God, who is our Father and our Friend ? No, beloved, we call many things mean or small, but it is for want of wisdom and understanding. It is by viewing them through an inverted medium that we make so many mistakes. How many of us live upon the bread that perisheth, almost without a concern of where it comes from ; forgetting the hand that feeds us, the God who guides, and the guardian care of Him who protects us. How often we forget that He is more concerned about our concerns than we are ourselves. How rarely do we remember that He stands identified with us in every stage of our experience. We often lose sight of the fact that everything He commands His children to do, He works in them to will and to do. Hawker beautifully expresses our meaning, in the following words : " His biddings are sweet enablings." Yes, beloved, the Lord is everything for and in His own people. May each of us be enabled to live upon the Lord in His promises, remembering they are all Yea and Amen in Christ Jesus ; and may we, like Jacob of old, come before Him in full confidence, in every time of need, saying, " Thou saidst I will surely do thee good."

The way the Lord takes to do His people good is generally the very opposite to that which flesh and blood would choose, so that the child of God undergoes a daily crucifixion, not only to the world and sin, but to self. However, let what will betide us,

" We shall be conquerors all ere long,
And more than conquerors too ;"

For,

" The soul that on Jesus hath leaned for repose,
I will not, I cannot, desert to his foes ;
That soul, though all hell should endeavour to shake,
I'LL NEVER, NO NEVER, NO NEVER FORSAKE."

So that we may boldly say, " The Lord is my helper, and I will not fear what man shall do unto me." Beloved, farewell, grace be with you.

Yours to serve,
THE EDITOR.

PEACE IN TROUBLE.

" But when he saw the wind boisterous he was afraid ; and beginning to sink, he cried, saying, Lord, save me."—MATT. xiv. 30.

Ye boist'rous winds, why do ye blow ?
This vessel you 'll ne'er overthrow ;
Jehovah 's here—Emmanuel ;
When He commands, you must be still.
Ye roaring waves, why come in here ?
Your hideous noise His lambs do fear ;
But Jesus Christ, who made the seas,
Can make a calm whene'er He please.

Hark ! 'tis the Lord, I hear His voice,
How does my leaping heart rejoice !
Always to know it is His will
To keep His sheep secure from ill !
What did He say in day that's past ?
The cruise of oil shall surely last ;
The barrel of meal shall never fail,
'Tis His own word, and must prevail.

My soul, this mountain which you see,
Thy Jesus shall make plain for thee ;
Then why not ask in His dear name,
Believing Jesus is the same ?

ELIZABETH.

THE TWO SEEDS.

"Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."—*ESTHER* v. 13.

THE Lord declared in the garden of Eden, that He would put enmity between the serpent's seed and the seed of the woman, which enmity has ever been manifested by the seed of the former towards that of the latter, and will continue to be down to the end of time, unless the Lord removes it, and that He will never do. The Lord's people, in all ages, have therefore suffered severely from the outbursts of this enmity, and in vain have tried to make a reconciliation. We read in the Word, "What God hath joined together, let no man put asunder;" and we prove from day to day that it is utterly impossible to sever a member of Christ's mystical body from Him the life-giving and life-maintaining Head. We also prove that that which God has eternally settled shall be distinct, remains so despite all and every attempt to an amalgamation. Abraham may plead for the offspring of Hagar, but in vain (*Gen. xxi. 10*), for in Isaac the seed was to be called; therefore the bondwoman and her son was to be cast out.

In the passage before us, we find that implacable hatred exhibited to an alarming degree. Haman, it appears, was raised to the most lofty post of honour (except the crown) it was possible for a man to be placed in. Yet all this availed him nothing, so long as he saw Mordecai the Jew sitting at the king's gate. No, that despicable object of a Jew, who will not bow down to me and do me reverence, prevents my happiness being complete. Could I remove him—by whatever foul means—then, and not till then, I am happy. Alas! alas! poor erring mortal—deceived, deluded, devil-entrapped soul—thou art altogether mistaken in the matter. Plan, plot, and scheme you may, together with your wife and friends, but there are insurmountable difficulties in the way; an uncrossable gulph is fixed between thee and thy desired victim; a river that cannot be forded by any human stratagem; an impregnable ROCK surrounding him, and an OMNIPOTENT ARM supporting him. Thus secured, vain was every attempt of the wicked Haman, who was not half so wise as Satan, his employer, for he said, in reference to Job, that the Lord had made a hedge about him.

"'Twas fix'd by God, and o'er the brake
No fiend of hell could flee;
'Twas deep as the infernal lake,
And high as God's decree.

"In vain the tempter summoned all
His black, infernal crew;
He ne'er could cause this fence to fall,
Or force a passage through."

Although Haman was appointed over all the princes, stood next to the king in point of honour, and had everything that this world calls good and great, yet he was not contented, but in heart raged against one of the Lord's chosen people, and would have murdered him, had not God ordered it otherwise, and in the needed moment interposed. "Yet all this availeth me nothing," still furnished from his heart of enmity. O the pride and haughtiness of poor fallen man! who spreadeth himself like a green bay tree, and saith, I live, and there is none beside me; he plotteth against the just, and gnasheth upon him with his teeth; yet the arms of the wicked shall be broken, but the Lord upholdeth the righteous.

Deep laid, indeed, was the scheme of Haman against Mordecai; but there was a deep couching beneath it. Great wisdom was displayed in the plot

against this righteous man, but it was the wisdom of the world, which is foolishness with God, who maketh diviners mad, and turneth wise men backward, making their knowledge foolishness. Haman was determined to rid the place of Mordecai, though it should be at the enormous expense of sacrificing all the Jews throughout the one hundred and twenty-seven provinces. He therefore presents himself before the king, declaring that this people had laws diverse from all people, and that they were breakers of the king's laws, &c. After making this charge against them, he said, "If it please the king (O, full of all subtlety, thou child of the devil!) let it be written that they may be destroyed." He succeeds in getting the king's assent, sets the scribes to work making out the order for the general massacre of the Jews, seals it with the royal ring, then sends off the posts with extra speed, as it is written: "The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink, but the city Shushan was perplexed." What a difference! The chosen people are perplexed; the king and Haman are merry over their wine. How true is the following Scripture: "The wicked boasteth of his heart's desire, and blesseth the covetous whom the Lord abhorreth." Everything appeared to militate against the chosen people of God, while, on the other hand, all seemed to facilitate the carrying out of Haman's blood-thirsty scheme.

The day for destroying the Jews was fast hastening on, though not fast enough for their sworn enemy; he, therefore—surrounded though he was with all the honours and luxuries of life—said, "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Could I but remove him without appearing to bemean myself, he should be cut off even before the day decreed for the general destruction of that, to me, detestable race. His wife and friends suggest the gallows being made, and the thing pleased Haman, and he caused the gallows to be made. Nothing now remained to be done, but to get the king's consent, before the deep-laid scheme is carried out.

Mordecai, and the rest of the Jews, including Esther the queen, were in deep lamentation and mourning, looking forward to the impending storm. Haman, on the other hand, was pleased with the thoughts of what the morrow was to usher in, expecting that it would find him a guest at the banquet of wine, and Mordecai a corpse on the gallows. The plot was on the eve of being ripe—Satan was active in all his agents, especially in Haman; but, "On that night the king could not sleep, and he commanded to bring the books of records of the chronicles, and they were read before the king."

What a wonder-working God is our God! His own honour and glory being, as it were, at stake, now He must arise; a delay would allow the enemy to boast of his heart's desire. The Lord, therefore, goes directly to the palace, places Himself between the king and his sleep, not allowing the monarch to slumber, though nature might strongly plead for it. Hence we read, "On that night could not the king sleep." The Lord well knew that what was written in the chronicles would *undermine* the *mine* of Satan, frustrate the scheme of hell, and nonplus Haman's wicked design. The Lord was well aware that the name of Mordecai stood in a favourable position in that memorable book. He also knew His servant had not been rewarded for the good work done to the king, having wisely decreed that the reward should be suspended for this case of emergency.

"Just in the last distressing hour,
He does display delivering power;
The mount of danger is the place
To manifest surprising grace."

Where is the infidel that dares to say that, in this momentous affair, the hand of the Lord was not visibly manifest in a twofold point? Surely it is self-evident that had not God moved in the matter the enemy would have triumphed! Is it not plain to a demonstration that the deep and profound wisdom of God was beneath, above, and beyond this scheme of hell? How true is the following portion: "His way is in the sea, and His path in the great waters, and His footsteps are not known."

Who can tell what tossings about on the bed the king experienced on that eventful night? Restless and uneasy no doubt he was; perhaps many of his past sins were brought to remembrance. He may have been much terrified and affrighted; probably, like Saul, had an evil spirit from the Lord to trouble him, therefore had the chronicles read to produce the same effect on his mind as David's playing on the harp produced on Saul's. But, be that as it may, the event speaks in unmistakable language of the Lord being there, to the glory of His own great name, the good of His child, and confusion of His enemies.

"On that night could not the king sleep." No; like Nebuchadnezzar, in after years, "his sleep brake from him;" or Darius, whose sleep went from him. We read in the Word, "He that keepeth Israel neither slumbers nor sleeps;" neither will He allow poor, puny, helpless man to do so—whether it be a king or peasant—if He has a purpose of love about to be manifested to His children. True, indeed, are the words of Cowper, in respect to the Lord's dealings with and toward His people:

"His purposes are rip'ning fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

"Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain."

As before stated, Haman is anxiously looking forward to the morrow, when his ambitious desires are to be crowned, both in the destruction of the poor unoffending Jew, and the being a guest at the banquet of wine. Why could he not be satisfied with his dignified position, without wishing to vent his spleen upon the chosen of the Lord? He was to fill up the measure of his iniquities, and then, like Judas, go to his own place. For, although he was the only person honoured with an invitation to banquet with the king and queen on the morrow, he said, "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

Poor Mordecai, you have been made acquainted with the decree that all the people of the Jews are to be destroyed, and of course the queen and yourself included, forso much as she also is a daughter of Abraham; but you have no idea of the gallows in course of preparation. No; the Lord wisely spares you that trouble, knowing there is as much already laid upon you as He intended, having in wisdom appointed the number, weight, and measure of each trial.

"Your days of trial then,
Are all ordained by heaven;
If He appoints their number TEN,
You ne'er shall have ELEVEN."

The king was little aware, when he signed the decree, ordering the Jew to be destroyed, that his beloved and beautiful Esther was included in his bloody edict. Mordecai was sensible of the fact, and knew that the queen was vitally interested in the matter; he had, therefore, a very sanguine hope that the Lord would send deliverance through her, as we read in his message to the queen: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews, for if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

Ah! indeed, who can tell? The Lord alone knoweth the way He intends to take to glorify His own great name, rescue His chosen people, and overthrow the enemy, by causing the sword to enter his own bowels. There is something exceedingly sweet and precious in that, "Who knoweth?" It is an expression peculiar to the *faith* of God's *elect*, under the most trying dispensations. Let a child of God sink never so low in mind, and be never so desponding, yet there is a "who knoweth" this or that is not the way the Lord intends to take in order to come to the rescue? "Who knoweth" but what the Lord will ultimately appear in a most conspicuous and surprising way?

(To be continued.)

CHRIST AND HIS CHURCH.

DEAR BROTHER IN JESUS,—I enclose stamps for the year's magazines, as I have found savoury meat in them, to the refreshing of my spirit, and wish for a continuation of them. Where Jesus has been revealed in His love and loveliness nothing else can satisfy the soul. He has satisfied all law charges on our behalf, and has treasured up in Himself all fulness, "for it pleased the Father that in Him should all fulness dwell," and that we should have nothing in ourselves, but just receive of that fulness, and grace for grace. All His ways are for the abasing of the creature, and the exalting of Him who is Head over all; and that is what our new man delights in. As we learn our ignorance we find Him our wisdom; as we feel our poverty we find Him our durable riches and righteousness. In our weakness He is our strength; and amidst all creature changes we prove Him the dear unchangeable, resting in His love, rejoicing over His Church, and, notwithstanding all her wanderings, He hates to put away. I wonder and adore, and only long for more revelations of Him, that I may constantly count all things loss for His sake. These words have been very sweet lately: "What things were gain to me, I count loss for Christ." The more we enjoy Him the less we want of that which was before gain to us; for our one desire is that He may be to us and in us all and in all.

I wish you a blessed new year, full of Him, that you may know nothing but Jesus Christ and Him crucified. He is our living well of Bethlehem, but had He not been opened in Gethsemane, and Calvary, He would not have availed poor sinners like me. But the royal well was opened in those solemn sacred places, and has also been opened to me, so that I have drawn and forgot my poverty in the first Adam, and, while receiving of the Second, remembered that misery no more. I have had much bodily affliction the last

few months ; but all is love and all is well. My Beloved is the health of my countenance, and my God ; He is health in sickness, joy in sorrow, light in darkness, and life in death. Soon the crust of mortality will crack off, and then, in the open vision of glory, we shall see as we are seen, and know as we are known. I remain, in Him, your affectionate sister, RUTH.

INCARNATE DEITY.

See the babe lie in the manger ;
O, reader, do one moment pause !
Say, can you love the little stranger ?
Why was He there,—know you the cause ?
This babe, indeed, was like another
Poor infant sucking at the breast ;
And lowly Mary was its mother,
A woman just like all the rest.
Go now with me to the stable,
(Not with a curious intent),
And may Jesus make you able
To go the way the wise men went.
We read, the STAR shone in the east,
And pointed out to them the road ;
They follow'd it, and had a feast ;
Of treasures took the babe a load.
Mark ! and ponder o'er the blessing :
The east sets forth the cold dead heart ;
Though your state may seem distressing,
Let that bright star but life impart,
Then you'll go unto the manger,
And look upon the living Boy ;
Will be to the world a stranger,
Knowing the Babe will it destroy.
This Babe was swaddl'd as others were ;
By nature, it was flesh and blood ;
It also had a mother's care,
Who gave the little child its food.
Dear Simeon liv'd a good old age,
And waited for this Babe to come ;
Then in his arms, we read, the sage
Took the Child, then wish'd for home.
Can any know his happy frame,
The love and joy he felt within,
When, in the Child, he saw the same
That was to bear his load of sin ?
A sense of this did fill his soul
With holy rapture, joy, and love ;
He wish'd the time to onward roll,
To realize the bliss above.
Oh ! let us for a moment trace
This infant child, and may we see
In His dear living, smiling face,
The fulness of the Deity !
How few the number that could see
In Him the Saviour of the world ;
Or knew He'd all His people free,
Though John had been His favour'd herald.

Who knew He was the great I AM,
The ruler of the universe :
Though then a child would come and damn,
All those beneath the righteous curse ?
He for His people bore the curse,
When hanging on the bloody tree ;
And no man can the acts rehearse
Of the great and glorious Three.
He came to do His Father's will,—
To magnify His righteous law ;
And did not leave this world until
The travail of His soul He saw.
He, when a boy twelve years of age,
Confounded doctors worldly wise ;
We also read, in sacred page,
The world did all His acts despise ;
Could not think where He got learning,
His knowledge far exceeded theirs ;
They knew nothing of His yearning
O'er poor sinners that were heirs
Of heaven, the kingdom high above ;
They little knew the weight He bore ;
Were strangers to eternal love ;
Or pathway to the blissful shore.
His mission was not to the rich,
The man of grief they did not know ;
It was the poor and needy which
Found virtue from His heart to flow.
They could, by faith, look through the man,
And see His Godhead beaming forth ;
And likewise now poor sinners can
Rejoice and triumph in Christ's worth.
Now see Him tread the gloomy vale,
Bearing huge heavy loads of sin ;
Those hands soon to be pierced with nails ;
O hear Him sigh and groan within !
His was a rough and thorny path,—
Scoffed, mocked, despised and spit upon :
Look at His grief all you who hath
Salvation in this Saviour found.
Do watch His steps along the road,
Behold His Godhead shining through
His manhood, when He sinners shew'd
Their sins were pardon'd, though not few.
O ! what pure love His must have been,
To tread this vain and sinful earth !
To step so nicely in between
Just God and man of sinful birth.

(To be continued.)

THE TRUE WITNESS.

(Continued from page 40.)

WHEN, as a servant, Christ obeyed His righteous Father in all things, He breathed out His heart in these touching words: "My God, my God, why hast THOU forsaken me? Why art Thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but Thou hearest not, and in the night season, and am not silent. But Thou art holy, O Thou that inhabitest the praises of Israel." Here was the secret of His suffering, dear reader: "But THOU art HOLY." As though the precious Jesus, the Man of sorrows, would say, "The people I am now suffering for are lost and ruined in the fall, and cannot appear before Thee, my Father, in that state of defilement; for as Thou art holy—and without holiness no man can see Thee—I am now a feeling witness of Thy holiness. Though I have been asking Thee why Thou hast forsaken me, it now occurs forcibly to my tortured mind and agonizing soul, that Thou art holy. As I undertook, in eternity, to save all, endure all, and bring all Thy chosen children home safe to glory, I have now, in the fulness of time, appeared on the earth to do Thy will below as it is done above. I am now the sin and burden bearer for my people; I am carrying all their sorrows, bearing all their infirmities (Mat. viii. 17), weakness, foolishness, darkness, deafness, and blindness; enduring all their reproach, shame, mockings, spittings, rebukes, revilings; and, above all, the hidings of Thy lovely face (Mark. xxv. 34). My people being sinful, I am made sin (2 Cor. v. 21), and will now suffer the just punishment due to it. My brethren having entailed the curse by their disobedience, I am made a curse, and am enduring all Thy righteous curse, O my God! My sheep having gone astray from Thy fold, and wandered into an enemy's land, and, as I undertook to present them in full tale to Thee, as they were presented to me, I must now lay down my life in weakness (2 Cor. xiii. 14), that I may take it up again in all the power, majesty, and immortality of my Godhead. My bride, whom Thou didst give me in holy, sacred marriage ties, has become unholy in her nature head; I, therefore, could not allow her thus to remain in that pitiless, helpless, and forlorn condition; for my heart of love is still the same towards her, being as strong as death. I have now to prove that in loving her, and being bound to her in indissoluble union-oneness, the cost is great indeed, in soul trouble, heart anguish, and bitterness of spirit. I now find it was an immense deep into which she fell, a depraved state in which she became, and an infinite (Job. xxii. 5) offence she committed. But, notwithstanding all this pollution, defilement, and destruction (Hos. xiii. 9), my love is in every way the same for and towards her. I have now, therefore, met Thee, O my righteous Father, in all thy just demands. Thy law was broken by her; I, her lawful head and husband have magnified it, and made it everlastingly honourable: Thy wrath was incurred by her, here am I to endure it all, willing to take the cup, bitter as it is, without an admixture of one drop of sweet, save that sweetness which arises from my love! I will drink it, even to the very dregs, so as not to leave one drop for her to take; for Thou knowest, O my Father, that a single drop left by me for her to drink would sink her into everlasting despair! That can never be, for she is still my love, my dove, my undefiled, my bride, my Hephzibah, my great delight, joy, crown, treasure, portion, and inheritance; and I am determined that she

shall be a crown of glory and royal diadem in my hand through the countless ages of eternity (Isa. lxii. 3).

Yes, yea, she shall be a crown unto me,
Through eternity's unbounded round :
Of beauty, likewise, to ravish my eyes,
A diadem she shall be found.

"Thou art holy, O Thou that inhabitest the praises of Israel." The members of my body incurred Thy wrath, merited Thy hot displeasure, and deserved eternal death. Spend Thy wrath upon me; I will endure all Thy displeasure, and triumph over death in its destruction. The flaming sword of Thy justice, O my Father, will never allow my members to be admitted into the paradise above! Plunge it then, flaming as it is, into me; let it be awakened against Thy fellow; for no blood but mine can quench its burning flame; no love but mine—immutable, infinite—can be its scabbard. Were it to enter every member of my body, and shed every drop of their vital blood, it would still be as flaming as ever, still guard the entrance to bliss, not allowing the least of my members to pass. In me, then, plunge it, O my Father! in me let its burning thirst be satiated; in me let its terrible demands be paid; in me let its fire be for ever extinguished, and in me let its double edge be for ever sheathed; wound me, that they may be healed with Thy stripes (1 Peter, ii. 24); curse me with Thy bitterest curse, that they may be blessed with Thy sweetest heaven; make me the sin, that they, poor sinners, may be Thy righteousness for ever and ever (2 Cor. v. 21); give me the pains of hell, that they may have the joys of heaven; give me the bitter cup to drink, that they may eternally drink the sweets of Thy love; give me death to taste, that they may drink full draughts of eternal life; give me poverty, that they may have durable riches and righteousness; let me endure temptation, that I may be their way of escape; yea, let me in all points serve Thee, O my Father, and they thy children!

"But Thou art holy, O Thou that inhabitest the praises of Israel." My people are unholy, I am their holiness: they are sinful, polluted, and in their blood; I am their atonement: they are poor, I am their riches: they are naked, I am their clothing: they have incurred a debt, and have nothing to pay, I pay it all: they are blind, I am their eyes: they are lame, I am their feet: they are ignorant, I am their knowledge: they are fools, I am their wisdom: they are altogether unworthy, I am their worthiness: they cannot be accepted, I am their acceptance: they are weak, empty, and barren, I am their strength, fullness, and fruitfulness.

Thus I am their All in all,
They in me are ever pure;
Live in me above the fall,
For them I did ALL endure.

Objects of my endless love,
They with me must ever reign
In yon brilliant house above,
Without sorrow, sin, or pain.

(To be continued.)

There are many of the children of God quickened into life and taught to fear the Lord, but because they have not had so deep an experience as some others of the family, are often afraid they are not interested in Christ. I would say to such, do not listen to the devil; for it is surely Satan opposing thy weak faith.

A. W.

THE ELECTION OF GOD.

(Continued from page 59.)

THE line of election was manifest in Cain and Abel. Abel was accepted, but Cain was rejected (Gen. iv. 5). What enmity there was in the heart of the elder against the younger! Cain slew his brother. "And wherefore slew he him? because his own works were evil, and his brother's righteous." He thereby fulfilled that scripture spoken by the Lord in the garden: "I will put enmity between thee and the woman, between thy seed and her seed." We pass on to Jacob and Esau. Esau hated Jacob, and, like his brother Cain, would have killed him, had not God interposed, and separated them in His kind unerring Providence. We hasten to Saul and David. Saul hated David, the man after God's own heart (a rich gospel mine here), even one of the *elect*. Why did Saul hate him? Because God was with him. Time fails us, or we might name many, very many, more who were persecuted because the grace of God was manifest in them. "But, as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." "That ye may know how that the Lord doth put a difference between the Egyptians and Israel." A mighty difference it is! which can never be reconciled, though thousands in our day labour hard at the attempt. It is a mercy for us that we are enabled to prove our election by our calling; ever tracing the work of time up to the eternal purpose, remembering that, "known unto God are all His works from the beginning." "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated."

Although men would do away with the ancient landmarks, it is our mercy—and that no small one—to have eyes to admire them, and understanding to know that they are beautifully arranged and immoveably fixed by Him "who doeth as He will in the armies of heaven, and among the inhabitants of the earth."

The Lord ever has had, and ever will have, His own witnesses, bearing a faithful testimony to the precious truth; but "the husbandman must be first partaker of the fruits," or how can he work in the Lord's vineyard?

Notice the difference between Cain and Abel's sacrifices. Cain offered the fruits of the land, but was rejected (Gen. iv. 5). How could the Lord accept his offering, seeing the land was cursed for sin? "Who can bring a clean thing out of an unclean? Not one." Cain was ignorant of the all-important secret—"Without shedding of blood there is no remission of sins." Abel offered blood, and was accepted. Why? Because it was typical of the ONE great sacrifice offered by Christ Himself, when He laid down His life for the sheep. Abel was accepted in Christ, and nowhere else; not because he offered up a beast. O no! there was no virtue in their blood (Heb. x. 4). There was nothing in that sacrifice to satisfy the justice of God. No! he was accepted, as all coming sinners are, "in the Beloved." The Lord put it into his heart to offer an acceptable sacrifice; and what an unspeakable mercy that, though Cain took away Abel's natural life, he could not touch his spiritual life in Christ! "For ye are dead, and your life is hid with Christ in God," far above the reach of men or devils. What a choice and exalted position to be in life-union-oneness with a precious Christ! Ponder over the

blessedness, beloved, of being a member of His body, of His flesh, and His bones; joined to the Lord, and one spirit; united to Him, the living Vine, listening to His own precious undying words: "Because I live, ye shall live also." Yea! the veriest twig of this Vine can but live, and cannot be severed. No matter what branch, if but a branch; all, all is safe, and safe for ever. "Ah!" says some poor trembling one, "I am afraid I am not a branch! could I be persuaded of my union to Him the Vine, then I should be contented; then I should know my safety, and fear no evil. But, alas! alas! I am afraid *the root of the matter* is not in me." Why this fear? Have you a desire to know your union to Him the Vine? From whence came the desire? Did it spring from *Nature's garden*? No, impossible! Did it arise from Satan, that great enemy of all pure and holy desires? That cannot be! How came it into thy heart, then, trembling one? Surely the Lord in love and mercy put it there; and He has promised to satisfy the desire of the humble. Every seeker shall ultimately find; for if we seek Him, it is plain He hath sought us,—found us, even "in a waste howling wilderness." If He hath found us, He will never leave us, nor forsake us: for He hath a desire to the work of His own hands. Do not overlook your mercies. Do not despise the day of small things. Though thy beginnings are small, perhaps thy latter end may greatly increase.

"The election hath obtained it." How are we to know our election of God? The Lord alone can make it known. Is there a possibility of a person knowing his election? To be sure there is. We know from the Word of God that there is a people loved with an everlasting love (Jer. xxxi. 3), and chosen in Christ Jesus before the foundation of the world (2 Tim. i. 9). This people, together with all mankind, ELECT and NON-ELECT,—fell into sin, and became children of wrath (Eph. ii. 3). Not children of disobedience, mind, for they are the children of the devil (Eph. ii. 2; v. 6; Col. iii. 6). We also read that Christ laid down His life for the loved and chosen ones (John x. 11—26; Mark xiii. 20), to save them from all the effect of the Adam fall. Although these are truths, great, grand, glorious, and eternal,—blessed as they are in connexion with the Lord and His chosen people, and fixed in God's eternal mind of love,—made sure in Christ the covenant (Isaiah xlii. 6; xlix. 8),—laid down in God's unerring Word beyond all controversy,—and rejoiced in as they have been, BY A FEW, in all ages of the world,—yet, I say, the Blessed Spirit must witness the God-glorifying, Christ-exalting, and soul-transforming and transporting fact to a poor sinner's heart, that he is interested in them before he can rejoice in hope of the glory of God. It is not enough for the quickened soul to know that the Lord loves a people, has chosen a people, and will bring them all safe home to glory; its heart-breathing is, "Did He love me, choose me, lay down His life for me? Is my name in the Lamb's Book of Life? Am I accepted in the Beloved? Is God my Father? Christ my Saviour? And the Blessed Spirit my leader, teacher, and comforter?"

"And is my name enroll'd,
Do thou my heart assure;
Am I within that fold,
Which Jesus keeps secure?"

Although the knowledge of the fact does not alter his position in any way, yet he cannot rest until the Eternal Spirit reveals SALVATION to his own immortal soul.

(To be continued.)

ZION'S FOUNDATION.

(Continued from page 54.)

When storms of persecution arise, how precious and suitable is Jesus as an hiding-place. When faith seems to be clean gone, and unbelief is rampant; when the enemy cometh in like a flood, and temptations of the sorest kind abound, what an harbour of refuge is Jesus, in His matchless love, in His peace-procuring and peace-speaking blood, in His everlasting salvation, in His justifying righteousness, in His all-prevailing intercession; yea, in all that He is, or has, for His people. And when the last great day shall come, when the angel shall swear by Him that liveth for ever, that time shall be no more; when this earth shall be burned up, the heavens rolled together as a scroll, and the elements melt with a fervent heat; when all nations shall appear before the great I AM, to receive from Him their final doom; O, then, what an hiding-place, what a covert, what a refuge, and what a shelter will Jesus be to all His beloved people! Happy, indeed, wilt thou be then, O people, saved by the Lord!

He is also as rivers of water in a dry place; and what in all creation is there so dry as the soul of the sinner? It is as dry and barren as the mountains of Gilboa; there being no moisture, there can be no fruit. But when Christ comes into the soul by His own Almighty power, and living waters flow from Him the fountain head, then we can sing, "Spring up, O well, sing ye unto it." The Lord in Isaiah says, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water." Jesus said to the dear woman at the well, "The water that I shall give him, shall be in him a well of water springing up into everlasting life." So that there is no cessation in the springing; if it does not spring up in praise and prayer, it may in panting and longing; if not in panting and longing, it will in sighing and groaning. Yea, sometimes the water will run so low in feeling as to produce but a look; yet the water is always the same, the fluctuation being in ourselves, and not in the water. We are brought into the position of having everything of *self* dried up, that we may live upon Christ, the fountain of living waters; where we may satiate our thirsty souls without money, and without price.

Lastly, Christ is spoken of as the shadow of a Great Rock in a weary land. This is very blessed! What could be more acceptable to the pilgrim journeying under the scorching rays of a tropical sun through some sandy desert than a great rock, the shadow of which would screen him from the heat, and impart a moisture that would greatly refresh his weary body? Such is Christ to the weary sinner. When passing through trying dispensations, persecutions from the world, temptations from the devil, circumstantial, or soul trouble, he cries out with the Psalmist, "My soul is athirst for God," and is brought experimentally into this precious Rock to receive the dew of His grace, the droppings of His love, and is melted down at His dear feet, loving, wondering, and adoring, for the riches of His grace. And as an inhabitant of the Rock, sings to the praise of the mercy he has found.

O come, then, believer, let us sing unto the Lord; let us make a joyful noise to the Rock of our Salvation! Sing of that electing love which chose

us in Christ before the world began, and blessed us in Him with all spiritual blessings, for except the Lord had left us a seed we had been as Sodom, and been made like unto Gomorrah. Praise Him for redemption, "for He hath redeemed us from the curse of the law, being made a curse for us!" Praise Him for calling us by grace out of Nature's darkness into His marvellous light, making it thereby manifest that we are heirs of God, and joint heirs with Jesus Christ. Praise Him for that almighty power which hath kept us to this present moment, conducted us through many dangers, toils, and straits, and brought us forth from the furnace as gold seven times purified!

"Gold in the furnace tried,
Ne'er loses aught but dross;
So is the Christian purified,
And bettered by the cross."

"I will sing," said the Psalmist, "of mercy and of judgment." None but the saved of the Lord can sing this song; I will sing of MERCY displayed in Christ, and shown toward me a sinner; and judgment executed upon Him for my sins." It is in this way the justice of God is satisfied; and He becomes the justifier of all that believe. For, Christ was made sin for us who knew no sin, that we might be made the righteousness of God in Him. Mysterious truth! Sing, O ye heavens, for the Lord hath done it! Shout, ye lower parts of the earth! Break forth into singing, ye mountains, O forest, and every tree therein! for the Lord hath redeemed Jacob, and glorified Himself in Israel.

Somers Town, London.

H. PARKER.

A REVIEW.

Sermons and Outlines. By The Rev. ALFRED HEWLETT, M.A., Incumbent of Astley, near Manchester. Nottingham: J. Wilkinson, 5, Long Row, Market Place. London: Hamilton & Co., Paternoster Row.

A VERY nicely arranged and well got-up volume, richly deserving a prominent place in the most carefully selected library; not only for the sake of its appearance, but for the sterling truths it contains.

The Author, it will be observed, is a minister of the Church of England, and evidently a minister of the Church of Christ; but not like most within the pales of the Establishment in our day, he does not hate her fundamental doctrines,—does not profess *free grace*, and preach *free will*; does not subscribe to her Thirty-nine Articles, and then attempt to explode them; does not swear he is moved by the Holy Ghost, and then do despite to His work. No, no! his preaching is quite in keeping with the scriptures of truth, and, consequently, according to the experience of the living family of God. It is a rare thing to meet with a man in the Establishment who preaches even the *letter* of truth in this day of awful degeneration. There are a few, it is true; Isaiah, xvii. 6, is the nearest description we can give. Winchelsea, in Sussex, is the most highly favoured place, that we know of, for a champion in the Church. There are certainly a few, whose writings we have been privileged to read, bearing a faithful testimony to the Word of His grace; and among them is the author of these sermons and outlines. We do not write thus from any prejudice; on the contrary, we should be rejoiced to hear the

Lord had a faithful witness to His truth in every church throughout the length and breadth of the land, and also (if the Lord's will), in every chapel. For it matters not where the Blessed Spirit places a man, whether it be in a church, chapel, or barn; nor what his qualifications are, or calling is; whether he is rude in speech (2 Cor. xi. 6), or refined; whether he is a tent maker (Acts xvii. 3), fisherman (Mark i. 16), publican (Mark ii. 14), physician (Col. iv. 14), or an herdsman (Amos vii. 14). If God has a work for a man to do, he must do it, and is the only man under the canopy of the heavens fit for it, and his fitness lieth not in himself, but in the great I AM, who hath called him thereto.

But we hasten, being anxious that our readers should have a taste of some of the very choice and savoury things beautifully clustered together in this volume. As a sample, we give an extract from the first sermon, upon "Fear not," where our author, in a most spiritual way, endeavours to combat with some of the various fears which the Lord's quickened family are the subjects of:—

"'Fear not.' Though you have the world against you, Satan against you, and your own heart in league with the world and the devil, He that is for you is greater than they that are against you. And though like Gad, it hath been your lot to be overcome by a troop, yet remember what was said of that tribe: 'Gad, a troop shall overcome him, but he shall overcome at the last.' Now, you will recollect in a wrestling match, it is not the person who gets the most throws in each match is said to win, but he that gets the last throw, and keeps his adversary down. And so it is written and felt of all the children of the living God. They have been and they may be overcome, but they shall overcome at the last. Peter was overcome several times, and the last was the most grievous fall he had, when with oaths and curses he denied that he knew his blessed Lord and Master; but did he not overcome at the last? did he not shout the psalm of victory, when he wrote his first epistle, bearing this testimony to the truth: 'The God of all grace, who hath called us unto His eternal glory, by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you.' How did he know that? He knew it from God's Word, which said it; but he had another testimony,—the testimony of the experience of the faithfulness of God. Thus it is when we speak to the people of God. We speak not only the truth of God's Word, which is the foundation of all, but we speak it with this recommendation; we say, *probatum est*. God will be faithful to you, for He has been faithful to me. God will comfort you, because He hath comforted me in all my tribulations. 'Fear not,' then, little flock; it is your Father's good pleasure to give you the kingdom. Whatever imaginary evils, and real dangers, stand in your way; though you sigh and say, when on your knees before God, 'Why art thou cast down, O my soul; why art thou disquieted within me?' You may still add with David, 'I shall yet praise Him who is the health of my countenance.' 'Fear not.' God speaks to you. God the Father says to you, 'Fear not.' God the Son says to you, 'Fear not.' God the Holy Ghost speaks to your souls in His Word, and says, 'Fear not.' And then God in His condescension gives you a reason why you need not fear.

"'Fear not, Abraham; fear not, Thomas; fear not, Mary; fear not, Hannah; fear not, Elizabeth. I am thy shield, and thy exceeding great reward. Fear not thy enemies, for I am thy shield. Fear not the loss of possessions, I am thy exceeding great reward. You will see the line of argument:—There are so many enemies, and they are so potent. Granted; but God is omnipotent. They are potent, but not omnipotent. They can do a great deal, but they cannot do all things; they can fight very fiercely, but they cannot fight as God. 'Who is he that kicketh against the thick bosses of the Almighty's buckler?' Who is he that dares to lift up his hand against God? Canst thou thunder like God? 'Thy shield.' You know how beautifully the Psalmist spoke,—'Behold, O God, our shield, and look upon the face of thine anointed.' And again, in the same (84th) Psalm, 'For the Lord God is a sun and shield.'"

We hope, in our next, to give an extract from a sermon entitled, "Divine Tuition."

ZION'S WITNESS.

VOL. I.

MARCH, 1859.

No. 6.

THE CROSS-HANDED BLESSING.

"Not so, my Father."

BUT surely, Joseph, your father knows best what is proper and suitable for his child; why, then, dictate to him? Ah! why indeed! Who can read of this cross-hand blessing, under the instructions of the Spirit, without exclaiming, "Thus I have found it again and again?" Beloved, Joseph was a highly favoured man of God, and distinguished in many ways from his brethren; *yes*, placed above them all, according to the prediction in his dreams; knew much of the Lord's leadings and guidings; had experienced many sore and bitter trials; was often brought into imminent dangers, when there was but a step, according to appearances, betwixt him and death; the Lord's kind interpositions were repeatedly granted; and yet, notwithstanding all these choice proofs of the faithfulness of his God, we find him saying, "Not so, my Father."

"Not so, my Father, oft we say,
This pain, this grief remove;
Too blind to fathom wisdom's way,
Or think 'tis sent in love."

How true are the above lines, beloved! Dear Kent well understood drawing the true portraiture of the Child of God; as he says in another verse,

"A daily cross, a stubborn will,
A heart replete with every ill;
Affections prone from God to go,
Are bonds that Israel only know."

We are such erring creatures, constantly making sad mistakes respecting the way the Lord is leading us; finding fault with this thing, and then again with that; sometimes saying with Jacob, "All these things are against me;" or with David, "I shall one day perish by the hand of Saul;" or with Joseph, "Not so, my father." Too often, like Lot, we judge after the sight of our eyes. But, how choice the mercy! our God and Father never makes a mistake; ever leads us by a right way; never lays more upon us than He gives us strength to bear; thereby fulfilling His own word in our own souls' experience: "As thy day, so shall thy strength be." Though the Lord never really crosses His hands in dispensing His blessings to His children; yet, according to our feelings, and the appearance of things, we say,

"Oft thou hast sent thy richest grace,
In cross-hand blessings down."

There is no doubt but that all those who have followed the Lord in the regeneration—more or less—know what it is to bear a cross; and invariably prove that God's dispensations are most contrary to flesh and blood

feelings; hence the daily crucifixion. It is true we are—we were almost saying, well, we will say it—perpetually crying out, “Not so, my Father.” We read in the Word, “His way is in the sea, His path in the great waters, and His footsteps are not known.” Deep and mysterious are the Lord’s dealings with His children, but they are deep in love and wisdom—deep in a Father’s heart. And thus He causes us to prove His heart of love by leading us in “a way that we knew not;” that we are often constrained to say, “He hath done all things well.” The writer has it still in remembrance—one instance especially—when he said, “Not so, my Father;” the path being so far from congenial to flesh and blood; but has many, many times blessed and praised the Lord since that He did not consult his will in the matter, but just took His own way, which he has proved to be infinitely wise. Ah! beloved, we would not have one thing altered for ten thousand worlds; well knowing a Father’s love forms the basis of all His dealings; that the pierced heart of a precious Christ forms the channel that conveys every blessing, whether in providence or grace; and that the indwelling of the Holy Spirit forms us for the praise of a TRIUNE JEHOVAH. That the dear Lord may cause each of our readers to see light in His light; that He may make it plain to their faith He knows no charge—all being met in Christ—against them; that He ever beholds them in Christ all fair, without one spot, or the most distant trace of sin; that though for one impure thought they richly deserve damnation for ever, yet are saved in the Lord with an everlasting salvation; and that each may be satisfied with “Jesus only,” is the hearty desire of, theirs to serve, for Christ’s sake,

THE EDITOR.

SPIRITUAL LIFE.

“Live.” EZEKIEL xvi. 6.

THAT every man is dead in trespasses and in sins until the word “live” is spoken with spirit and life by the Son of God into the heart (John v. 25); that none but those who are loved with an everlasting love, whose names are registered in the Lamb’s Book of Life, and for whom Christ Jesus laid down His own invaluable life, will ever enter heaven; and that every person who is quickened into life by the unerring Spirit, eternally stood in mystic union-
 oneness with Christ;—are truths plainly revealed in the Word of inspiration, believed in by the saints of the Most High in all ages of the world, and plainly developed each hour we live. What a word is “live!” Who can sound the depth of its importance! Who can scan the height of its excellence! Who can range the lengths and breadths of its advantages! Naturally, we trace it in creation, admire its wondrous effects, stand astonished at its varied developments, and are delighted with its expanding beauties. We view the stately oak, and marvel at its preservation when its great age is considered; but how soon the thing is explained! the God of Nature still says “live.” The grass that enwraps our mother earth in native green is a speaking garment unto us, saying, “The nakedness of the land is covered with a robe of life.” How nearly allied to life is death! Life and death are two small words, but O, how big with meaning,—how full of unutterables! Natural life is a deep mystery; natural death is a wonderful thing. The former is loved by millions, and death is the consequence; hated by a few,

and they have the promise of life (John xii. 25). The latter is feared and dreaded by most people; the few who are brought to know the Lord are enabled, through rich free grace, to court it (Phil. i. 23). Natural death falls to the lot of all; eternal death to the lot of most (Mat. vii. 13). Its ruthless hand spares neither king nor peasant. It sweeps away each day myriads of creatures; some to endless death, and others to eternal life; some descend into hell, others are caught up to heaven.

O death, thou art a terrible monster to those who shall fall into thy extended jaws in their sins and in their blood! O death, thy drawn-up curtain will undeceive millions that are now under the delusion of the devil! O death, thou art that that saith, "I never have enough!" Terrible indeed art thou to all but the child of God! Though the trembling saint is sometimes terrified and affrighted by thee, thou art his friend, for thou knowest no enmity against him; thou art the harbinger of better things, the messenger of glad tidings, the herald of eternity, in language melodious, though deep, "Pass me, and there shall be no more sin or sighing; pass me, and there shall be no more cares, perplexities, vexations, pain, or sorrow of any kind; pass me, and no more enemies shall molest thee, no more sin distress thee, no more waves of trouble disturb thy peace, no more darkness hide thy sun, and no more deadness affect thy mind; pass me, and then eternity will open up and unfold its immense and boundless realities; pass me, and heaven's portals shall be thrown open at thy approach, from whence shall issue loud acclamations of welcome. "Come in, thou blessed of the Lord!" shall sound melodiously in thy ravished ear, and vibrate through every faculty of thy soul. Pass me, and thou shalt see that Eternal One,—He who hath trodden this way before you, who deprived me of my sting, and plagued me to death; drowned me in the fountain of life; lowered me from a cruel lord, to a faithful servant; He whom thy soul loves and longs to be with; who is the joy, glory, peace, and the God of Heaven, who loved, bled, died, and rose triumphant over all the powers of sin, death, devil, and the grave. But pass me, then, O thou trembling saint! and all shall be well with thee for ever and ever.

"When heart and flesh are failing,
And speech is from me fled;
Through faith in Christ prevailing,
On death itself I'll tread.

"From Christ, death cannot sever,
He took away its sting;
With Christ I'm one for ever,
And death's destruction sing."

What a precious word is "live" to the believer! Ah! when it proceeds from the mouth of Christ, how telling! How quickening, reviving, and cheering! How endearing, establishing, strengthening, settling, and comforting! What a separating word! It parted us and death, when we were dead in sin; it snatched us as brands from the burning; it came into our dead souls flaming from the heart of our Beloved. Christ saw us when polluted and in our blood, and having life in Himself—being the fountain of life, Head of life, and giver of life—gave life to us poor polluted mortals and hell-deserving sinners. He saw us, and His eye affected His heart; He was moved from the love He bore us, the kindred (Isaiah ix, 6) claim we had upon Him, He being our Everlasting Father, and said, "Live." Not live naturally, simply; not for time merely, but *live eternally*. "Live" in me, the Fountain: live in me, the Head: live in me, your Redeemer, Saviour, Friend, and Brother: live on me your Rock, in me your Fortress, and with me, your Husband: live above the world, sin, self, death, and the devil: live

by faith on me, walk by faith in me, and trust by faith to me. Live, for I AM the Vine, and ye are the branches. Live; I AM the Head, and ye are the members. Live, dead to the world, for I have overcome it; dead to sin,—I have destroyed it; and dead to the law,—I have ended it (Rom. vi. 11; vii. 4). Live a life that is supernatural, spiritual, and eternal; live in charity, peace, and holiness; as strangers, pilgrims, and foreigners. Live upon me, the bread, meat, manna, water, and wine: live in me, the love (1 John iv. 8), light (1 John i. 5), and life (1 John i. 2).

O beloved! blessed, indeed, are the people that are in such a case, whose God is the Lord. Reader, art thou alive? Has the word "live" been spoken to you? Is there a spark of divine life in thy soul? If so, thou art in eternal union-oneness with Jesus, the eternal life. Have you heard the voice of the Shepherd? Does the Spirit of Christ dwell in your heart? Has He convinced thee of sin according to the promise of a precious Christ? (John xvi. 8). Has He discovered to thee thine own lost undone condition? Is there any motion of life in your soul? Any going out after Christ in panting, longing, desiring, or crying, to know thy interest in Him? Is, "O that I knew where I might find Him" the breathing of thy soul? Has the world of pleasure and mere profession lost its charms? Do you count that loss, which before was gain? Do you hate that which you once loved? Are you willing to be saved by the Lord, without even thy little finger being moved in the matter, without one good thought of thine own, or the least turn of the eye to move the Lord to save thee? If this is your experience, all hail, beloved! for there is divine life in your immortal soul. He has said unto you, indeed and of a truth, "Live." Life is the standard of the soul's interest in Christ. If there is life, there is love; if there is life, there is the spirit of life; if there is life, there is Christ; if there is life, there is the Father (John xiii. 23); if there is life, there is all the Church (1 Cor. xii. 12); if there is life, there is no condemnation (Rom. viii. 1), separation (Rom. viii. 35—39), death (2 Tim. i. 10), nor sin (Heb. ix. 25). Life, then, is the essential thing; without it, all is death and damnation; without it, a man must be without hope and without God in the world, let his profession be never so commendable before men. With it, all is well, all is safe, and safe for ever. Come, then, thou trembling saint, though thy life appears but a spark,

"———'Tis heavenly fire;
May dwindle oft, but ne'er expire."

THE LEAST OF THE HOUSEHOLD.

A VOICE FROM THE SICK CHAMBER.

MY DEAR BROTHER IN JESUS,—Through sovereign mercy the dear Lord has lengthened out the brittle thread of my natural life, so that I am once more permitted to write to you from the chamber of affliction, and greet you in the name of the Lord. I thank you for the "cup of cold water" kindly sent through Mr.—. May the dear Lord bless you, and recompense your work of faith and labour of love. I had thought ere this to have been in that place where the wicked cease from troubling, and where the weary are for ever at rest; but it is the *will* of my heavenly Father that I should still drink

the bitter cup of affliction. I have been much worse lately, in great pain, and very weary. Wearisome days and nights are appointed me; but Jesus sits by, and often draws near, speaking goodly words which makes my heart to rejoice in tribulation, and sing,

"Sweet affliction,
Every word my love demands."

I am often cast down, but not destroyed; perplexed, but not in despair; for He still keeps me hoping in Himself, "looking unto Jesus;" "forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." How high and holy the calling! Called to be saints! Called to the fellowship of His Son Jesus Christ! Heirs of God, and joint heirs with Christ!

"Heirs of God, joint heirs with Jesus,
Long ere time its race begun;
To His name eternal praises,
O what wonders love hath done!
One with Jesus,
By eternal union one."

What a choice mercy, dear brother, to have so rich a friend as Jesus! I am a poor needy beggar; Jesus is my rich friend: in myself I have nothing, in Him I possess all things: without Him I can do nothing, through His strengthening me I can do all things and bear all things.

How sweet it is, as we travel through the wilderness of sin and sorrow, to hear our Saviour's voice, to ascend the mount of holy communion, and from the top of Pisgah behold that goodly land and holy mountain. When thus favoured, I am enabled to exclaim with Moses, "Dear Jesus, let me go over and see the good land." I then long "to depart, and be with Christ, which is far better;" "for to me to live is Christ, and to die is gain."

He sometimes enables me to take my harp from the willow, though in the wilderness of sorrow, and sing that precious song of praise: "Unto Him that loved us, and washed us from our sins in His own blood," hoping ere long to join that great multitude which came out of great tribulation. "I will sing of the mercy of the Lord for ever." If Jesus speaks peace, who can give trouble? I am a witness, dear brother, and can bear my humble testimony to the love and faithfulness of my Covenant God; for not one thing hath failed of all the good things He hath promised. Although He hath led me by a way that I knew not, and in paths that I have not known; yet, blessed be His adorable name, He hath made darkness light before me, crooked things straight, and has not forsaken me. No, He never will! He has led me about, instructed me, kept me as the apple of His eye, spread a table for me in the wilderness in the midst of mine enemies, and anointed my head with oil, that my cup has again and again run over. "O, that men would praise the Lord for His goodness!"

"My times are in His hands; times of pain, times of trial, times of grief, and times of sorrow. But "it is the Lord, let Him do what seemeth Him good."

"How sweet to kiss the rod!
And know no will but His."

To see love inscribed on every trial and cross is happiness to me. In all

the changes I have been called to pass through I have proved my God to be faithful for He changeth not, hates to put away, and rests in His love. I dwell much alone, yet not alone, for the Lord is with me. There are no friends so dear as Christ, our elder Brother, who is ever near, touched with the feelings of our infirmities, and in all our afflictions is afflicted. Better, far better, is it to have this dear neighbour near to sympathize and talk to than a brother afar off. He daily visits my soul with the sweet renewings of the Holy Spirit, who takes of the things of Christ, and gives me precious words on which He causeth me to hope. The following portion has been very sweet to my soul in times of trouble: "Cast not away, therefore, your confidence, which hath great recompense of reward, for ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Sweet indeed are the words of His mouth; I esteem them more than my necessary food. "Whom have I in heaven but thee? and there is none upon earth I desire beside thee;" for though my flesh and my heart faileth, God is the strength of my heart, and my portion for ever. Again, to the praise and glory of His great name, we raise our Ebenezer, saying, "Hitherto hath the Lord helped us;" "He hath done all things well;" and, though passing through the waters, and through the fires, He is faithful to His promise: "Lo, I am with you always."

The other morning, when much cast down, the first three verses of the ninth of John were very sweet to my soul.

I must now say farewell, dear brother. Although I am now in much pain, the conflict will soon be over, and then the days of my mourning will be ended. My dear wife and children are very poorly. Again thanking you for your great kindness towards us in our trying affliction, and wishing you every new covenant blessing,

I remain your afflicted brother in Christ Jesus,

Sturry, near Canterbury.

SAMUEL FOSTER.

[We thank our readers for their ready response to our appeal in administering to the necessities of our afflicted brother. His case is one of extreme suffering, and calls loudly to those who are in the enjoyment of that inestimable blessing, health, to do all in their power in administering the needful things of time. For surely, brethren, it appears a small thing to throw in your mite, when it is plain, to a demonstration, that the dear Lord hath, in love and wisdom, so afflicted our brother as to render him unable even to raise himself in bed, much less help himself; and so circumstanced him that he is entirely dependent upon the charity of others. It is very gratifying to our minds to find that the Lord hath made use of our publication in making known to the family the sufferings and very trying position of this saint. We further hope, as our periodical gets more generally known, to be made the channel of frequent communications, from the different members of the household, to this highly favoured though afflicted brother. Any brother or sister feeling inclined to write a sympathizing letter to our friend at Sturry, we have no doubt he would be glad, and readily reply.—ED.]

CHRIST AND HIS CHURCH.

MY DEAR BROTHER,—I had already drank of that “Wine which cheereth the heart of God and man,” though I had not before seen the connexion in the passages in John. How sweet thus to walk together with our Beloved in the garden of nuts while He cracks them, and gives Himself to us as the kernel.

“And if our fellowship below
With Jesus is so sweet,
What heights of rapture shall we know
When round His throne we meet !”

No, indeed, our Olive Tree did not leave His fatness to come and reign over the Trees of the Lord’s right hand planting; He brought it with Him into our nature, and so in union to Him “the trees of the Lord are full of sap;” and our Vine did not leave His wine, but He says, “My blood is drink indeed;” “Drink, yea drink abundantly, O, beloved.” It has often been rich to my soul that this wine cheers the heart of God the Father as well as us; for it is by this blood He can honourably come near to the younger children, and have holy fellowship with them in their elder Brother; and to my mind, this wine which cheereth God and man is blessedly set forth in the fellowship and blood spoken of (1 John i. 3,6,7). Christ is the true light in which the Father walks to us and with us, and we, walking in that same light, have fellowship with Him, and He with us; the blood of His dear Son clearing the way, by cleansing us from all sin. His blood and love are wine which, while we drink, we forget the poverty in the first Adam, and remember that misery no more; and that blood has so taken all away from our Father’s sight, that He beholds not iniquity in Jacob, nor perverseness in Israel; but His heart is cheered by seeing the whole family in the beauty and perfection of the elder Brother—

“With His spotless vesture on
Holy as the Holy One.”

“Blessed is the man to whom the Lord will not impute iniquity, and in whose spirit there is no guile.” But why does He not impute it? Because He hath laid upon Him the iniquity of us all; “Binding His foal unto the vine, and His ass’s colt unto the choice vine;” thus, “his garments are washed in wine, and his clothes in the blood of the grape;” and so are the choice vine and ass’s colt bound together that naught in earth or hell can loose or sunder them; but from every other band the ass’s colt must be loosed when the Lord, even this “choice Vine,” hath need of him. Of the fatness of our Olive Tree, of the sweetness and fruit of our Fig Tree, of the wine of our Vine, I trust we can both say we have tasted; and therefore, through grace, will not say to the bramble, come thou and reign over us, for our desire is altogether to our precious “Ishi,” and He shall reign and rule over us for ever and in us too, and His fruit is sweet unto our taste; yes, it is indeed to unworthy me at this very time, and having drank this old wine of the kingdom I cannot desire new for the old is better; Christ is all and in all, and it is Jesus only. May the Lord hold us there all through the wilderness to His praise and glory.

The Lord Jesus be with your spirit.

Yours in Him,

RUTH.

PURE AND UNDEFILED RELIGION.

MY DEAR BROTHER,—As you say your one object in publishing a magazine is the glory of God,—as the doctrine propounded in your opening address appears unmistakeably to have the intention which I heartily believe to be the only object of the Spirit of God fulfilling His covenant work,—that is, testifying of and exalting Christ our anointed Saviour in His name, person, and work as all our salvation,—as there is no appearance in your ZION'S WITNESS of your belonging to any of the firms of Christ & Co. now so prevalent,—as you seem to advocate no order but the reign, the Almighty reign, and unbending order of sovereign grace ruling in and effecting in every saint or temple of the Holy Ghost all the obedience of faith,—as you seem clearly to understand what it is to have “access into that grace wherein we stand,” by which we “stand fast in the liberty wherewith Christ hath made us free,”—I must not, I cannot, further delay greeting you in Jesus, and wishing you God speed with a monthly periodical that is to advocate only “the glory of God; not to advocate priestcraft in its snake-like windings, not a sect or party, but the glory of the one living Jehovah in His trinity of persons. In the grace school of Christ all the precepts are promises, for the Spirit performs in us that faith with power which the precept enjoins, and does not demand a doing without doing the thing demanded. Very different from the law or duty faith, where the obedience is demanded, and no power given to perform; because law is contrary to grace, and righteously demands the tale of bricks without affording the straw to produce them. If the precept says “do,” or “believe,” the Spirit of God makes it the delight or necessity of the soul where He dwells to perform, and all boasting is quite excluded, because it is all of grace, both in design and power; thus excluding all glorying save in grace as Alpha and grace as Omega. This faith, which is the real and only doer of the word, is imputed to the soul for righteousness, and reckoned to his account the same as Abraham's was to him, thereby identifying the soul with Christ, and exhibiting the fruits that Christ is formed in the heart, the hope of glory, and that the life of this faith can only live in the element of Christ's perfections, and the perfume of whose name is the only atmosphere of its existence. Hence, the oneness in experience as well as doctrine of Christ with His body the Church, which receives all her nourishment ministered and flowing through those secret “joints” which Solomon says are “like jewels.” Yes, even more precious than the metaphor conveys, because the joints are made by one Spirit (by one Spirit we are joined to the Lord), and as a channel guarantees the silent, secret communication of the life of the Head to every member joined to this glorious body, the Church, the fulness of Him that filleth all; so that death and destruction can no more touch the members than it can the Head. Being baptized by one Spirit into one body, Christ, He is their shadow, and defence from the blast of the terrible ones, which can only beat against Him.

Although I am only a leper, carrying about in this world a wretched body of sin and death that is subject to daily mortifications, crucifixions, and beatings down, with both a cross that I am caught and compelled to carry, and a thorn I have prayed hundreds of times to get removed, yet still is in my flesh, and neither of which makes my rebellious flesh a bit more holy, perfect, or meet for heaven,—and yet among the unclean things found in the

sheet knit at its four corners,—believe that I am enclosed and interested in that salvation of Christ's which all such as I am deeply need. It is only such an one that thus greets you, and offers an humble welcome to your witness on Zion's mount, and I have felt it in my heart to take up my pen, and offer the contribution of a few thoughts on a passage of scripture, which coming into my mind, I meant to have immediately referred to when I began this address, which is found in James i. 27.

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep Himself unspotted from the world." I think this text is fearfully misunderstood, not only by the general professors, but by the bulk of the self-styled men of truth of our day, who seem not to have been trusted with the keys of Peter, wherewith to open the Scriptures truthfully, and consequently conceive in all their diversified views (to me) unsatisfactory descriptions of this "pure religion;" and as it is of such paramount importance that the Scripture designation of what is pure religion should be fully understood in the midst of so much, and so varied, and remotely-different religions as are found in this sinful world, and all of them professing to be the very religion referred to in this text, I have ventured to introduce my views on it with my pen as I have done aforetime in the pulpit.

It is worthy of notice that the text says, "Pure religion, and undefiled before God and the Father;" not relatively good and pure before our fellow man, such as is highly esteemed among men, but which when weighed up before God is an abomination. Let it be distinctly remarked that it is pure and undefiled before a holy God who detects sin where the natural eye thinks it is looking at holiness. To which, then, of all the ten thousand varied shades of religion in this world will this designation apply? If I did not know to the contrary, and had I not seen the expositions of learned divines on this text, where it is quoted as applicable to the systems of virtuous men, I might conclude it was impossible for any one of the many and varied votaries above named to arrogate the possession of a religion with so exalted a perfectness as to be called "pure and undefiled before God." If it said before men, I could grant some semblance of its application to good and benevolent men in their relation with man, who, morally, are good to the fatherless and widow, and receive a full reward in their act or deed, and so, like similar characters in Christ's day, "have all their reward." But this quality, "Pure," &c., admits of no defection, flaw, or deviation from infinite perfection. The words would not be true by any sophistry of reasoning, were an attempt made to adapt the terms to a quality inferior to unsullied purity, such as we know can alone appear before a holy God. Nothing can enter into His presence that "defileth or maketh a lie." No holiness or righteousness really exist but His own; hence He can only look upon Christ our Shield. Therefore, may I not boldly claim that the embodiment of this faultless religion is found alone in the Lord Jesus Christ? He is pure religion and undefiled before God and the Father, and it exists in no such purity apart from Him in earth, heaven, or hell; and He is as pure in His life in His saints as in His own person. The Psalmist seems to have considered that none could stand in His presence when he said, look not on me, but "on the face of thine Anointed, on the Man that Thou hast made strong for Thyself."

Besides, the text explains itself as only being fulfilled by Christ, when it describes the characters whom it visits, as widows and fatherless (bereft and

alone), and the unspotted condition in which "He keeps Himself;" that is, His body with Himself, which is the only one true Church in earth or heaven, and which Church, when visited by this pure One, He finds in desolation, like the man who had fallen among thieves, to whom priest nor Levite would pay a visit, but the good Samaritan; or, like the child left in its blood to die in the open field. This was the exact time and exact condition when the roll of everlasting love was to be opened. It was the time of love. Of the body of whom could it be said, "He keeps Himself" unspotted from the world, but of Jesus, with His body, the Church, as part of Himself, "His own fulness," one in Himself? For whom He has truly guaranteed as unspotted a preservation from all sin and guilt, as He is Himself sinless. Is it true there is a church or body of professors on earth shut up in such gross darkness and ignorance as to presume that the complete requirements of this purity before God can be found anywhere out of Christ? Yes, doubtless there are such characters, to whom the light of life has never come; who walk in a darkness that they call light, and so do not value, like us, who know the reproach of our widowhood, the need of Christ, and cannot sing with spiritual zest, "Other refuge have I none;" nor can they, with us, join Paul and say, "That I may be found in Him." This doctrine of perfection in Christ is, what always was, and always will be preached by the great Minister of the Covenant, God the Holy Spirit, through whatever instrumentality He employs, as the "stone of stumbling, and rock of offence," which the stumblers, be they Jew or Greek, are fully satisfied that they see, and if an insinuation to the contrary be heard by them, they quickly and confidently ask, "Are we blind also?" But the answer of the Lord of life and light to this question is equally a stumblingblock to them: "If ye were blind, ye should have no sin; but because ye say ye see, therefore your sin remaineth." What a wonderful revelation is disclosed when light shines, not on but in the heart of such a one. Paul opens to view, by His experience, what that effect is, and explains the result by saying, I count all things dung, dross, and loss for Christ, even all that these call gain. That which he once thought was gain, he now considers loss, "for the excellency of the knowledge of Christ Jesus, his Lord;" and struck blind, as he literally was, to shut out natural and give faith's vision into the mystery, that they who are blind in their own view of themselves have no sin, are interested, with all Israel, in the entire and total removal of all sin, which was accomplished on that ever-memorable day on which "He (Christ) removed the iniquity of that land in one day."

(To be continued.)

CHRIST ALL IN ALL.

My mind has often been struck with the importance that Christ is all in all that pertains to eternal life and salvation. If we are led to contemplate the everlasting unchangeable love of God the Father to the Church, that love can only reach her as she stands in Christ her living Head, because He never loved her anywhere else but in Christ; so that in this grand moving cause of all the bride's bliss and blessedness Jesus Christ is all. Then, again, if we are led to consider the matter of eternal life, the Scriptures declare, "That God hath given to us eternal life, and this life is in His Son;"

therefore, to be a partaker of eternal life, the soul must necessarily be in union to Christ, the Head of all life and influence in His members; and it becomes exceedingly important to be effectually taught by the Spirit that all is death and destruction apart from Him who is the resurrection and the life; hence, in this cardinal point also, Christ is all. Likewise in sanctification, what should such corrupt and sinful mortals, as we feel ourselves daily to be, (as we stand united to our Adam state) do, unless we had His immaculate holiness to shelter under? and what a mercy that God has made Him all in our sanctification! yea, even made Himself to be our holiness before the Father! Christ is also all in our justification and redemption, for we are justified freely by His grace through the redemption which is in Christ Jesus. Then, again, if our minds are led to meditate on God's election, we also find Christ to be all in this. He, the Head Elect; they, the members chosen in Him. Not that hard abstract doctrine which some men preach. No! but a doctrine which drops as the rain and distils as the dew, when the blessed Spirit works faith in our hearts to rightly apprehend and lay firm hold of it as it is in our Head Christ; and the preciousness of this or any other doctrine is only known by us as we are quickened into life together with Christ; for where there is no vital union, there can be no vital communion; because the spirit only teaches us as we stand new creatures in Christ. There is no divine teaching in any man as he stands in his Adam nature, which nature is enmity to God, and ever will be; therefore every man or woman that is not experimentally alive in Christ, cannot be the subject of divine teaching, neither can they be subject to that never-ending opposition which is carried on in every living soul between the mystery of godliness and the mystery of iniquity as long as we remain in the body. Where this warfare is not in the soul, no man can rightly hate sin; because, apart from union to Christ, every man is in his Adamic standing, and that state is sinful, and therefore he is not in possession of any opposing principle. This is the principal cause why many formal professors, not being in vital union to Christ, and not feeling their own plague and their own sore, will tell you to take the promises; that all you have to do is to believe, for it is all in Christ; and that you ought not to let sin trouble you. Let such heady professors see how it troubled our suffering Head, as Hart says:—

“Blush, Christian blush, let shame abound,
If sin affects thee not with woe;
Whatever spirit be in thee found,
The Spirit of Christ thou dost not know.”

Yours in our Great Deliverer,
AMOR VERITATIS.

CHRIST THE ONLY SAFETY.

THE Lord clearly shows us in His own Word where our spiritual life is:—
“For ye are dead, and your life is hid with Christ in God.” Those, then, out of Christ must die, while those in Him must eternally live. For He hath said, “He that liveth and believeth in me shall never die.” How precious are the shalls and wills of our God! How soul-comforting are the positives of His Word! In it we read of Christ our strong Rock, our sure foundation, and chief corner-stone. Christ is indeed a sure foundation for every poor

trembling sinner to build upon. He was laid in eternity for them, who, in the fulness of time, are brought experimentally to build their hope upon Him. O the blessedness of being found in Christ our everlasting life! not having on our own righteousness, which is filthy rags (Isaiah lxiv. 6), but to be clothed upon with His spotless robe, called in Scripture, "the Righteousness of God." To be in union-oneness with Christ, is a privilege indeed. His word to those thus highly favoured is, "Because I live, ye shall live also." We, therefore, cannot die, for He hath said "live;" and His word is spirit and life; sure, steadfast, and for ever unchangeable. To have a faith's apprehension of Christ our living Head; to know Him for ourselves, and not another, is a choice favour indeed! As our union to Christ was eternal, nothing in time can sunder us from Him our life-giving and life-maintaining Head. Take comfort, then, O ye trembling saints of the Lord! for our Beloved hath said, "Because I live, ye shall live also." The precious and glorious union-oneness existing between Christ and His Church is a mystery that the world and mere professors know nothing of; but the Spirit-taught children can bear testimony to the blessedness of it. It is a prop and stay to the tempest-tossed soul. Christ is the nail driven in a sure place, whereon the believer hangs his hope. Christ is indeed all in all to those who are brought out of self by the powerful operations of the Blessed Spirit. The grace of His electing love melts our souls and brings us down in contrition of heart even to His feet; and when there, we have nothing to say of self, for self is lost in Christ, while from our inmost heart we sing,—

"———— All the glory,
All the glory, Lord, be thine."

And what glory and honour He bestows upon us worms of the earth! He declares Himself to be the Vine, and we the branches. From Him, therefore, we must receive all our life, fatness, and fruitfulness, according to the Scriptures, wherein it says, "In me is thy fruit found." Christ being our living well, springing up into everlasting life, we shall always be supplied. All the promises of God to His saints are Yea and Amen in Him; so that there is no possibility of a failure. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." His promise is sure to all the saints, and none but His saints. They alone having an interest in Christ, they alone desire to know their salvation by Christ. Not all who call themselves saints, are the saints of the Most High; but those whom He hath loved, chosen, and called; those whom He hath redeemed by His own most precious blood, and those who have the witness of the Spirit in their heart; not merely the outward walk of a Christian, but the mark of Christ upon them; for He hath said, "They shall be mine in that day when I make up my jewels."

"O happy day! when round His throne,
His jewels shall appear;
And not a vacant throne be known,
Without a jewel there.

"And shall this worthless name of mine,
Among them number'd be;
A sinner saved by grace divine,
A jewel bought by Thee?"

To have the life of Christ, the great I AM, in one's own soul, the living witness within of being a jewel in the crown of Jesus, is a distinguishing favour indeed; it is an incomparable boon, none but the living in Jerusalem have bestowed upon them. The seal of death is upon everything short of Christ. May we, then, live dead to all but Himself, and hold things of

time and sense with a loose hand; for it must all pass away; and if we had no hope beyond this world, our case and condition would be truly miserable and wretched. But, blessed be God, it is not so; for we have a hope both sure and steadfast, and cast within the veil. Here is a security which can never be shaken; for blessed be the name of our adorable Emmanuel, He has bound us up in the bundle of life. What a privilege! What a mercy! What a safe position! Bound up with Christ in the bundle of everlasting life! who can shake us out? None! for He hath said, "They shall never perish, neither shall any man pluck them out of my hand;" "I give unto my sheep (only sheep, not goats) eternal life." Life then, is a free gift of sovereign grace. How amazing the love! even while we were yet sinners, Christ died for the ungodly. Ponder over the blessedness, beloved, of Jesus the mighty God leaving the bosom of the Father to rescue fallen man from the unrelenting jaws of death and hell. He laid His glory by, took our nature into union with His Godhead, made Himself of no reputation, bore with the contradiction of sinners against Himself, that we might receive life from the dead. Yea, His heart is so full of love and compassion that, while in the flesh, we behold Him weeping over Jerusalem, and at the grave of Lazarus. Then, again, we behold Him comforting the disconsolate widow, and restoring her dead son. Truly, He went about doing good. He endured a life of suffering for the good of others. And finally, we behold Him ascending Calvary's hill bearing the full weight of our sin and His Father's wrath. He trod the wine-press alone, drained the bitter cup to the very dregs, cried "It is finished," and then died that we might eternally live.

"It is finished! O what pleasure
Do these charming words afford!
Heavenly blessings without measure,
Flow to us from Christ the Lord!
It is finished!—
Saints, the dying words record."
(To be continued.)

CHRIST THE ONLY REVEREND.

PSALM cxi. 9.

Holy and reverend is the name
Of God, the mighty God;
And every man should blush with shame
That adds it to his worthless name,
And fear th' avenging rod.

Man should revere the Lord alone,
Not sinful flesh and blood;
And should no other reverend own
But Him that did for sin atone—
The great High Priest and God.

Tell me ye servants taught by God,
Does trash like this suit you?
Is this the way your Master trod,
When here below to shed His blood
For His own loved few?

Methinks I hear you say no, no!
We have not thus been taught;
'Tis nothing more than outside show,
And will all end in death and woe
At last, and come to naught.

Just ask these pious reverends who
Anointed them to preach?
I fear, alas! but very few
Could tell you of their *birth* being new,
Much less sent out to teach.

A. W.

A REVIEW.

Sermons and Outlines. By the REV. A. HEWLETT, M.A., Incumbent of Astley, near Manchester. Nottingham: J. Wilkinson, 5, Long Row, Market Place.

(SECOND NOTICE).

SINCE our first notice of this work we have given it a more leisurely perusal, and so far from being altered in our opinion of it, we hesitate not to say, that its merits are far beyond any eulogium of ours. From a sermon on "Divine Tuition" we extract the following:—

"'All thy children shall be taught of the Lord.' Now bear in mind, teaching the Church, teaching the children of God, properly belongs to the Holy Ghost, the Comforter. None can teach but He; none has access to your minds, but the Spirit Jehovah. It is He who leads the ministers of God in their researches in Divine truth, in digging in the Gospel mine, to bring up the precious gold and silver of God's Word. It is He who enables them to bring forth things new and old out of the treasures and storehouse of Divine wisdom. It is He who directs them to draw their bow at a venture; He who directs them to give 'line upon line, precept upon precept, here a little and there a little.' And mark, it is He who brings that Word, so spoken or so read, home to the individual case and circumstances of the tried, tempted, and harassed believer. It is His almighty power that arrests the sinner in his downward career; it is His almighty power that rescues him from the broad road that leadeth to destruction, and that says to the proud self-righteous Pharisee, 'Thus far shalt thou go, and no further.' He it was who directed the Word, like an arrow, to the heart of Zaccheus when he was in the sycamore tree looking at Jesus; and also brought the proud Saul of Tarsus to the foot of the cross, crying, 'Lord, what wouldst thou have me to do?' It is He who makes us unclothe our clenched fists; for we are born with our fists clenched against the sovereignty of Jehovah. It is He who makes us cast our worldly cunning, our reasoning powers, and our great acquirements at the feet of Jesus, and say, 'Oh, that I may know him, and the power of His resurrection.' 'I count all things but dross and dung for the excellency of the knowledge of Christ Jesus, my Lord.'

"The weak believer in Christ Jesus feels, when he takes up God's blessed Word, he has no power to fix his wandering thoughts on the declaration of a page of Holy Scripture; his wandering thoughts, his wandering affections centre upon some of the perishable trifles of this terrestrial world—his business cares, his family, his occupation, his pleasures, or his sinful devices are engrossing his thoughts. One glance at the mercy-seat, one glimpse at the blessed promises of God, one moment's faith and reliance upon the promises, gives him the comforting assurance that God is his teacher. His mind is fixed upon some portion which delivers him out of his trouble; or, what is better, that strengthens him in his trouble; so that, like Daniel in the lions' den, he cries out, not for deliverance, but, 'My God hath sent His angel, and hath shut the mouths of the lions that they have not hurt me;' or, like the three children in the burning fiery furnace, who cried not out for deliverance, but had the presence of the living God walking and holding communion with them."

How different is the foregoing to the general statement of the day! The work of the Holy Spirit appears to be almost forgotten, while the work of the corrupt creature man is eulogized to the skies. But not so with our author, for he says:—

'The father wishes that his children should know his heart, and desires them to know and feel that his very chastisements are the fruits of his love; to know, likewise, that every word he speaks to them, every little thing he takes from them, or gives to them, is from his love, affection, and regard to them. Just so, the loving God will teach His children to know Him as a God of love; a God whose name is love,—love at the beginning, in the midst, and at the end of their career. The God whose name and nature is love, at one time gives them such blessings that their hearts are full, and they are constrained to cry out with David of old, 'My cup runneth over;' the God whose name and nature is love, at another time takes from them everything they have, everything that is lovely and valuable; but He enables them to say with Job, 'The Lord gave, the Lord hath taken away, blessed be the name of the Lord.' It was His love that gave them, that lent them rather, and it is His love that hath taken them away, when He sees I stand in no further need of them. The Lord will

teach you when He strips you of all your comforts, and robs your eye of its desires; when He calls your dearest friend to go up higher and abide with Him, that it was love, not only to that individual, but to yourself. Our Lord God teaches us this lesson, that all His thoughts towards us are centered in the person, work, and righteousness of the Lord Jesus Christ; so that all we want is treasured up there; and we are not more ready to ask, not more hungry or thirsty than He is abundantly willing to bestow upon us all we need."

THE BRIDEGROOM AND THE BRIDE.

UNION is a glorious theme, a heart-cheering subject, and, as dear Kent sings,

"No theme like this to raise the soul,
To realms of bliss where pleasures roll."

It is, indeed, a sacred union, a soul-warming, heart-cheering oneness. We read of Solomon's green bed, where the spouse enjoys holy familiarity, sweet and precious communion. We also read of the seventy of the valiant of Israel that surround this bed, holding swords, because of fear in the night; but when the night is passed they will need no sword, for there will be no fear of any intruding,—there will be no enemies to molest,—therefore, no watch needed; but all will be

Eternal peace, eternal joy;
No sin, nor Satan to annoy.

This bed appears to be almost forgotten in this our day. There is an undue bashfulness in Zion's heralds; for they do not say much of it. Why? Is it because the enemies would carnalize the holy and sacred communion? or, is it because that important branch of precious truth is so little known by them? If the former, they are certainly acting very imprudently; for these heart-warming subjects are not to be kept laid up in a napkin because there are enemies. If Christ had remained in heaven a silent observer until He saw the world clear of enemies, He would have remained there till now. But no; at the appointed time He came, although the world was up in arms against Him; and even His own rejected Him, and wounded Him, as He declared when musing upon His incarnation: "For my love they are my adversaries; but I give myself unto prayer;" and, "What are these wounds in thine hands? they are those which I received in the house of my friends." And yet such was the love of His heart, notwithstanding all the base treatment received, that He said, "Father forgive them, for they know not what they do."

If it is because this precious branch of truth is so little known, we would pray, O Lord, revive thy work in the midst of the years; in wrath, do thou remember mercy." Send forth more labourers into thine own vineyard; for they verily are few. Equip them by thy spirit's might in the inner man. Give them a mouth and wisdom which all their adversaries shall not be able to gainsay nor resist. Make them strong to labour; make them of quick understanding; make them valiant for the truth. Cause them to ride upon the high places of the earth. Give them to be bold and fearless watchmen upon Zion's walls. Make it more and more manifest that there are yet "valiant men" surrounding thine own green bed, who not only delight to speak of the sacred and holy communion, but hold swords to keep off all aggressors; which swords are of too keen an edge to allow the enemies to make the least inroad, or even spy out their holy liberty. Make them favourable to all who have an indisputable right to participate in the sacred joys arising from union incom-

munion's sweet flowings. Give them to receive every trembler without doubtful disputations; hearing the Spirit say come, may the Bride say come; and whosoever will, let Him come. O holy welcome! precious invitation, accompanied with love's sweet drawings and constrainings! Blow, O thou blessed Spirit! blow upon thine own spice bed! Waft the sacred fragrance,—the holy sweet perfume, by thine own soft gentle breeze of love though Gethsemane's Garden and o'er Calvary's summit. This, O this, favour bestow again and again! Thou hast said, "I will abundantly bless her provision; I will satisfy her poor with bread." O, then, feed us with food convenient for us. No food will satisfy our immortal souls, and spiritual appetite, or satiate our thirst

But Jesu's precious flesh and blood;
Which, only which, is children's food;
Make Thyself known in breaking bread,
And then we shall be richly fed.

Feed us in Thy word divine,
By reading blood in every line;
By viewing Christ, the great High Priest,
Who suffered for the very least.

We do not read that Adam had any idea that in one of his bones there existed a woman, though he afterwards knew it. But it was not so with our glorious Christ, the Husband of His bride. He well knew her position in Himself ere she stood out in creation; and He well knew what she would prove, as that Blessed and Spirit-taught servant of Christ, Dr. Hawker, writes:

"—like a treacherous wife,
Departed from her Lord;
He brought her back, though hell withstood,
And wash'd her sins in His own blood."

Of Christ's love to her, he sweetly writes:

"He cannot love her more,
Nor will He love her less;
In loving her, Himself He loves.
Ye husbands love your wives;
And will not Christ love His?
Shall others cherish and refresh,
And Jesus hide from His own flesh?"

O no! nothing shall prevent her sharing His throne for ever and ever; for she shall be a bride adorned for her husband, and live in everlasting bliss and blessedness;

"Where flesh and sense no more control
The glowing pleasures of the soul."

She shall be brought to the king in raiment of needlework; "her clothing is of wrought gold."

Come, time, fly fast, she loudly cries,
And let me soar beyond the skies,
That I may with my husband dwell,
Who bore my sin, curse, shame, and hell;
That I may see His lovely face,
And ever dwell in His embrace;
That I may see Him on His Throne,
And know Him even as I'm known;
That I may in His likeness shine,
And know He's altogether mine;
That I may walk with Him in white,
And live for ever in His sight;

That I may leave the world behind,
And be with Him who's more than kind;
That I may give Him noble praise,
And sing His love in heav'nly lays;
That I may crown Him Lord of all,
And at His feet delight to fall;
That I may say my Lord, my friend,
I've prov'd thy love's without an end;
That I may never give again,
My only Lord the slightest pain;
But ever dwell with Him in glore—
Cause my Beloved grief no more.

THE YOUNGER BROTHER.

ZION'S WITNESS.

VOL. I.

APRIL, 1859.

No. 7.

THE TWO SEEDS.

(Continued from page 72.)

THOUGH often driven by a hurricane of opposition, and anon sinking almost into the depths of despair, yet the language of their inmost heart is :—

“Boast not ye sons of earth,
Nor look with scornful eyes ;
Above your highest mirth,
Our saddest hour we prize ;
Although our cup seems fill'd with gall,
There's something secret sweetens all.”

The Lord's people often err in respect to the way of deliverance ; in fact, the Lord often takes the very opposite course to that suggested to our mind ; but in the case of Mordecai we meet with the exception, which instance plainly shows forth the sovereignty of God in doing as He pleases among the inhabitants of the earth. We, however, in every case prove, sooner or later, that,

“Too wise to be forgetful He,
Too good to be unkind.”

The Lord frequently answers His people's prayers in so different a way to what they wish and expect, that often they are left to conclude that, so far from being answered, the Lord has in wrath gone out against them. A great deal of this appears to us to arise from our ignorance of the nature of real prayer. It is very clear in the Word of the Lord that He will be enquired of by the house of Israel for every blessing that He intends to bestow ; it is also equally clear that every member of this spiritual house has enjoyed many blessings that they have never enquired for ; yea, we read in the Word that the church had grace given her in Christ before she had an existence in creation : “Who hath saved us, and called us with an holy calling, not according to our works (no, not even prayers), but according to His own purpose and grace, which was (here is the secret) given us (every member of His body) in Christ Jesus before the world began.” So that whatever grace was resident in the Head, dwelt in the body. Christ, when below, who is Head over His own house, “whose house are we,” prayed for every member of that house. The Father, therefore, was enquired of by the spiritual house of Israel when the spiritual Head prayed, as Jesus said over the grave of Lazarus, when addressing His Father, “I know that thou hearest me always ;” and He can never hear another, for, “Blessed is the man (Christ) whom thou (the Father) choosest and causest to approach unto thee ;” who did approach with all His people, though a flaming sword guardeth the way. Here, beloved, is the grand, great, and glorious secret of access to God ; and those who venture

another "*way*" are "thieves and robbers," and shall never gain admittance into bliss. It is plain; from the Book of Psalms especially, that the Lord, when below, left not one thing unenquired for that was treasured up for the glory of a covenant God, and the spiritual good of His own house; so that He not only prayed in Spirit for every member of His house when in this wilderness, but is that Spirit of prayer and supplication in them now. "For no man knoweth the things of God save the Spirit of God (1 Cor. ii. 11), how, is it possible for any man really to pray without that Spirit? Why, it is altogether impossible, as we read, "We know not what to pray for as we ought;" and, "if any man have not the Spirit of Christ, he is none of His." "Now the Lord is that Spirit." Analogous to the foregoing were the words that Jesus spake to the woman at the well, wherein He said, "God is a Spirit, and they that worship Him, must worship Him in Spirit and in truth."

But to return to our subject, for we have widely digressed; however, may the Lord make it useful. "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." All was activity throughout Shushan the palace on the morning of that eventful day. The king, after a sleepless night, was determined to lavish great honour upon the man who had been instrumental in saving his life from the hands of traitors. Esther the queen was busy in preparing for the banquet, when she intended to plead for her life, and that of her people. Mordecai was still mourning in sackcloth; Haman was early at the palace, intending to take the first opportunity of asking the king to sanction the murder of Mordecai at once on the gallows, so as to enable him to sit more comfortably at the banquet of wine. Haman left his own house that morning, there is no doubt, full of joyful anticipations, blessing himself with the idea of what good news he would have to communicate on his return. Perhaps the following were some of the thoughts of his heart of enmity: This day will be an eventful one, indeed; one worthy of especial note: I shall not only be distinguished above all my fellow princes in being at the queen's banquet, but shall get rid of that stubborn Jew; he will therefore no longer be a barrier to my happiness. Every person bows at my approach but that man; he shall this day bow his head in death, and not have another opportunity of rendering obeisance to me. How delighted will my friends and wife be when they hear how admirably the plan they devised has answered. But how different were the thoughts of Esther! Her heart was big with expectations of another cast. The king had promised to grant her request even to the half of his kingdom; and she well knew the thing that she was about to ask, though great and important, came within the range of the promise; so that her expectations might well be raised, having so great a promise for its basis. But Haman and Esther could not both have their wishes crowned; that were impossible, seeing one was for life, and the other for death. Haman was little aware that Mordecai had a friend at court in the person of the queen. He had no idea that the queen was of the Jewish seed, or he might have suspected the reality of her favour towards him. The Lord in His unerring providence had wisely arranged this matter, so that it was kept profoundly secret. The king was prepared to honour Mordecai, but was puzzled to know the best way to proceed; he therefore inquires who is in the court? "Now Haman was come into the court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him." He was the right man, in the right place, at the right

time. The king said unto him, "What shall be done unto the man whom the king delighteth to honour?" "Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?" He therefore advises according to the pride and ambition of his haughty heart. The king takes his advice and says, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew that sitteth at the king's gate; let nothing fail of all that thou hast spoken." How mortifying! O Haman! your anticipated sunny day is gathering clouds indeed! Instead of raising the poor Jew on the gallows, he is to be raised on the horse of state; instead of bowing his head to you or in death, you have to be his servant, and bow to him. After Mordecai had been thus honoured, he "came again to the king's gate;" and after Haman had been thus humbled, he "hasted to his house mourning, having his head covered," without having mentioned the "gallows" to the king. "And Haman told Zeresh his wife and all his friends everything that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, ('For whosoever saith, and it cometh to pass, when the Lord commandeth it not?') but shall surely fall before him; and while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared" (the measure of his iniquity being full).

We now behold the three seated at the feast: Haman no doubt vexed that he had not yet had an opportunity to speak against Mordecai to the king, mortified at the signal honour lately conferred on his enemy, and the words of his wife and friends, respecting his falling before the Jew, (perhaps) sounded in his ears like a funeral dirge; so that he was not the happy man he had anticipated. The king was most likely concocting in his mind many different things that would be embodied in his beloved Esther's petition, determined to grant her even half the kingdom, while delighted with a fore view of the pleasure it would afford him to bestow upon the queen her request. The queen was not at all unsettled in her mind as to what she would ask, the king's honour, her own life, and the lives of all the Jews being at stake. She might well have looked upon Haman, and seen death written upon his countenance; also, mentally, upon Mordecai, divested of his sackcloth, exchanging it for a robe of honour, and the joyful faces of all the Jews at the turning of their captivity. "And the king said again unto Esther on the second day at the banquet of wine, 'What is thy petition, queen Esther? and it shall be granted thee; and what is thy request? and it shall be performed, even to the half of the kingdom.' Then Esther the queen answered and said, 'If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.' Then the king answered and said unto Esther the queen, 'Who is he, and where is he, that durst presume in his heart to do so?' And Esther said, 'The adversary is this wicked Haman.'" The consequence was, "they hanged Haman on the gallows that he had prepared for Mordecai." Thus the Lord mercifully interposed on behalf of His own chosen people, while their enemy is clothed with shame and cut off in His iniquity; thereby showing, that though the Lord allows the seed of the serpent to lay snares for the seed of the woman, they

eventually get caught in them themselves ; and though they are permitted to dig pits to catch the righteous, the word of the Lord declares, "They have digged a pit before me, into the midst whereof they are fallen themselves." May we be enabled, through grace, to leave both enemies and friends in the Lord's hand, saying, with one of old, "Let them curse, but bless thou."

Yours in Christ,
THE EDITOR.

A SISTER'S GREETING.

THE "Little Sister" to her "Younger Brother," greeting in the dear name of our elder Brother who was born for our adversity, loveth at all times, and hateth putting away.

I judge from your last letter that our heavenly Elijah is casting His mantle over you, and constraining you to leave secular employment to follow Him, and instrumentally feed His sheep and lambs. My heart's desire and prayer for you is, that you may not go forth with haste, nor go by flight ; but that the Lord may go before you, and the God of Israel be your rearward ; that it may be with you as with the ancient people, when the years of their bondage were accomplished ; "In the self-same day the Lord brought them out." Oh ! it is safe and good to wait for Him, even though the vision and promise tarry long. Indeed, it is safe and blessed to follow Him whithersoever He goeth, not judging after the sight of our eyes, or leaning to our own understanding, the language of our heart being : "Thou shalt choose our inheritance for us."

"Choose thou the way, but still lead on,
Nor leave us till we say,
Father, thy will be done !"

I have often been instructed in observing the parting of Abraham and Lot. Abraham would not choose, but just take what the other left. Lot chose after the sight of his eyes : "He beheld all the plain of Jordan that it was well-watered everywhere ;" so he would have that. It was the judgment of the flesh, he therefore found trouble and sorrow, though the righteous Lord made him a way of escape in the time of danger. The right lot fell to Abraham, for when Lot was gone the Lord opened to Abraham the secret : "All the land which thou seest, to thee will I give it, and to thy seed for ever." "The lot is cast into the lap ; but the whole disposing thereof is of the Lord."

"Sweet to lie passive in His hand,
And know no will but His."

For,

"While place we seek, while place we shun,
We shall find happiness in none ;
But with a God to guide our way,
'Tis equal joy to go or stay."

Christ is our Way ; and, walking in Him, we shall not stumble ; Christ is our place, and a wealthy one too ; abiding in Him we shall be safe and free from evil in any outward place He may appoint for us.

What the dear Lord said to the tribe of Levi, has often been sweet to me : "Thou shalt have no inheritance in their land, neither shalt thou have any part among them. I am thy part and thy inheritance among the children

of Israel." O blessed part! O glorious inheritance! Soul-satisfying portion! "The Lord is my portion, saith my soul, therefore will I hope in Him." He is a goodly portion, and a daily portion. Levi, being the tribe of ministry, seems to show that the Lord's ministers are specially called to live by faith, not only for temporal supplies, but in all senses; just seeking, not their own things, but the things which are Jesus Christ's, who has said to such, "Lo, I am with you alway, even unto the end of the world." I like to remember that He holdeth the stars in His right hand; He appoints them their orbit. It is His light shines through them; and it is thus that they are made as a light shining in a dark place, to many a benighted pilgrim, whom He hath in wisdom called to walk in many a dreary path. But I also remember that they must have many an exercise of soul for the people's sake; many a fiery dart, many a sharp trial, and many a cutting dispensation have they to endure, "that they may be able to comfort them who are in any trouble, with the comfort wherewith they also have been comforted of God." Thus, beloved, you have begun to find it, and thus it must be, that you may be able feelingly to speak well of the dear Deliverer, and to testify that, as the sufferings of Christ abound in you, so your consolation aboundeth by Christ. Therefore, be of good cheer, my brother; storms will come; but at the right time you will hear Him say, "It is I, be not afraid." He it is that "commandeth and raiseth the stormy wind, which lifteth up the waves thereof," and "He maketh the storm a calm, so that the waves thereof are still." Oh! may it often be your privilege, instrumentally, to strengthen the weak hands, and confirm the feeble knees, by saying, "It is the Lord." May you speak well of His royal Majesty, and extol Him very high, through having much privilege at Court; thus being sweetly constrained to declare what you have seen, heard, and felt of His beauty, wisdom, and love. Oh! He is an endless theme, and as we come to know Him more, and live on His royal bounty, we often cry out with the favoured queen, "The half was never told me; for Thou dost exceed all the fame I heard in mine own country." Ah! indeed it is little we can know about Him in our own country, it is only hearing the fame of Him; we must come out and go in to know Him, to be ravished with His beauty, and satisfied with His love: wherefore, "Hearken, O daughter, and consider ('consider Him'); forget also thine own people, and thy Father's house; so shall the king greatly desire thy beauty, for He is thy Lord, and worship thou Him." His desire is toward His Church, seeing His own beauty in her: for we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory as by the Spirit of the Lord; and we, beholding His beauty, are sweetly spoilt for aught else; for He puts all into an eclipse, causing us to cry out, "Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee."

"Bruised Bridegroom, take us wholly,
Take, and make us what thou wilt."

Thus be it continually with you, my dear brother, that you may be delivered from the snares of Satan, the great fowler, and from the noisome pestilence of self; that you may always triumph in Christ, and be a sweet savour of Him in all places whither He shall send you. For you must be wholly at His commandment. You well know that,

"Whether you go to east or west,
With Him you still will be at home."

I am much rejoiced to hear that our dear Lord is so gracious to you in His work, proving that the savoury meat comes by Jacob's God, and not by Esau's bow. Truly He is wonderful in counsel, and mighty in working, and He does it in such a way that we are shut up from all boasting save only in the Lord, our heart language being, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." This will still be the case when you have more leisure to search the written Word, to "meditate on these things, and give yourself wholly to them," which Paul told Timothy to do; but still you will be as much dependent upon Him, who alone teacheth to profit, and who, as you say, is the "one mouth" which speaks mysteries in the Spirit.

I praise and thank Him for His sweet words in your letter, and that they flowed in living power, causing you to first be a partaker of the fruits, so that you had your wages in your work, finding His reward to be with Him. I do much enjoy the testimony, and have just done so afresh, but fear I am not in experience of all the rich things you mention about the "one mouth" and "one speaker." I see it, but do not always abide there. You know the flesh has a mouth speaking great swelling words, gloomy desponding words, and also words according to its own understanding and carnal reasoning. These, at times, confuse and bewilder me "from the simplicity which is in Christ," which is "Jesus only." Ah! beloved, it is there I would always and ever be, having the one ear open to the words of the one mouth, and the single eye fastened on the one object, and not conferring with flesh and blood at all. After this I press; for it I pant, and long to be so filled with Him as to sink into the blissful depths of His love to rise no more out of them. I am in this sense very fond of those words: "and filled both the ships, so that they began to sink." Truly that is a good filling which makes us sink into Him; so that we are nothing, and He all in all. Will you ask Him to reveal more and more of the mystery in me? I do like what you say about "revelation" and "parables." I want the same revealed in life, light, and warmth; the life is the light (John i. 4). Mere intellectual illuminations are very deceiving. I have always had quite a dread of them. They seem to be the deceivableness of unrighteousness, the sparks of creature kindling which go out in sorrow. How different from His fire on His altar, which never goes out (Lev. vi. 3); and you know it is written: "Ye shall kindle no fire throughout your habitations on the Sabbath day." Our glorious Christ is our Sabbath all the year round; therefore we are never to kindle creature fire. In Him we have living warmth, and in His light we see light. Of these things we are His witnesses, for does not our heart burn within us while He tells us of Himself? and is He not the light of our eyes in which we behold His beauty?

I am glad you told me something about yourself. I am favoured with liberty in speaking for you to the King. May He make His way plain before you in all things: "He that walketh uprightly walketh surely." I guess by your passage out of Jonah that you have not had all smooth waters. Well, again and again you shall have to say as he did, "Salvation is of the Lord." And Oh! at what a wondrous cost do all our deliverances and mercies come, even through the sufferings and death of our precious Beloved! I have lately been much meditating on His deep humiliation; and how heart-melting it is to feelingly read of His sufferings. He must sweat great drops of blood; He must be scourged, spit upon, crowned with thorns, pierced with nails and

spear, and made a curse, that we might have the cup of blessing with every needed salvation for this time state. Never was love like His! I do, as you invite, join you in spirit to bless and praise Him. It is this love made our meeting, and makes our communications sweet.

It was kind of you to write such a long letter, when you are so hard-worked; but I believe the writing of that was not labour but rest: "Where the Spirit of the Lord is there is liberty;" and it is sweet and precious either to write or speak when He gives an open door in His own love and power. The reaper and the gleaner are in the same field, and both receive from the heavenly Boaz the blessing, and in Him have ONE life for evermore. Praise Him O our souls! "giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son;" and hath sweetly given us fellowship in Him, "for truly our fellowship is with the Father, and with His Son Jesus Christ;" and these things we write to each other, that our joy may be full in Him; for the joy of the Lord is our strength, and we are returning to Zion with songs, and everlasting joy upon our Head, who is anointed with the oil of gladness above His fellows. I would not burden you, but shall hope for a letter when the well springs, and time and strength permits. The Lord bless thee, and keep thee, and guide thee continually, and satisfy thy soul in drought, and keep thy heart fixed trusting in the Lord. My heart and eye are often homeward, longing to see Him without a veil or cloud between. Oh! then what delights and ravishments of bliss for evermore (Rom. viii. 18)! Fare thee well, in our sweet and lovely Lord the Lamb, I remain, your little sister,

RUTH.

[Beloved readers, we cannot let the opportunity slip without one word upon our sister's letter. Our soul has had a feast of fat things while transcribing it, the Lord having graciously endeared Himself to us by what our highly-favoured sister has written. May the great Head of the Church spare her yet long to the militant portion of His body, bless her in her own soul abundantly by revealing His own Almighty Self more and more, and make her much more abundantly useful to the household of faith. We would observe here, her letters have been brought before the Church much against her wish; but the only apology we can make is, "necessity was laid upon us," therefore we could not withhold. As we did not like either "bed" or "bushel" as a covering for these savoury epistles, our sister must, if we have done wrong, throw a covering over our fault, even the mantle of love.]

THE TRUE WITNESS.

(Continued from page 75.)

ALTHOUGH the Church of Christ collectively, and each member individually, are blessed with all spiritual blessings in heavenly places in Christ Jesus; although secured in Him by an eternal bond of love, and for ever stand in Him, free from all the Adam-fall defilement,—yet, without the witness of the Holy Spirit of Christ, no one member of that Church can feelingly know anything of their high and holy standing before God. How needful, then

it is, that the promise of our precious Christ should be fulfilled wherein He said, "If I go away I will send Him unto you." Has He been, according to His Word, ye sons and daughters of the Lord God Almighty? Can you not testify to the faithfulness of Christ thy God? Has He not been the fulness and fulfillment of His own promise? Have you not great cause to bless and praise His hallowed, holy, and gracious name that He has not left you comfortless? that He has come to you agreeably to His Word, "I will see you again?" Has not the witness from the Father and the Son testified of love, blood, and victory, of the life, death, burial, and triumphant resurrection of the dear Emmanuel? Poor sinner! canst thou not testify of the resurrection of thy glorious Christ, by having received resurrection blessings streaming through His spear-pierced side into thy sin-stricken soul? Hast thou not, by the teaching of the blessed Spirit, in the school of Christ, learnt a lesson or two beyond death? Have you ever heard the voice of thy Beloved, vibrating in your heart, ravishing your inmost soul, saying, "He is not here; for He is risen?" How great the mercy! "He is risen." It follows, then, that every member of His body is the living side of death, is in resurrection life, eternal union-oneness, and above sin, death, devil, and grave. They having suffered in Him, died in Him, rose in Him, and ascended in Him, cannot be condemned by law, interfered with by justice, or reproached by any enemy. He having spoiled all principalities and powers, made a show of them openly, triumphing over them.

Precious, indeed, are the words, "He is risen," under the witnessing testimony of the Holy Spirit. Not a living Head without a body, nor a living Head minus the least member; therefore,

"The feeblest saint shall win the day,
Though death and hell obstruct the way."

There would have been no admittance (to His praise be it written) for Him in glory had there been a member absent. There would have been no gates uplifted to welcome Him into the eternal realms of bliss, if the following Scripture had not been fulfilled: "Thy dead men shall live; together with my dead body shall they arise." So that,

"When death He had vanquished and spoil'd all His foes,
Mysterious howe'er it may seem,
With Him from the tomb all His members arose,
And ascended to glory with Him."

"He is risen" one complete body without a spot of sin, stain of iniquity, or the most distant trace of the Adam-defilement. If thus risen in spotless purity, and received into glory never to die again (Rom. vi. 9), how does the Church stand? Exactly as He stands, even those who are yet in the wilderness. Some may object here; but it is entirely without ground, for, "as He is, so ARE WE in this world." Yes, even so.

Say, believer in Jesus, has not the blessed Spirit witnessed in thy immortal soul all we state, and much more? Has He not shown you again and again that Christ is all your holiness, all your perfection, and all your acceptance? Surely thy faith hath seen thee perfected in love, so that you have been enabled to sing with Kent,

"In my surety I am free,
His dear hands were pierced for me;
With His spotless vesture on,
Holy as the Holy One."

May the blessed Spirit witness in our one heart, to the contentment of our one mind, more and more of the preciousness of being in union-oneness to a risen Head. Favoured, indeed, are the people that are quickened together with Christ by the blessed Spirit, demonstrating the Second man Adam to be a quickening Spirit, who quickeneth whom He will (John. v. 21). As Christ and His people were one in the secret purpose of eternity, He prayed to His Father when below that there might be a development of it in time : " Father, I will that they also, whom thou hast given me, be with me where I am ; that they (none others can) may behold my glory which thou hast given me. And the glory which thou gavest me I have given them ; that they may be one, even as we are one : I in them, and thou in me, that they may be made perfect (manifestively) in one." It therefore follows, that every child of God is a member of His body, of His flesh, and of His bones, being joined to the Lord and one Spirit ; and " as no man ever hated his own flesh, but nourisheth it, and cherisheth it, even as Christ the Church," who shall lay anything to the charge of God's elect (Head and members) ?

As all fulness dwells in Christ, it follows out of Him there is no God, grace, glory, or people. The Church being joined to the Lord and one Spirit, she enjoys liberty in the Spirit ; for, " where the Spirit of the Lord is, there is liberty." There would be no witness in the heart of one fallen son of Adam of an interest in Christ, if he was not joined to the Lord and one Spirit. We read in the Word, " If any man have not the Spirit of Christ, He is none of His ;" for where that Spirit dwells " the body is dead because of sin." " How then," says the Apostle, " shall we who are dead to sin, live any longer therein?" The Spirit of Christ being the true witness in the Church (none knowing the things of God, but the Spirit of God), He alone can increase us in the knowledge of Christ, by taking of the things of Christ and revealing them unto us. He alone can witness of love, testify of blood, and confirm the soul of its justification for ever in the sight of a heart-searching and reins-trying God. He it is that convices of sin, and comforts with the knowledge of its being for ever put away. Having, thus, the witness of God in the soul, we can sing, in the strength of the Lord, and in the confidence of our God,

" God Himself is my Salvation,
This my happy soul can say ;
Free from every condemnation,
Christ hath borne my sins away ;
Living waters
From this sacred well I draw."

We frequently hear people say, " You should be a witness for the Lord." Now, it is impossible for one of God's children to be quickened by grace without being a living witness for the Lord. But, mark, it is the Spirit of God in them who is the witness ; and they, by having this Spirit, are called witnesses (Isaiah xliii. 10). Many things may be hid under a bed or covered with a bushel, but the Spirit of God in the soul will bring to the light ; for the city set on a hill cannot be hid. Wherever the sword of the Spirit enters a family, there is henceforth a division,—a final separation between flesh and Spirit ; " for whatsoever is born of the flesh, is flesh ; and whatsoever is born of the Spirit, is Spirit." And greater the development of the Spirit in the one, greater will be the enmity manifested in the other ; these being contrary one to the other. Wherever the seed of the woman springs up, which is the true bread corn, the seed of the serpent will appear to choke it, if possible.

Wherever there is a worshipping Abel, there will be a Cain to slay him. If there is a chosen Jacob, there will be an Esau to make him tremble; if a David, after God's own heart, there will be a smooth-mouthed Ahithophel in sweet words, holding a drawn sword in his heart; if a Nehemiah to build the walls of the chosen City, there will be a Sanballat and Tobiah to hinder; if a praying Daniel, a den of lions; if three God-fearing Hebrews, a fiery furnace. But time fails to tell of many others who have met with the seed of the serpent during their pilgrimage in this enemy's land, falsely accusing and persecuting them. But, notwithstanding the thousands of people and things that oppose, perplex, and torment the family,

"All things shall work for good
To those the Lord shall call,
Who stand redeem'd by Jesu's blood,
Selected from the fall."

The Lord, therefore, ever had, and ever will have, witnesses of His love and faithfulness, let the age in which we live be never so dark. But He never had a true and faithful witness out of the elect body of Christ; they alone can testify of what they have tasted, handled, and felt. May both reader and writer live in the daily knowledge of that true witness who delivereth souls (Prov. xiv. 25), even "Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the Kings of the earth."

THE LEAST OF THE HOUSEHOLD.

London, February, 1859.

PURE AND UNDEFILED RELIGION.

(*Continued from page 90.*)

But this perfection in Christ is also a mystery, that a true disciple, must, in God's time, "be given to know." I recollect, after the first great deliverance from bondage I ever knew, having been fearfully perplexed at the continued presence of sin, I read in God's Word that "whosoever is born of God sinneth not; but He that is begotten of God keepeth Himself, and that wicked one toucheth him not." I read in my daily experience that I could not live a moment without sinning, strive, struggle, and fight against it as I would. I had a willing mind to live holy, and yet found myself doing the thing "I could not allow." My puzzle increased, and in my darkness concluded that I was deceived, and could not have been born of God, until there was read to me (for until the Bible reads us, our reading of it amounts to but little) the distinction betwixt "he that committeth sin," who is of the devil, and the "whosoever" that "is born of God" that "doth not commit sin," for "His seed remaineth in Him, and he cannot sin, because he is born of God." The key to the text, which opened up to me a light above the brightness of the sun, was "His seed," showing that regeneration was with "incorruptible seed," and "was Christ formed in the heart,"—"His," distinct from that seed of the devil remaining in the walls of the old Adam house; and I was shown, as quick as by a "flash of lightning," that the holiness and incorruptibility of His seed gave me to see, hate, and deplore that sin with which this holy seed of Christ's can never dwell without colli-

sion and conflict, and which heavenly treasure or seed will always remain totally distinct from the earthen vessel into which it is put, and will teach the soul the value of the blood of Christ by which He restoreth the soul, whilst sin is condemned in the flesh. This seed Christ, by Jehovah the Spirit, keeps in everyone born of God a throne of holiness, judging and condemning sin in our flesh experimentally the same as it was doctrinally and judicially in Christ's flesh when He suffered death for sin in our stead; and if we daily live in Christ, we shall daily die in ourselves till—

"Death, that puts an end to life,
Shall put an end to sin."

How delightful then the theme, that Christ and His people are one in this mysterious relation. Well may He say, speaking by the mouth of Solomon, "I am the Rose of Sharon, and the Lily of the valley. As the lily among thorns, so is my love among the daughters." The doctrine here is exactly like he preached with "His own mouth, which is most sweet," when he said "I in them, and they in me." The blood-red rose in figure showing our Jesus in a vesture dipped in blood, and that same Christ, by a varying figure, to show His spotless love or bride one with and in Himself, calls Himself the Lily of the valley. God hath joined together these two, Christ and His bride, and He graciously says, He is the Bride as well as the Bridegroom. Indeed, to touch Her, is to touch the apple of His eye. She is truly "covered with His skirt," and sheltered and defended in His glorious Person. Woe be to the foe that dares to meddle with this beloved fair one, who is as pure and undefiled as her glorious Lord and Husband; and yet whilst in this world she is the lily among thorns, not severed from the rose though in Her open visibility, in time, in the midst of thorns or the curse, and yet not cursed, but free from it. Lot's righteous soul was vexed daily with the filthy conversation of the wicked; so shall this lily or bride of Christ, who in this divine Nature is as distinct from the fleshly house she inhabits as the lily is distinct from the thorn, in the midst of which she is dwelling. Although many a true-born child of God, seeing they are surrounded with thorns or sins within and without, fear that they can only be the children of the wicked one, seeing the thorns are still there, still unchanged, still no better, after all the years of spiritual life. The nature of the thorn never gets changed into the nature of the lily. The flesh never gets changed into the pure undefiled divine nature, although it may dwell there for a century; no more than training a horse with bit and bridle to man's use changes the nature of the animal. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit; but the spiritual is perpetually vexed, teased, and tormented with the natural, which must last till we spring up out of our sackcloth and ashes, fling away the disguise under which we have passed life, to shine forth as the sun in His brightness on yonder side of Jordan's flood, and like Lazarus placed in Abraham's bosom. Till this blissful deliverance comes, He will keep Himself (the rose and lily—He and the children God the Father has given unto Him) unspotted from the world; for He has said to her, "Thou art all fair my love, there is no spot in thee;" and will finally "present her without spot or wrinkle or any such thing."

In further confirmation of the truth of this view of the text, those who need that no man should teach them but as the Anointing or Holy Spirit teaches, will agree with me that this pure religion and undefiled, &c.

always visits the fatherless and widows in their affliction. Christ always found it better to visit the house of mourning than the house of feasting. He said, He was "not sent but unto the lost sheep of the house of Israel; for the whole need not a physician." As long as the daughter of Zion is at ease in her natural or Adam-father's house, she is deaf to the voice of the invitation; but when that Father dies or is cut off, and she taken out of nature's quarry, then she begins to "Hearken and consider, and forget her father's house and her own people;" for by faith Abraham left his father's home in pursuit of faith's object—Christ. When Jacob presented the basket of first-fruits yearly to the priest, they were to say, "a Syrian ready to perish was my father," which conveyed that from their heathen stock they were separated, and had forsaken their natural house or father. So the poor widowed Ruth seemed ready to forget her own people and her father's house when she said to Naomi, "Thy people shall be my people, and thy God shall be my God; where thou dwellest I will dwell;" and in a figure Christ was waiting, in the person of Boaz, to visit this widowed soul, separated from her natural stock or law husband by afflictions, and then, in her "affliction" or extremity, this fatherless or widowed soul (who is a "widow indeed, and desolate, who maketh prayer and supplication to God") at this appointed time,—this day of salvation experimentally,—is surprisingly visited by Christ as an everlasting Father or Husband to come and dwell with her, saying, "Thou shalt not remember the reproach of thy widowhood any more; for thy Maker is thy Husband, the Lord of Hosts is His name." "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate; but shall be called Hephzibah (my delight is in her), and thy land Beulah, she shall be married." "Then shalt thou be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

I have sent you these hurried remarks to do with as you like. If they bring out the likeness of the Dove, so that it answers face to face, and comfort is realized by the "mutual faith of one and another," well; and if they bring forth a host of criticisms, as they did when I preached from them some years ago, it is also well, may prove equally edifying, and may bring forth our strong reasons, when I should be happy to enter more at large into the subject.

Believe me very faithfully,

Yours to serve, in Jesus,

GAD SOUTHALL.

THE BRIDE'S REQUEST, AND BRIDEGROOM'S ANSWER.

THE BRIDE'S REQUEST.

O that I might for ever sit,
With Mary, at my Saviour's feet,
And hear Him kindly say:
Thou art all fair, my lovely bride,
My blood was shed from hands and side,
To wash thy sins away.

O that I might for ever dwell
In thy dear heart, Emmanuel;
And find a sweet repose;
No apple-tree, or lily fair,
Nor sweetest flowers on earth appear,
Is like thee, Sharon's rose.

THE BRIDEGROOM'S ANSWER.

Rise up, my love, the winter's gone,
The singing time of birds is come,
Thy count'nance let me see;
Then let me hear thy lovely voice,
For thou art my delight and choice,
Thy life is hid in me.

My spouse, from Leb'non come with me,
And let us to the mountains flee,
Of myrrh and frankincense.
My sister, thou hast won my heart,
And I can never with thee part,
To all eternity.

ELIZABETH.

THE ELECTION OF GOD.

(Continued from page 77.)

THEN election becomes an experimental truth, he being in possession of his own personal election. That is the way to understand it; and such cannot be disputed out of it. Shall the lame man be cured, and not know it? Shall the stammerer be enabled to speak plainly, and not speak forth the praises of Him who hath called him out of nature's darkness into the marvellous light of the Lord? Shall the blind eyes be opened, the deaf ears unstopped, the lepers cleansed, the poor have the Gospel preached unto them, and not speak of it? O no! that can never be; "If these were to hold their peace, the very stones would cry out." But they cannot remain quiet; they must bless and praise the dear name of Him their Covenant God, their merciful Saviour, their Prophet, Priest, and King, yea, their *All in all*. The language of such souls is, "Whom have I in heaven but thee?"

Those who have never been called by grace know nothing of election; they cannot understand how the grace of election meekens the soul, softens the heart, and lays the sinner in the dust before the Lord, causing him to say,

Why was thy love so rich and free
To pick up one so vile as me;
To raise a hope so firm and strong
That I in heaven should be ere long?

"The election hath obtained it." What? "Salvation in Him with eternal glory." Not merely saved from sin and its direful consequences; but, "salvation in Him with eternal glory." "Where sin abounded, grace did much more abound." How choice is the favour of having the earnest in one's own soul of this glory! For,

"The earnest grace so rich and free,
It makes us long His face to see."

Election was strikingly manifested in David. Saul persecuted him, tried every stratagem to take away his life; but God had ordered it otherwise. Though He allowed Saul to hunt him as a partridge upon the mountains, He would not deliver him into his hands; but delivered him in his trouble many times, and at last delivered him out of it by taking his enemy out of the land of the living. What wisdom there is displayed in the history of David! Had there been no Saul, who would have written the Book of Psalms? Where should we find such prayers as these? "Out of the depths have I cried to thee, O Lord! Arise, O God, disappoint him; cast him down. Deliver my soul from the wicked, which is thy sword." "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears." Ah! where should we find the prayers of our most glorious Christ, if the Holy Spirit had not inspired them through His servant David? And when reading in the light of the Spirit, how often we are constrained to cry out, "A greater than David is here." Surely "He hath done all things well."

See the stripling David standing before Goliath of Gath. How insignificant the former! how formidable the latter (according to human appearance)! David selects the fatal stone from the brook, places it in his bag, marches on equipped with but a sling and stone; the stone is slung, it flies through its destined space, enters the head of the enemy of God and His Israel; he falls

no more to rise till the resurrection morn, and then to his own confusion. What was there in David, his stone, or sling? Nothing, verily nothing! It was the Lord's battle, and He alone fought it; He alone gained the victory. It was the wisdom of God selected the stone, the power of God forced it through the yielding air, and the all-seeing eye of Omniscience directed its flight to the destined spot, and caused the fatal blow, thereby slaying the enemy of God and His Church.

"By whom was David taught
To aim the dreadful blow,
When he Goliath fought,
And laid the Gittite low?
No sword nor spear the stripling took,
But chose a pebble from the brook.

" 'Twas Israel's God and king
Who sent him to the fight;
Who gave him strength to sling,
And skill to aim aright:
Ye feeble saints, your strength endures,
Because young David's God is yours."

We read of David saying, "I shall one day perish by the hand of Saul." He then spake unadvisedly with his lips. At another time he tells out the truth in noble language: "And in my prosperity I said, I shall never be moved." This was a truth indeed! For his foundations were in the holy mountains. He was fixed upon the Rock of Ages. He was loved by an immutable God, even by Him who rests in His love, and hateth putting away; for He is in one mind, and none can turn Him. Although the Lord hates sin, He loves the persons of His own elect; and though He cause grief, yet will He have compassion according to the multitude of His mercies; for He doth not afflict willingly, nor grieve the children of men. All His dealings, however afflicting, are in love to our souls; and, bless His dear name, He hath said, "He will not always chide, neither will He keep His anger for ever;" "for He knoweth our frame; He remembereth that we are dust."

"The election hath obtained it." What have they obtained? Christ; and in Him they possess all things: "All are yours, ye are Christ's, and Christ is God's." Blessed are the people who are in such a case; yea, blessed are the people whose God is the Lord;" even the ELECT people. Deny election, and you deny Christ, thereby the gift of the Father would be made void, wisdom's eternal scheme frustrated, and the purpose of an all-wise Jehovah made foolishness. There would be no elect Head, surety, daysman, mediator, advocate, prophet, priest, or king in Zion. Deny election, and there is no Saviour, therefore none saved, but all must be damned for ever. Deny election, and wisdom's building spoken of in the Word is no building at all; consequently, the words are unmeaning, and the Bible a fable cunningly devised indeed! What kind of a building would it be without a well-chosen foundation stone? It is called "Wisdom's building," therefore the very best, the most complete and perfect building possible, which will reflect to an eternal day the infinite, matchless, and inscrutable wisdom of the wise Master Builder, from the base to the dome. Those who have been called by rich free grace, and placed as stones in this building, can bear their humble testimony to the wisdom of God in the choice of the foundation stone, and can sing—many of them at least—with the poet,

"My hope is built on nothing less
Than Jesus's blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesu's name.
On Christ the solid Rock I stand,
All other ground is sinking sand."

(To be concluded in our next.)

THE PILGRIM.

Lines written on an Aged Blind Man now living.

As the auriferous dust lies deeply
Concealed in earth, imbedded in the
Quartz, or wash'd from sand ; as costly jewels
Are screen'd from view, dull pearls in waters
Fathoms deep, the encrusted diamond
Valueless to sight ; so, often God's tried,
Purified, and highly-favoured saints
Are hidden from the Church of God. Where
Shall we seek for such ? Shall cultured
Universitists be sought, titled
Inhabitants of mansions, princes or kings
In palaces ? No. Turn from the great, the
Affluent, wise, and learned, and with me
Visit yonder room. There liveth while he
Dies, and dieth while he lives, a man of
God, sainted and glorified in Him.

The prophet's chamber—just like Elijah—
Doth suffice him :—the furniture, a bed,
A table, stool, and candlestick—for rest,
Repose, for food, and light ; the figure
Illustrated, means Jesus in all, and
That He is to him.

Come, my soul, explore
The varied paths which this poor pilgrim
Has traversed, wearied with this world's
Vanities, tired of self, and sin's
Tempestuous annoyance. But if you
Summon his description further, I
Would his characteristics here detail :—
Simplicity of mind, sincerity
Of heart, and grave demeanor ; sound speech
That cannot be condemned.

Inured
To trouble from his infant days, God gives
Him patience, and He returns God praise.
Oft have I seen him in drear tribulation's
Path wear a smiling countenance, as
Something pleasant to relate God's varied
Dealings with him ; his body pained,
With hunger pinch'd,—troubled on every
Side. And I have known the time when God
Has fed him with His word, stopp'd nature's
Cravings, and fill'd his soul with praise.
Insatiate hunger may add grief to
Sorrow ; but not for long ; for that God who
Protects His own, has sent him prophet's
Portions. How blessed thus to recognize
God's hand, and bless His holy name ! But
Better far to feed upon the Word of God.
Rejoice, ye saints, "Man shall not live by
bread

Alone, but by every word proceeding
From the mouth of God !" Tremble ye carnal
Smooth professors, "For without faith it is
Impossible to please the Lord !" Avaunt
Materialist reasoner ! 'tis far
Beyond thy mean contracted sphere : "The
Wisdom of this world is foolishness with God."

God, who created all things out of nothing,
Makes that that's not be as though it were,
Supplies deficiencies in His own
Sovereign way, and, to His own people
Still remains, "The God that doeth wonders."
At five years old these words were spoken
In his soul : "I am the Lord thy God." While
Young becomes the heir to twenty thousand
Pounds. But the near relative, bound to
Protect, defrauded him, and he remained
Poor. Oppressed, afflicted, sorrowful,—
Like his heavenly Master,—he finds new
Troubles with the advance of years. To use
His words : "God took away my property
That I might have Himself."

Compell'd by
Want, a watchman's duties he fulfils, even
In Satan's seat. The characters were, for
The most part, desperate and criminal,
Who, half their days, inhabited a prison,
Hobart Town, or Newgate. God made him
Fearless in the midst of danger ; and oft
With some kind word, he'd quell the mid-
night

Knife-and-bludgeon fight. Eleven years
God kept him in this path without a
Wound or scar.

If these were not enough,
He's now deprived of sight, and vends in
London's city congreve lights ; but God,
In His own time, delivered him from that.
Forth from the drill to battle-field the
Foe he fights—to conquer, not destroy ;
And in night watchings, harassing sorties,
He tires and faints,—“Enduring hardness as
A good soldier of Jesus Christ.” No stranger
He to pain, God proves Himself to him
Jehovah-Rophi ; in brokenness of soul
Jehovah-Tsidkenu.

He, few of words,
Has depth of meaning hidden in his
Simple tropes. Short sentences, quaint, pithy,
And instructive, may, at the first, fall rudely
On the mind ; but soon reflection sweet
Interpretation finds secreted
Underneath. Some might object. I would
Reply, he's sorrowful, rejoicing ; so
Grave, so pleasant, yet not volatile ;
Full of serious mirth, yet sober-minded ;
Weeping, smiling, afraid yet fearless,
Confident and weak simple though
Dignified,—a paradox yet plain, couched
In one word,—BELIEVER. The countenance
He wrinkles with his wit, and then provokes
The glands to tears. If, reader, you object, I
Would reply, 'tis music of that kind which
Sometimes plaintive, sometimes mirthful is.
But why, say some, do thus write of man ?
Dear reader, you mistake my meaning, and

If I cease, 'tis to commence,—the grace of God in him to sing.

Talk not of marvels
Ceasing with the saints of God. The silent
Evolutions of ethereal worlds
Proclaim no mystery like this : Man
Married to his Maker. Like others in
Appearance, this poor man is a part of
Jesus Christ. Immeasurably distant
From his God, yet one with Him ; far off,
Yet near ; yea, in His heart, and with Him
Living. How does he know these wonders
lying

Beyond all human comprehension,
Superlatively high, profoundly deep ?
It is by revelation and by
Power of God the Holy Ghost he handles,
Tastes, and feels these glorious truths.

They're
Not attained by proud philosophy,
(Except in theory) not by man's
Intellectuality or skill. These
Great mysteries lie beyond all vultures'
Piercing eyes,—beyond the reach of all such
Ineffectual scrutiny. They are
Discerned by spiritually minded,
Who feel them in the unction by the
Sweet teachings of God the Holy Spirit ;
And without controversy this is a
Mystery profound—the life of God
Within the soul.

Deficient, sometimes,
In expressing what he feels, few are more
Favoured in communing with the Lord

Kentish Town.

Than WILLIAM HUGHES. In midnight watch-
ings

Pervent ejaculations rise to God
That He may keep, direct, and teach His
People. Think not, O Zion, helpers to
God's cause are only found within thy walls.
In nooks and corners,—as in dens and caves
Of earth,—God holds His Bethel in yon
Attic. There one is present, One is felt,—
A small but heavenly levee,—God and
The soul. Material prosperity
Oft comes by prayers of saints. The widow's
Mite—the prayer of faith with love,—is
What God's cause requires. This the old
blind man

Has, or rather has bestowed, and through
Such Zion is enriched, for God moves
Hands by hearts. Oh ! 'tis refreshing to
Behold God's power, love, and faithfulness
Witnessed in hoary crown ! To see the
Pilgrim (in deaths oft), just now completing
Seventy-four, gives courage to the young
Amidst temptations and distress. As the
Fond parent lulls the wearied child
To sleep, so this old saint waits daily for
That hour when God shall take him as His
Member home. Living, like Abraham, by
Faith, to die, like Moses, on the mouth of
God.

Let not my reader think of man I
Write. No, rather of the grace of God, and
With him exclaim : " But by the grace of
God I'm what I am." " Thanks be unto God
For His unspeakable gift."

SAMUEL.

Those who were chosen in Christ Jesus before the foundation of the world, are as sure of arriving safely to glory, as that there is a sun in the firmament.

Those whose names were written in the Lamb's Book of Life before time, had an interest in everything that Christ did when below, from His Incarnation to His being seated in glory.

Those who were loved by the Father with an everlasting love, had an eternal life union with Christ ; so that, whatever He did, it stands to their account, as though they had performed it themselves.

Those who had an eternal grace union to Christ, are in God's own time, quickened from a state of death into living oneness with Christ, by the Spirit of Christ.

Those who are quickened by the Spirit of Christ, are brought, by the same Spirit, to commit their body and soul with all that concerns them, into the hands of Christ, as their loving Father, Saviour, and Friend.

Those who have been enabled, by the Spirit of Christ, to commit their all into the hands of their loving Father, are taught, by the same Spirit, to walk by faith, and not by sight ; they, therefore, believe that, though sin dwells in them perpetually, there are no sins standing against them ; they are ever pronounced by Holiness itself to be all fair ; every sin they ever did commit, was charged upon the Person of Christ their surety ; and, that if such a thing could be—though it is an impossibility—that there should be any further demand by Justice, Christ Himself, and not His people, must meet that demand.

ED.

ZION'S WITNESS.

VOL. I.

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No. 8.

THE IRREVERSIBLE BLESSING.

"And He blessed him there." Gen. xxxii. 29.

WHY? Because the Lord had an especial regard for Jacob, he being an object of eternal love; as we read, "Jacob have I loved, but Esau have I hated." Why did the Lord love Jacob? Because it was His good will and pleasure so to do. Why did the Lord bless Jacob? Because he was eternally united to the Lord of life and glory in love's indissoluble bond, which world, sin, death, nor devil can sunder.

"And He blessed him there." Ah! beloved, it was *there* and *then*, the very place appointed; the very moment fixed upon. Nor could the Lord delay another second; and why? Simply on account of the predestinated time having arrived. It was God's time, the exact period for this blessing, registered in the eternal annals. Away with the God-dishonouring thought, that the Divine will is suspended upon the caprice of poor, proud, fallen man; "for He doeth as He pleases in the armies of heaven, and amongst the inhabitants of the earth." All His dealings, with men or devils, arise from His own unerring good will and pleasure. If one is blessed, as in the case of Jacob, the reason assigned is, "I will have mercy on whom I will have mercy." If another is passed over, as was Esau, it is because he is of the Serpent's seed, therefore no part of the seed of the righteous; for the Lord hath reserved to Himself a seed, which shall serve Him.

"And He blessed him there." This blessing proved to be most opportune; just at a needed moment, when the creature was driven to the extreme point. Jacob had made every arrangement according to flesh and blood dictation. The present was to appease the wrath of his brother; the company was divided into three, with a space between each, so as to afford an opportunity of escape for either, if the present did not have the desired effect upon his enraged brother. What wisdom and prudence we find here displayed! But it was the wisdom of the flesh. The whole scheme was just what nature would suggest. Hear his message to Esau: "And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now; and I have oxen, and asses, flocks, and men-servants, and women-servants; and I have sent to tell my lord, that I might find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid, and distressed." The news of the four hundred men appeared almost too much for poor Jacob. "Then was Jacob greatly afraid." May we not venture to say that the following were some of the thoughts passing in his mind? "What shall I do now? How can I possibly meet my enraged brother? Surely he will now be avenged on me for supplanting him, and getting

my father's blessing? If he had been alone I had not so much minded; but these four hundred men speak volumes to my soul, strike daggers to my heart, filling me with overwhelming fear. It is true I had great trouble when I left the parental roof; but all was made right at Bethel, when my God appeared and opened a way of communication to me, who art altogether unworthy of the least of His mercies. I had, again, many trials, sore and sharp, when living with Laban, also when he overtook me when on this journey; but my faithful God delivered me out of his hands, not suffering him to injure me at all. But what are all those trials to this? I feel any other trial would have been preferable. Every past difficulty recedes in my mind at the approach of this one. Well, I will try what I can do. He is a very covetous man, and, may be, a present will appease his wrath. But supposing he should not regard the present, what then? Ah! what, indeed? My wives—and Rachel above all—and children must fall a prey to his sword. That I know not how to endure! My God surely will not allow it thus to be? He hath hitherto appeared for me, never yet forsaking me; but always, at the needed moment, has proved Himself to be the faithful God. I will therefore, by His help, unbosom my complaint to Him who heareth and answereth prayer. I will plead His own precious promises, and He cannot deny Himself: 'O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee. I am not worthy—has grace had this effect upon thy heart, reader?—of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan—not much personal property—and now I am become two bands.'" Well, Jacob, and is that all you have to say to your God? "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children; and thou saidst—this is the point, dear reader—I will surely do thee good, &c." What a prayer! What heart language! No waste of words here! No, no! this was not the time for trifling. Jacob was too well taught to thus mock his God.

The matter is now committed into the hands of the Lord. He watches His child's movements; Jacob gets his procession in order, and gives a message for his brother to each company. The Lord still looks on, the day is far spent, the night fast setting in; Jacob lodges with the company that night, though we do not read he had any sleep; he arises, taking his two wives, and his two women servants, and his eleven sons, &c., and sent them over the brook; and Jacob was left alone. Now is the time for the Lord to appear. "He took him aside from the multitude:" "And there wrestled a man with him until the breaking of the day &c.; and He said, let me go for the day breaketh." "O, No! I cannot now let thee go. You came here expressly, and have now let me into the secret of the day's breaking. Truly, the breaking of the day is what I have sore longing for; it has been night long enough. I have done everything I could think of to pacify my brother, but am fearful it will not answer; in fact, I am afraid to venture another step without thy blessing; and as for letting you go now, it is quite out of the question; therefore, 'I will not let thee go, except thou bless me.' Was there not a blessing for me thou wouldest not have appeared at this time: thou wouldest not have given me this holy and resolute importunity; prevail with thee I must, for thou canst not deny thyself: thou art the God of Bethel."

Thou didst then say, 'I will surely do thee good!' Besides, what would become of thy promise, Lord? Thou knowest the enmity of my brother's heart, and that he is marching with an army of four hundred men. It is also known to thee, O Lord, how defenceless I am, how unable I am to contend with him, and how impossible it is for me to appease his wrath. I therefore cannot, nay, will not, 'let thee go, except thou bless me. And he blessed him there.' But, beloved, space tells us we must for the present leave Jacob, and have just a word with you. Has not the Lord blessed you? Can you remember the time or place?

"Dost know the place, the spot of ground
Where Jesus did thee meet?"

Can it be forgotten? surely, never! And was not Jesus very precious then? Was He not the altogether lovely? Did not the things of time and sense recede at His approach? Yea, was there not a total eclipse of all sublunary things? Was not the language of your heart expressed in the words of the poet?

"Nothing but Jesus I esteem,
My soul is then sincere;
And every thing that's dear to Him,
To me is also dear."

"Yes," say you, "under the Lord's blessing, such has been the language of my inmost soul. Those were indeed happy moments; but since then," Ah! what? what since then? "A sentence of death has been passed upon every thing, comfort all gone, sacred secret communings all gone, and an horror of great darkness has come over me." Yes, beloved, thus the family have, and will find it again and again—more or less—but it is the right path. The Lord has determined to try His own work, to the glory of His own great name and the good of His loved children.

"And He blessed him there." The man who is blessed with a knowledge of His grace union to Christ is favoured indeed, and can sing with holy zest,—

In Christ! O, how the blissful thought
Buoy up the hope His love hath wrought,
'Midst change, and grief, and woe!
Were crowns and empires mine to-day,
I'd freely give the whole away;
For Christ I'd all forego.

Allow us to put a question or two before closing: Reader, have you passed from death unto life? If so, you are eternally loved. Are you called by grace? If you are, you were eternally elected in Jesus. Are you walking in newness of spirit? Have you been brought in contact with Jesus? Is Christ the object of thy pursuit, and the subject of thy heart? If so, you were eternally given to Christ, preserved in Christ, saved by Christ, and shall ever reign with Christ. You are altogether blessed, and neither men nor devils can reverse it. Beloved, farewell.

Yours to serve,

THE EDITOR.

A WITNESS'S OFFERING.

Among the many servants sent by the Lord into the ministry, few have been made the means "to stablish, strengthen, and settle" the children of God like ARTHUR TRIGGS.

We have had good and gracious men "able to admonish," "of sound speech that cannot be condemned," and "giving full proof of their ministry;" but, without derogating other men's labours, to Arthur Triggs especially God has, in His wisdom, love, and faithfulness bestowed His good Spirit for the edification of the household of faith, "building them up in their most holy faith."

I am aware that many will object even to the bare mention of his name, and among them some of God's own family. It will be as well, therefore, before entering on the use which God has made of him to His people, to consider some of the objections raised against his preaching.

The "railing accusations" of professors of all kinds are but as cause and effect: the gospel is preached, and they are offended in Him; for "These speak evil of those things which they know not." But "to them who have obtained like precious faith," I would say, "Beware lest any man should beguile you with enticing words." Some whom I love in the truth, misunderstanding words and meanings, have earnestly warned their hearers of "pernicious ways;" but of whom it may be said, "No doubt ye are the people, and wisdom shall die with you." Others, again, have used invectives, and applied every fleshly effort to bring into disrepute "the mason." Contented as many of them have been, with hear-say, they have lacked the intelligence of the high priest, who asked, "Are these things so?" he has been called "Presumptuous wretch," "dangerous fellow," but I must not expose their foolishness, lest their spiritual minds should be hurt; suffice it to say, they have been wanting in the worldly sagacity of Gallio, when he said, "If it be a matter of words and names and of your law, look ye to it, for I will be judge of no such matter." Mr. Triggs might say, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;" for many men labouring to dissuade, have been, unwittingly, the means of their people going to hear "Jesus only."

The word "Nonentity" has, perhaps, created greater indignation than any word ever coined. Now, if it were an innovation, it might be said, "reason would that I should bear with you;" but it is one of the commonest words in the English language. It is said, too, by some, that the word is unscriptural. If, before objecting, they would but take the trouble to compare "words," it would be found to be perfectly scriptural, simply meaning a thing that does not exist. If, too, they would candidly compare what *they* so frequently utter with the meaning of this *word*, they must pronounce them to be nothing more or less than synonymous. What meaning do they attach to these expressions? "Sin is for ever put away:" "Christ suffered for sin once:" "The church is everlastingly saved?" Do they not imply that sin, as standing before God and His people, is a nonentity? Why, the precise *meaning* is enforced by those who reprobate the *word*.

There are two motives to be discerned in making remarks about others. One is in soberly weighing the pro. and con., and so arriving at a proper conclusion; the other is, in giving vent to mere prejudice and malignity, ably prompted by envy and fleshly zeal. Far be it from me to impute unworth

motives to those children of God who feel constrained to speak of peculiarities or failings; nor can I agree exactly with those who would summarily hush into silence every observation that might be made about a brother with a "I've enough faults of my own;" because that seems to savour a little of affectation; and I have found that those remarks have as often tended to establish a man's character as to deteriorate it in esteem. It is, however, very different when taken up "in the lips of infamy," and merchandize made of that which ought only to be talked of in the "spirit of love and of a sound mind." But what has resulted from the malignant opposition? The professors have been fed, who greedily "eat up the sins of God's people," while the children of God, by the same means, have been starved. Those having the circumcised heart have then gone to hear "what this babbler saith," and have come away declaring that he "was a man sent from God." Yet, in the midst and above all, this deeply-experienced saint has been enabled "to endure as seeing Him who is invisible;" and if some of the children of God preach and write against him, "yet his prayer also shall be in their calamity," while his soul's desire is, "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."

It is really humiliating to hear men cavil at truths which have, through the witness of the Spirit, been made a comfort to so many, tempted, tried, buffeted, and devil-hunted souls, who have—

"Found it sweet to feel the same,
Passing tribulation's flame."

It is flagrant, too, to read words of very different import added to those which he has said, to suit the miserable cravings of grovelling factious minds. To hear also disputes about a word when the same conclusions are arrived at from different points of view, ought ever to be denounced as vulgar prevarications.

Serious, however, as these things are to reflect upon, they become comparatively little when considering Arthur Triggs as a "servant of Jesus Christ." Here it is that the opposers become the accusers and impugnors of the Holy One of Israel. Arthur Triggs has, by the teachings and leadings of God the Eternal Spirit, "come behind in no good gift," and has given "full proof of his ministry;" for "in nothing" is he "behind the very chiefest of" God's ministers, though he "be nothing," and contented to be so, "so long as God is glorified in his body and in his spirit which are His."

It might be contended by some, that undue praise is bestowed upon this minister in particular. I would reply, "ye have compelled me;" "but he ought to have been commended of *you*." There is no need for me either to explain or praise; nay, he might with truth say, "Ye are our epistle, written in our hearts, known and read of all men." However, as a Witness's Offering, we who have been favoured "to sit before the Lord in His house," hearing His servant "preaching peace by Jesus Christ, He is Lord of all," cannot but speak of the things "which we have seen and heard," and "have handled, tasted, and felt of the good word of life."

I remember Zion Chapel, where "the word of the Lord had free course and was glorified," and "the dew lay on my branch," where "our most

glorious Christ" was the theme with both preacher and hearer; where we—

" Wept as pardon'd sinners do,
Felt the blood of sprinkling too."

It has been said by some, and I would gladly reciprocate it, that there has seldom been such a highly favoured, while, at the same time, deeply tribulated church as the one which "was gathered together" there. This may, on the other hand, be deemed fanciful and exaggerated; but they comprised some of the oldest and most experienced members of the churches about the metropolis. There was this happy coincidence contributed to bring about this result:—a tribulated, persecuted, and despised minister, and an afflicted and oppressed people. Here was the secret of that sweet, spiritual, heart communion which we had one with another; here is the answer to "those who would trouble us;" and while the verbal or oral communications were so few, we "joyed over" one another "in Christ Jesus," "knowing no man after the flesh." Belonging to that "sect which is everywhere spoken against," this "minister of God" has "not failed to declare unto us the whole counsel of God" "in much patience, in afflictions, in necessities, in distresses, in strifes (for Christ's sake), in imprisonments (bonds of the gospel), in tumults (among professors), in labours, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report." What shall I more say, for Arthur Triggs dwells in the spiritual affections of multitudes of the children of God, "his companions in tribulation," who "rejoice in Christ Jesus, and have no confidence in the flesh;" and wheresoever Jesus is preached in His suitability, and sufficiency to poor sensible sinners, there the self same truths will delight the soul, and those walking "in the liberty wherewith Christ hath made them free," will "joy in God through our Lord Jesus Christ," that sin, as standing between their souls and God, is a "NONENTITY."

SAMUEL.

Kentish Town, 31st March, 1859.

CHRIST THE ONLY SAFETY.

(*Continued from page 93.*)

O those dying words of my blessed Christ, "It is finished!" They thrill through my soul, crumbling me in the dust. That voice so loud and strong, which shook the earth to her centre, has, like a "still small voice," won its way to my heart, cheered my spirit, and ravished my inmost soul. O the love of my blessed Jesus, to die for me, to give His live a ransom for me, and to make me sweetly willing in the day of His power! His, indeed, is an undying love, that knows no beginning, nor can it have an ending. A love, ever flowing toward His own elect children. Surely it flows in "broad rivers and streams" to His blood-bought family! How unspeakable the mercy to have this love shed abroad in our heart! In our *one* heart. There is but *one* heart for all God's people, one fold, one Shepherd. Why such love to us—Ah! to me?—to thus secure us in that eternal fold which is too high for

any enemy to get over, too deep for any foe to undermine, and too strong for the combined powers of world, sin, death, self, or the devil to break through, pull down, or destroy in any way. How safe, then, are those within this fold! How secure from the blast of the terrible one! How great the condescension of our dear Redeemer to come down and do the work the Father gave Him to do! Not one thing has He left undone, but perfected for ever them that are sanctified. Earth and hell might well shake at the sound of His dying voice when He cried, "It is finished." What precious words! How they tell upon my heart! How they encircle my soul! How they enwrap my every thought! How softly they lay me at His footstool, loving, blessing, and praising Him for love so superlative, for blood so rich and free, and for righteousness so transcendantly beautiful. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." I do bless and praise His name that He has given me to see and feel my lost, ruined condition, that I owe five hundred pence to justice, without one mite to pay; and yet He has frankly forgiven me all. Some talk of doing many things for Christ; but I bless and adore His holy name that he hath shown me how utterly impossible it is for me to do anything acceptable in His sight unless He is pleased to work in me "to will and to do of His own good pleasure." One thing I well know, had not grace prevented me, I should have gone headlong into hell. But, O, the love of His heart! He snatched me as a brand from the burning; He set His love upon me before all worlds; and when He called me by His grace, and showed me His hands and His side, I was brought to His feet helpless, saying, "O Lord, I have destroyed myself, but in thee is my help." He graciously enabled me to look up and behold Him whom I had pierced, giving me to see that my shelter was in His right side, and causing me to sing,

"Rock of ages cleft for me."

O Lord, I have no other refuge but thyself, no other hiding place but thyself; I have no hope but in thee.

"If these can alter, I must fall;
I look to thee to be supplied
With life, with will, with power, with all."

O Yes, for I can do nothing; and adored be His name for teaching me by His own blessed Spirit that all my righteousness is filthy rags. The Lord hath in love and mercy showed me that had I my deserts I must be damned for ever and ever; so that I have great cause to rejoice in Christ Jesus for saving me from my low estate. How impossible it is for any natural person to know their ruin in the first Adam, their total depravity in a sinning head, and their perilous position if left to nature. It is true that natural men think they are in no particular danger, if they walk consistently, doing the thing that is right between man and man; and having some kind of religion, they of course will be right at last. But O, what a delusion! The foundation is rotten, and the whole fabric, though it be as high as Babel, must ultimately be swept away. There is but one safe and sure foundation to build upon, and nothing shall ever be reared upon that basis but the lively stones chosen from before the foundation of the world (1 Pet. ii. 5). What cause, then, have we for gratitude that the dear Lord should in love choose us! What tongue can express the riches of His grace! who can fully speak out His love so sovereign,

wonderful, and free! Christ saw us polluted in our blood, and said "Live." He spread His skirt over us, even His own spotless robe of righteousness, so that we are for ever comely in our Father's sight; and He hath said, "Thou art all fair my love, there is no spot in thee." All His people being in union to Him, who is the eternal life, they can never die; for He hath said, "Because I live, ye shall live also." There is therefore perpetual safety in Christ. The devil may roar, he cannot touch our life; sin may annoy, perplex, and teaze, it cannot reach our life; so that "we are more than conquerors through Him who hath loved us." Let us then ascribe all glory to our triune God, Father, Son, and Spirit. S. C.

THE ELECTION OF GOD.

(Continued from page 110.)

As, then, the Lord has chosen the foundation-stone, which is a living-stone, the whole of the superstructure is composed of lively stones, alike chosen of the Lord. Christ Jesus is the elected foundation-stone, corner, and top-stone: the foundation to bear the others up, the corner to bind the whole together, and the top to enclose; the building is therefore eternally enclosed between the top and foundation, no stone being able to get beneath the foundation, nor above the top-stone. Let the believer in Jesus, then, sink never so low, the basis is beneath him; let him rise never so high, he cannot get above the topstone. In this elect building, Christ Jesus has the pre-eminence. Every stone being eternally placed in its proper position, and everlastingly cemented by the Great, Wise, Master Builder, neither time nor eternity can remove the least. Some carnal empty professors object to the size of this building, and fain would enlarge it. A word to such; it is wisdom's building, therefore, let not folly dictate. It is Wisdom's, therefore perfect; add to it, and its perfection ceases. It is a noble structure, a grand and glorious edifice; and, Oh! unspeakable mercy! I, unworthy as I am, was eternally chosen to be a stone; not to hold my peace, or the other stones would soon cry out and shame me, but rather sing to the praise of Him the mighty founder.

"The election hath obtained it." Deny election, and you deny the word of God; and may therefore close your Bibles, and turn infidels at once. Deny election, and you vacate every seat in heaven, there being none to fill them; nay, you at once declare that there are no seats; for to suppose seats without occupants is to reflect most grossly upon the wisdom of God. Deny election, and prove its nonentity, the fool is right in saying—therefore, no fool—"There is no God." Upon such a supposition this ponderous globe, with its diversified inhabitants, is a mighty effect, without a cause, which is, to say the least, an extreme absurdity. Deny election, and we are at once plunged into an ocean, whose waves are at the command of none; whose billows may or may not roll us into non-existence, and we may hereby stand in jeopardy every hour.

Beware, O election denier! lest that come upon thee which is spoken in the prophets: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work in which ye shall in no-wise believe (not being elected), though a man declare it unto you;" thereby fulfilling the words

spoken by Jesus: "If they believe not Moses (in the spirituality of the law) and the prophets (in their testimony of Me), neither will they believe though one (the Son of Man, to wit,) rose from the dead;" which plainly intimates that every prophet and prophet's work was eternally fixed upon, not leaving it in the hands of men, as some vainly imagine. I as much believe that every minister of the New Testament is necessitated to preach in our day, as was Paul in his day, or, as that Christ "must needs go through Samaria." It is left at no peradventure who the preachers of the glorious gospel of the blessed God are to be, nor their individual usefulness in the work. Yea, every messenger and message is as immediately from the Lord now as in the days of David, when Nathan said unto him, "Thou art the man."

God the Father elected Christ: "Behold my Servant whom I uphold, mine elect in whom my soul delighteth;" also the Church with Christ: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." It is very evident, then, that election is an undeniable truth.

In conclusion: my heart's desire and prayer to God is, that you, who love the doctrine of election by experimentally proving its reality, may grow up in Christ your living Head in all things; and to those who are longing to know their election of God, I would say, cheer up beloved, take courage, for that longing in thy soul is the breathing of life, so that you are in life-union to Christ, and have no real ground for fear. You have, indeed, much to be thankful for, seeing, "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." To you that are fearful of not being of the election of grace, and art almost despairing of ever knowing your interest in a precious Christ, meeting with so many hindrances, thereby often concluding that you have no part or lot in the matter, I would say, give the Lord no rest till He settle the matter in thy soul, by saying "I am Joseph thy Brother." "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen,"

"Till round the throne the blood-bought race
Electing love shall bring,
Let sinners saved proclaim free grace,
And Christ exalted sing."

SEEING JESUS ONLY.

They saw no man, save Jesus only."—MAT. xvii. 8.

As the Apostles were thus highly favoured with an extatic sight of the glory of our Lord and Saviour Jesus Christ in the presence of Moses and Elias, well might they have been delighted with such a peculiar privilege. Peter exclaimed, "Lord, it is good for us to be here;" and, whilst in that sweet frame of mind, said unto Jesus, "If thou wilt, let us make here three tabernacles, one for thee, one for Moses, and one for Elias. How often we find some of the Lord's Spirit-taught children carried away in a similar manner, when by faith they have been

favoured to see "Jesus only," who arranged the whole of their salvation, entered into a covenant to secure it, and finished the work the Father gave Him to do, by making an end of sin, dying in their law-place and stead, and imparting and implanting the grace of that salvation in their heart. O, how delighted have they been under such a sermon, reading such a book, or having some precious portion dropped into their heart from the lips of their Beloved, who knoweth how to speak a word in season to His own loved family. The children of God, under the preached word, are sometimes so overcome with joyful feelings, that, like the disciples, they are ready to give of their substance, literally, build tabernacles for the Lord, and do any thing within their power to glorify His holy name. But, how soon the scene changes! How short and transient are these delightful feelings! As in the case of the disciples, so has it been with the family generally; for, "While he yet spake, behold, a bright cloud overshadowed them." But this cloud was an emblem of the Divine presence and glory. Far different to the tremendous display at Mount Sinai, or the thick darkness by which the Lord took possession of the temple; for this was a bright cloud, which indicated a clearer manifestation of the Divine glory by the Gospel, when the cloud should have passed away. Hence, believers, take courage by remembering that the cloud is only sent to overshadow you, and to prevent you from rushing headlong into evil. No cloud, however dark, can conceal you from the watchful eye of Jesus, who will watch over you night and day, lest any hurt you. But to return: "and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him." The voice, therefore, of the great I AM, directed their attention at once to Him, of whom Moses and the Prophets wrote; even Him, who was to be the end of the law for righteousness to every one that believeth in Jesus. When the disciples heard the voice, they fell on their face, deeply humbled under a feeling sense of their inability to build tabernacles or do anything of themselves that could be pleasing or acceptable to God. O, no! poor believers can do nothing unless Christ strengthens them. They are like the disciples, when they heard the voice out of the cloud, afraid, terrified, and distressed, for fear they had incurred the Lord's displeasure in desiring to secure a perpetual dwelling-place here, when they had learned from Jesus that this was not their rest, it being polluted. In this fearful state they would have remained, had not Jesus come and touched them, and said, "Arise, and be not afraid." For this glorious vision terrified the apostles as much as the preceding display of their Lord's glory had delighted them. When they had lifted up their eyes, the glorified forms of both law-giver and prophet had vanished, while their ever-living, ever-loving, and gracious Lord, was still with them. At the sound of His voice all other sights faded from their vision; all other impressions resolved themselves into this, and yielded to the Lord, giving way to Him their gentle and royal Master; for, "they saw no man, save Jesus only." Ah! beloved, highly favoured indeed are the people thus brought to His footstool; to such He hath said, "I will never leave thee, nor forsake thee;" and sure I am, that the believer can never be in safer keeping or in better society than when alone with Jesus. It is not for strangers and pilgrims, as we are, to expect to find in this world any solid peace or continuing city. Our tabernacle is moveable, and will soon be taken down. Every afflicting visitation, storm of persecution, cloud that covers the mind, painful foreboding through fear of being overcome by

Satan, make the tabernacle shake and tremble, reminding us that it is getting weaker, and must dissolve, returning to its original element of dust; for "Dust thou art, and unto dust thou shalt return." But, "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." If in our wanderings through this waste howling wilderness we see Jesus only, as our God and Guide, and hold converse with Him by the way, we may surely say, "Blessed are the people who are in such a case, yea, blessed are the people, whose God is the Lord." All will be well with this chosen people, both for time and eternity. May we often be privileged—though broken hearted by sorrow and sin—to look up, through the mist of falling tears, and the darkness of the moral landscape, and mark the benignant form of Him only, who worketh all things after the counsel of His own will. Be it ours to be favoured again and again to watch the loving eye of Him who never slumbers nor sleeps, but is ever watching over us, and lest any hurt us, keeping us night and day.

(*To be continued.*)

"THE BURDEN OF THE WORD OF THE LORD."

THE ancient prophets used to open their sermons or messages, by announcing "The burden of the word of the Lord which came to them," or, "The word of the Lord came to me again, saying;" and sometimes they said, "As I sat in my house, the word of the Lord God fell there upon me." This has always seemed to me to answer to the burden or coming in of a spiritual ministry to the modern prophet or minister of Christ, which comes in at the heart, feelingly, and not by the head, through the labour or burden of the intellect. How this burden contrasts with that of those ministers who naturally labour for their sermons, and boast, too, of their industry, and which, when produced, is only preaching with "the wisdom of words," and is not preaching "the Gospel with the Holy Ghost sent down from Heaven;" so that in the absence of the help of the Holy Spirit the Remembrancer, they have to commit their sermons to memory; and instances are not wanting of their preaching them over to the chairs and tables of their study, and some to their wives, who are requested to decide if they will do for the pulpit. This sort of labour or burden has nothing to do with what prophets from the Lord, sent with His messages, have always had and do have to this day. Their laboured divisions is "not rightly dividing the word of truth," however scientifically pretty it may divide the sentences of the text. God's labourers soon look through the flimsy cover of this labour, and detect the absence, generally, of that essential division always prominent in a true witness, occasioned by the Spirit of Jehovah dividing betwixt vile and precious, soul and sins. However, it is a mistake to suppose the true minister does not labour and carry a burden, or that he does not meditate and study; his messages come through his heart, which experience, instruct, and inform his head. Under this dispensation, all who rightly preach, and all who rightly believe, have it written with the finger of God on the heart or mind. Herein our covenant God gives a sweet guarantee to both believer and minister. The one shall not need that his brother shall say to him, "Know the Lord;" and

the other shall not need to take thought, for it shall be given him in that hour what he shall say. The Holy Spirit shall bring it out of the book of the *heart*, where the Spirit of Life with God's finger has written it in his experience what is to be brought out; and God the Spirit brings all up to his remembrance just as it is wanted for those to whom he is at the time sent to preach. "How shall they preach except they be sent?" Why, it shall be to please themselves with well-turned sentences, or witty and amusing embellishments, blended with incoherent and ill-divided references to parts of God's solemn truth! No right spirit's order; no rightly dividing the word of truth.

Luther said, "Meditation, temptation, and prayer, made a minister." Paul said, this revelation, or burden of the word of the Lord, "was death in us and life in you;" and if I may, speak from my own feelings, it is indeed death in us. Thus our study or meditation is of necessity. Paul also said, if he did this thing willingly he had a reward, which, I think, means a Pharisee's reward in his self-laudation, praise, and satisfaction; but he adds, "if of necessity, then a dispensation of the Gospel is committed to my trust," showing clearly, that preaching without manifestation or revelation, was only handling the word of God deceitfully. That necessity (not voluntarily studying) was how the grace-taught preacher commended himself to the conscience of the grace-taught hearer; just like our prayer, not at any fixed times,—not always when we are shut up in a closet or are unassociated with the world or business occupations; but often in the midst of it, and all through it! Both the spirit of prayer in a member of Christ's Body, and the ministry of a true minister of Jesus Christ comes to them, or rather is brought to them, like Jacob's blessing, not by the bow of an Esau, but by the Lord God of Jacob, and then they can pray, study, or meditate, because the temptation, tribulation, or oppression which makes the burden, so bows them down in Spirit that they cannot disentangle themselves from it. Necessity therefore is laid upon them, which is always the case where a dispensation of the Gospel is committed to the servant of God.

These thoughts arose from being last week sunk so low in depression, fear, unbelief, and anguish (proving that flesh is just the same as ever), that I was obliged to cry, sigh, and groan before the Lord. I tried to cast my burden upon Him! tried to commit my way to Him! resorted to the Bible, and exclaimed in bitter anguish, "If thou canst do any thing, come and have mercy upon me," instead of, "If thou wilt thou canst," which brought from the Lord the ever-memorable, "I will, be thou clean." Darkness gathered thicker, the intollerable feeling of despair seemed to seize me, when the cry in this extremity turned from asking for deliverance from the oppression to a cry for support and patience to submit to the appointed lot of tribulation,—to acquiesce and say, "Thy will be done," which I felt a desire to submit to, and said, "Though He slay me, yet will I trust in Him."

All at once a thought arose, as I was pondering Peter's words, "Think it not strange concerning the fiery trial, as though some strange thing had happened unto you"—for it felt strange, even like a fire in my bones,—when I asked myself, can this be temptation of the adversary? Is this the messenger of Satan sent to buffet me? Is it thus that he is allowed to torment us whilst in this world? I think it is Ralph Erskine who says, the "children of God go by the gates of hell on their road to heaven, and the children of the wicked

one go by the gate of Heaven on their road to Hell;" by which I take his meaning to be, that those who all their life-time are subject to these trying fears, shall not realize them; and, on the contrary, those who live so self-satisfied as to "thank God they are not so bad as other men," and so, in their own view, are at the very gate of heaven, shall realize that awful disappointment which it is to be feared will prove to be the lot of many who, having no oil in their vessels, never discover their imminent need of being saved in Christ. Poor Lazarus had his evil things here; but he had a beautiful lot hereafter! He was safely bosomed in the covenant of mercy made with Abraham; whilst the wretched Dives had his good things here, but his evil things hereafter. It was a man acquainted with griefs who said, "Behold, happy is the man whom God correcteth; therefore, despise not thou the chastening of the Almighty; however painful the corrections, the state of such a man is happy. But to return. It seems to me as if Satan was permitted to "come in like a flood," and the prayer at once arose from my heart, "Deliver me from temptation!" Save me from the tempter's power, meet all his dreadful and deadly temptations, too horrible to relate! I kept muttering such cries for succour from Christ the Anointed of God, that He would stem the hellish torrent; that He would resist the devil in me, and for me; that the Spirit of the Lord would lift up Christ as a standard against this fearful flood that threatens at its approach to carry down into the gulph of despair; that He would come between me and this threatening chasm. Him Himself as the "wall" of defence; that the "Blast of the terrible ones might be repelled, and roll back on the assaulting enemy. Let Jesus, for none else can, resist the devil; only that Almighty Jesus that was tried in the wilderness, and drove back devils, can deliver us from temptation.

To be concluded in our next.)

THE PILGRIM'S TESTIMONY.

DEAR BROTHER IN OUR PRECIOUS LORD,—Your little piece this month on the "Cross-hand Blessing" was very sweet and seasonable to a poor cross-bearing pilgrim. Yes, indeed, the blessing is cross-handed, and will be so long as the Shulanrite is a company of two armies. Our Father has crossed His hands, and our flesh cannot reverse it any more than Baalam of old could reverse the blessing settled upon Israel. We do, as you say, often cry out, "Not so my Father;" but His answer is, "Ye know not what spirit ye are of;" for it is ordained, that the elder shall serve the younger. Manasseh was Joseph's first-born; but the Lord says, "Ephraim is *my* first-born;" having commanded the blessing on the new man, and appointed the thorn in the flesh, and the cross on the flesh, till we shall have put off the tabernacle as our Lord hath showed us. But since the dear Elder Brother "went forth bearing His cross," the younger children may well be content to follow Him. He has extracted all the curse; and whatever be their cross, it may be truly said, "a blessing is in it." Oh, my brother! in what various and unexpected ways is the cross laid upon us; so that at times we cry out with anguish of heart, "For peace I had great bitterness;" "I am tossed to and fro like the locust;" "like as a crane or a swallow, so did I chatter: I did

mourn as a dove : mine eyes fail with looking upward : O Lord, I am oppressed ; undertake for me." All this, and much more, do Zion's pilgrims feel under the cross, as this heart can feelingly testify ; and yet there is no curse at all in it. Our precious Kinsman Redeemer " Hath redeemed us from the curse of the law, being made a curse for us." " Thou hast in love to my soul delivered it from the pit of corruption ; thou hast cast all my sins behind thy back." I seem just to hear the voice of the Bridegroom as well as the voice of the Bride ; for He hath lovingly gone before us in every sorrowful path : while she says, " Not so, my Father," He hath said, " Father, if it be possible let this cup pass from me." When His dear voice is heard, and His company enjoyed in tribulation, it makes the pilgrim praise Him while carrying the cross ; sing unto Him, even with the thorn in the flesh, though keenly feeling the smart ; and, do you know, I have sometimes thought that these are the most *unfleshy* notes which are heard in the wilderness :* when nothing around is pleasing, and all things look against us, then to have the constrainings of love, by the power of the Spirit, bringing forth notes of praise to the Beloved ! O this is blessed ! and far above the reach of flesh and sense. There are times when it is even so with the most tried of the family ; and at those times how heartily we can say, " What things were gain to me, I count loss for Christ ;" for we do not then want gain to self, but glory to Him who has turned sorrow into joy by His presence, and brought us from saying, " Not so my Father," to say, " Even so Father, for so it seemeth good in thy sight." To Him, then, be glory, through all our joys and sorrows, ups and downs, in the wilderness, and praise in nobler strains when we see Him face-to-face.

I hope you are well, and the work of the Lord going on amongst you. Excuse this hasty line ; with best wishes, from your affectionate sister,

RUTH.

High Pavement, Nottingham,
March, 11, 1859.

[* Yes, beloved ; your brother in tribulation can well join you in that flesh and blood crucifying fact ; it is all embodied in that portion uttered by our dear Forerunner, and left on sacred record for His *seed* in every generation : " These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation ; but be of good cheer, I have overcome the world."]

A REVIEW.

The Preacher : Sermons preached by ARTHUR TRIGGS, of Crosby Row Chapel, Borough. London : S. Triggs, 8, Milton Terrace, Stoke Newington ; or at the above Chapel.

IN spirit we have known the author of these Sermons about nine years ; and have had cause to bless and praise the Lord that He ever allowed us to read any of the productions of this, His highly favoured servant. We would say, from the very bottom of our heart, to each of our readers, put yourself in possession of these thirteen sermons. You will then get an introduction to a son and servant of the Lord God Almighty, who, it is our firm conviction, knows as much of Christ as any man we have ever read or heard of. It is

true, *few*, VERY FEW, speak well of him ; but that is no marvel at all, seeing he is led to follow the Lamb. As was the case of our Surety, so, in measure, is it with those for whom He became surety : the treatment our glorious Christ met with; awaits His blood-redeemed family, fulfilling Mat. x. 25. The spiritual reader will find in these sermons "Christ alone exalted."

The following extract is from Sermon No. 12.

"My heart hath been comforted lately with that declaration of the Lord to Daniel, 'Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness' &c. Has he done it? Yes, bless God, he has. Then rejoice and praise his name, and ever say, "let the God of my salvation be exalted." Therefore, sin, transgression, and iniquity is all put away, and everlasting righteousness brought in, which is to all and upon all them who believe. I used to trouble myself by endeavouring to find out the nature of this righteousness imputed; but if we are believers in Christ, we can assure our hearts before God, 'that the obedience of Jesus Christ is imputed unto us for righteousness.' 'And who shall lay anything to the charge of God's elect?' Mind one thing, our fall was in Adam earthly: our rising up, and standing, living, and abiding, is in Christ, the resurrection and the life; and no sin, death, nor hell can reach us there; no curse nor condemnation can come near, for 'we are complete in him,' who is the head of all principalities and power; nothing can be added to our completeness, and nothing will ever be taken from it. And by him we are redeemed, saved, and justified; and thus the truth stands, 'that God, for Christ's sake, hath forgiven you.' Have I received the pardon of my sins? Glory be to God, I have; 'as God, for Christ's sake, hath forgiven you' God never forgives sins but once; but it is the sweet employ of the children of God to go daily by faith, to the pardon-office, not to obtain fresh pardon, but to have a renewed remembrance of the blessedness, preciousness, and suitability of the pardon received from God. Therefore, how blessed the ministry and the renewings of the Spirit are, 'And he shall bring all things to your remembrance, whatsoever I have said unto you.' I can never bless God for my forgetfulness and ignorance, but I can for the dear renewings of God the eternal Spirit. 'And God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son, and if a son, then an heir of God through Christ.' The knowledge of this truth brings us into a particular acquaintance and love with Jesus Christ; and it will cause us to say from the heart, 'Thanks be unto God for his unspeakable gift.' All the prophets were anointed and sent to prophesy, but not one of them received the Spirit from God the Father, as Jesus Christ did. Not one of the prophets could truly say, with divine propriety, that the residue or the fulness of the Spirit is with me. None but Jesus could use that language. As we are taken into union with Christ, being chosen and accepted in Him, and made of the divine nature; the Spirit is given to us by measure, not that the Spirit is separated into divers parts, but all communication of spiritual gifts is from the Spirit, and we are joined to the Lord and one Spirit. Here we come again to the text '*The Spirit of the Lord is upon me.*' And our Lord used these words in the 4th Luke, 'And it was in the synagogue of Nazareth he stood up to read.' Then it is certain that before that he was sitting down, and before that he had entered into the synagogue. O what a series of everlasting blessedness opens in such testimonies as these, 'And he stood up for to read, and there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place where it was written, '*The Spirit of the Lord is upon me.*' When he had read that portion, which was a very short lesson, but which had eternal fulness in it, 'he closed the book, and he gave it again to the minister, and sat down. And the eyes of all that were in the synagogue were fastened on him; and he began to say unto them, "This day is this Scripture fulfilled in your ears." And I believe God made that day on purpose, and it is connected with the day of salvation; and we are children of the day, and not of the night. Cheer up, beloved, and sing on; for those that walk in the day, have no occasion of stumbling in him. I do not wonder at Paul saying, 'God forbid that I should glory, save in the cross of Jesus Christ,' &c., but it is a greater mercy to glory only in the Lord. The Holy Ghost hath given us a sweet account of the anointing of our precious Christ. And he saith, 'How good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment (or oil) on the head, and it ran down to the beard, Aaron's beard, that went down to the skirts of his garment.' And

when the last elect vessel of mercy shall have received of the down-pouring of the oil, then God will house his church for ever.

'Free from a world of grief and sin,
With God eternally shut in.'

INCARNATE DEITY.

(Continued from page 73.)

How can we thank the Lord enough
For this pure undeserved act ;
And bearing treatment awful rough,
For all those in the fold compact !

O Lord, thou sorrows did endure,
For wretches filthy, base, and vile ;
And made all things safe and secure ;
And though we sin, love all the while.

How did the Lord His time devote ?
Not with the gay, and giddy throng ;
Nor with the rich of worldly note,
But with the poor was found among.

'Twas with the poor He lov'd to be,—
The sick, the maim'd, the blind, the halt ;
And how they lov'd His face to see !
And their Redeemer did exalt.

See Him, the meek and lowly lamb ;
See Him, I say, with sorrow press'd ;
O, see in Him the great I AM ;
A Saviour come to the distress'd.

He came to seek, and save the lost,
With love so rich, so pure, and free ;
O do, my soul, look at the cost !
And ask, "What ! this rich blood for me ?"

See Him in the gloomy garden ;
O, see Him sweating drops of blood !
Sinner, it was for thy pardon ;
To reconcile thee to thy God.

O ponder well this act, my soul !
Now, see thy Jesus quite alone,
Now, now, the wrath of God does roll ;
O melt thou hard and rocky stone !

See Him with only strength enough ;
While sin's great mountain on Him lay :
None, none, could bear this torture rough ;
He now in agony doth pray.

He look'd for pity, but in vain ;
His three disciples fell asleep ;
O sleepers ! is not this a shame ?
Not watch and see your Jesus weep ?

He looked for helpers, but found none,
Tho' God was watching all the while ;
Of His followers was not one,
Nor could He see the Godhead smile.

The hour of darkness, 'twas indeed ;
Such grief was never felt before ;
This love does far, O far exceed
All creature efforts to explore !

O, sinner, see this burthen'd Man ;
See in Him the eternal God ;
Now, look at justice if you can,
With its great, heavy, iron rod.

O, see Him drink the wrathful cup !
He drained the very dregs, do see ;
He has not left one single drop
To damn one soul, but all are free.

I do not mean, He died for all ;
O no ! but those the Father gave,
All others by the curse will fall,
But those He lov'd He freely sav'd.

See vengeance's Iron rod now smite ;
O see it fall without a check !
Say, is it not a piercing sight,
To see Him tortured and thus rack'd ?

Now, sinner, pause one moment, do ;
And say, "What caus'd this bloody smart?"
It was thy sins that pierced Him through,
And broke the harmless Saviour's heart.

O can it be that sin's so bad,
To cause this torture and this pain ?
To make our loving Jesus sad,
While bearing all the wrathful rain ?

He that thinks lightly of his sin,
Knows nothing of the Saviour's woe,—
Has never felt the plague within,
And is a stranger to the foe.

Though his profession may stand high,
He is under strong delusion ;
And his belief is in a lie,
And 'twill prove at death confusion.

(To be continued.)

ZION'S WITNESS.

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No. 9.

CHRIST THE BELIEVER'S LIFE.

"The Lord liveth; and blessed be my Rock; and let the God of my salvation be exalted." **PSALMS** xviii. 46.

YES, beloved, the Lord does live, and lives for thee, if thou art a subject of grace; and "no evil shall befall thee, neither shall any plague come nigh thy dwelling." Why not? Because thy dwelling is far above sin, death, devil, or world, the Lord being thy dwelling-place in all generations. As you are a new creature in Christ, you are dead to the law by the body of Christ, and being dead to that wherein you were held, you now serve in the newness of the Spirit and not in the oldness of the letter; so that you can not only say, "The Lord liveth" for me, but, "He liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." You, then, are privileged to join in heart language with the apostle Paul: "I live, yet not I, but Christ liveth in me."

Most professors will tell you that they have spiritual life; but, if you question them in a free, homely, family way, you will generally find that they are living their own life, and not the life of Christ. This point, beloved readers, is very important, and worthy your closest investigation. It is true that to profess to have life is quite common in our day; and also true that there are very near approaches to spiritual life extant; but they may be classed under the heading of "almost Christian." As, then, the subject before us is of such paramount importance, being a matter involving eternity, how necessary it is to be at a point respecting our individual state! Though it is true that the Lord liveth, and lives for His people's welfare, and they have an eternal life-union to Christ the Fountain of Life; yet, without the living testimony of God the eternal Spirit in their souls, there is no distinguishable difference between them and the seed of the Serpent, "being by nature the children of wrath, even as others." How necessary, then, is the living witness of the eternal Spirit! Reader, is it your privilege to be a living witness of your union to Christ the Life? Can you say, the Lord liveth, and I live in, by, and for the Lord? If your religion consists of a mere profession of the truth in Christ, you lack the grand essential—life. If there is no life in your soul, you have no reason to conclude that you ever will have any. If you are void of spiritual life, you have never had spiritual hunger or thirst, never prayed a spiritual prayer, and never had a spiritual desire; so that your every *breathing*, from your formation in the womb to the present moment, has been sinful breath; every thought that has arisen from your heart has been a breach of God's most holy law; consequently, an infinite satisfaction is required of thee. Solemn as this statement appears, it is, beyond all controversy, true.

There is no doubt but what thousands of professed Christians would raise their puny objections to this undeniable fact, that if a man could live one hundred years all but one moment without committing ONE sin in thought, word, or deed, yet, in this last moment of his natural existence he was to think ONE bad thought, he must, without an interest in all that Christ ever was, all that Christ ever did, and all that Christ ever will be, suffer eternal vengeance in hell, allowing no possible way of escape. Why suffer eternal punishment for that ONE sin? Because the holy law of an eternal and infinite God has been broken, which demands an infinite and eternal satisfaction no mortal man can give. O, then, how essential to know if we have the life of God in the soul! How necessary to be in life-union to Him who taketh away the sin of the world. Christ being an infinite and eternal person, He could and did give an infinite satisfaction for all those who eternally stood ONE with Him. Come, then, ye brethren beloved of and in the Lord; come, I say, and let us exalt the name of our Prince Emmanuel, who is God over all, blessed for ever more, singing with the heart and with the understanding, "The Lord liveth; and blessed be my Rock; and let the God of my salvation be exalted." He lives eternally, and we live in eternal oneness with Him:

"And while He lives, we ne'er can die,
For we are His by covenant tie."

Beloved, ponder over the blessedness of having life in the soul, and of Christ being that life. Ever bear in mind, there can be no life only as we stand in ONENESS of nature with Christ, for He is our life; therefore, "when He who is our life shall appear, then shall we also appear with Him in glory." The union of the Church to Christ is a subject barely hinted at, either from the pulpit or the press, and yet it is the very marrow of the Scriptures. Is the Church united to Christ in love's eternal and indissoluble bond? She is; and what is the consequence? He stands so identified with her that she can sing from the heart,

"My breaches of the law are His,
And His obedience mine."

How sweet and delightful to trace this eternal oneness! We cannot ponder it over too often or too long. Think, beloved, of your eternal union and relation to Christ! Consider—may the Lord enable you to do so—the heart-warming, spirit-cheering fact that there never was a moment, nor ever can be, that you were not united to the Lord of life and glory! Think of the "joints" and "bands" spoken of in the word; also the "knitting" of the different members together, making one complete body:

"One glorious Head, one body there,
Which shall at last one glory share."

As Christ is our life at all times, under all circumstances, and in all places, we cannot live our own life, but must live dead to *self*, dead to the *law*, dead to *sin*, dead to *death*, and dead to the *world*. It follows, then, that we cannot consult *self*, being dead to it. We cannot keep the law, being dead to it, and not under it (Rom. vi. 14). We cannot die, as Christ hath said, "He that liveth and believeth in me shall never die." We cannot be overcome by the world, for Christ hath also said, "Be of good cheer, I have overcome the world." What, then, beloved, have you to fear! Do you fear the devil? Christ hath given him his death blow. Ought you to fear sin? No! Fear

Him who hath ended it. Should you fear the law? No! rather fear Him who hath brought you from under it by magnifying and making it everlastingly honourable. Would it be right and proper to fear death? No! It would be much more Christ-honouring and God-glorifying to sing the praises of HIM who "destroyed death, and him that had the power of death, that is the devil." Is it consistent with the life of faith to fear the world? No, certainly not! It would be better to "be of good cheer," seeing, He hath overcome it.

"The Lord liveth;" and what is the effect? "Because I live, ye shall live also." Can a believer die? No more than Christ can die. If the least member was to die, Christ would be partly dead. Do not say ought against it, reader, for it is a precious fact easily simplified. Suppose one member of your body was dead, could the whole of your body be said to be alive? No! I should suppose you would be much concerned about that particular member, and confess that it was actually dead. It would then follow that your body would be incomplete of living members. Carry up the idea, and see if the same consequences would not follow the death of one of Christ's members, "For we are members of His body, of His flesh, and of His bones."

"What from Christ that soul shall sever,
Bound by everlasting bands;
Once in Him, in Him for ever,
Thus the eternal covenant stands:
None shall pluck thee
From the strength of Israel's hands."

"The Lord liveth;" "and ye are dead, and your life is hid with Christ in God;" so that, "He that hath the Son, hath life; but he that hath not the Son of God, hath not life." Christ gave His life for His own people; but His own people had eternal life in Him, or His life would never have been laid down to take them up from the Adam-pollution. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "The Lord liveth" to love, bless, keep, guide, govern, and teach His own children; yea, lest any hurt them, He will keep them night and day. Have you enemies? "The Lord liveth" to fight against them! Have you doubts and fears? "The Lord liveth" to dissolve the one and banish the other. Have you afflictions? "The Lord liveth," who in all your afflictions was Himself afflicted. Yea, "The Lord liveth, and is vitally interested in all your concerns; so that you may, after summing up every opposition, say, if God be for me, who can be against me?"

"And blessed be my Rock." What a stable base! How solid the foundation! How true are His words, "The gates of hell shall not prevail against it!" "He is (indeed) a Rock, and His work is perfect." This foundation is deeper than hell and sin, and as endurable as eternity. Therefore, "Let the inhabitants of the Rock sing; let them shout from the top of the mountains."

"And let the God of my salvation be exalted" above sin, for He hath destroyed it; above the world, for He hath overcome it; above hell, for He hath endured it; above Satan, for He hath vanquished him; above death, for He hath conquered it; above self, for He hath subdued it; and above angels, for He is their Creator and Preserver. Yea, let Him be exalted above heaven, earth, or hell. Let His own worthy head wear the crown, His own omnipotent hand hold the sceptre, and His own Almighty shoulder bear the

government. Let Him reign above kings, rule through princes, and give senators wisdom. Let Him have dominion from sea to sea, and from pole to pole. Let Him be seated upon the flood, have His way in the sea, and His pathway in the mighty waters. Let Him dispense His blessings, keep His saints, and guide His children. In a word, let Him do as He pleases in the armies of heaven, and among the inhabitants of the earth. Though kings die upon their thrones, the Lord liveth on His. Though nations rise against nations, slaying each other with the sword, "The Lord liveth" to defend His own nation, and ever saith, "No weapon formed against thee shall prosper." Though all the kingdoms of the earth shall go to wreck and ruin, "the Lord liveth," in His kingdom, which is an everlasting kingdom. Though all the wicked die eternally, "The Lord liveth" in the midst of His glorious throne, receiving the high praises of His blood-redeemed hosts to an eternal day. So that, beloved, "rejoice in the Lord alway, and again I say rejoice," for, "The Lord liveth; and blessed be my Rock; and let the God of my salvation be exalted." Even so, Amen.

THE EDITOR.

15, Leverton Street, Kentish Town, N.W.

"THE BURDEN OF THE WORD OF THE LORD."

(Concluded from page 125)

After enduring the suffering in this contest, and much more that I cannot now relate, a rest was realized from this word appearing, "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to Him as unto a faithful Creator." What a relief to be allowed to commit the soul's keeping out of one's own into a faithful Creator's hands, whose faithful covenant is not altered in all these howling winds of the wilderness.

As if a great storm was lulled, or over for the time, I asked, what could all this mean? If I were interested in God's love, could these convulsions take place? when an answer quickly came, "My son, despise not thou the chastening of the Lord, neither be thou weary of His correction." But I seemed to reply, "What is it for? I am a little despised unit in the vast domain of our God, a true outcast, a leper that has nothing good to say of himself. What can it mean?" It then occurred to me to preach on the morrow (which was the Lord's day) about Satan's fearful temptations; for James says, "Count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience. Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Never till we can stand still and give up the struggle, and patiently wait the Deliverer to show His appointments, that it is not to wrath, but to obtain salvation by Christ alone; never till we attain to this perfection of patience, are we able to see the glory of our Deliverer. It was then that the resolve arose in my mind to settle on a text that had arrested my attention; viz., "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord shall give in that day." This is one of the Lord's ways to produce in His school those who truly study the Word. The conflict under this "burden"

brought the text, and then made the sermon. Whilst some were peacefully producing their well-concocted discourse, I was fearfully—for it was most fearful—wrestling with principalities and powers of darkness, and achieved no conquest till the spirit of faith brought forward Christ into the front of the conflict. Then, down went Goliath; then the lion was rent as a kid that was to furnish the meat and sweetness of the coming day; then the riddle of this “burden of the word of the Lord” was opened. The wrath of men and devils is obliged to praise Him. The fear-nots overwhelm the fears. The dangers are dissipated by the declaration of sovereign love, which is, that “No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn.” Then the paradox is plain to even “a wayfaring man,” who, though but a fool, shall not err. “The crooked is straight; the bitter is sweet; the darkness is light;” yes, the death in us is life in the flock.

If this is a careless, licentious, and negligent preparation for the proclamation of the Gospel, then I shall glory in such despised revelations as is thus realized, and maintain, that if this burden is never carried, and the skilful preacher can successfully preach, and obtain his world-wide popularity without it, then he is only a preacher of the letter of the word, which killeth, and is destitute of the spirit of the word which, in killing the flesh, giveth life to the spiritual; and thus it is that the flock of slaughter are led to feed on the slaughtered Lamb.

In delivering this “burden of the word of the Lord,” we found that the Lord who had so appointed the word to be spoken had also appointed the hearers to whom that word was to be “like apples of gold in pictures of silver.” From such “an abundance of the heart the mouth speaketh;” it gives a refreshing stream of the water of life, which cheers and revives the living family. Here is no hard pumping and dry sucker; for the speech cannot utter it half so fast as the uncorked bottle gives it vent; and though deliverance of the Elihu is the unloading of the burden that was put up for the remnant to whom it was sent, I will ever maintain that to get a savoury discourse there must be a savoury hearer. I have always been able to feel my auditory, as soon as I began to preach, and in proportion as their mouths and hearts were wide open to receive, there was a rapid stream of saving truth to run. There is no schism in the body. Priestcraft is devil-craft, in whatever craft it is found, and an advantage taken of the reality of preaching, by false preachers, for the satisfying of the lust of pride and covetousness. No! there is no schism in the body of Christ, which is His only Church in earth or heaven. The mouth (or preacher) cannot say to the ear (or hearer), I have no need of you; one is equal to and essential with the other; and the body (the Church) cannot be perfect without both ear and mouth; and where a minister lords it over God’s heritage, the spirit of the precept, forbidding such lording, is not in him. But because men, in their sins, to gratify their carnal lusts, have taken the office of ministers, and some have made a profitable craft of it, which feeds the pride as well as the pocket, therefore does priestcraft, i.e. devil-craft, set itself on its high and dangerous places, leading away from, rather than into, the real truth, as it is in Jesus. “How shall they preach, except they be sent?” How, indeed!

I must close my remarks, for this time, by saying, that the Lord’s day was, to some of us, a high day, as the solemn realities of God’s truth

rolled out of the heart and mouth. The speaker, at every word, killing himself—his infidelity—and confirming even to his infidel flesh, that God was true and faithful, and maintained the promise as good, which has never failed, and who has thus, through our heart and mouth preached into the hearts of His family, and stood by us in preaching hundreds of sermons, over more than twenty years of our ministry; and yet this gives us no room for boasting in the flesh, nor does it make the flesh a believer, or improve it a wit; but it remains exactly as deserving of hell as the first day the rich atoning blood of Jesus was sprinkled on the soul, and the life of the incorruptible took up its abode in this corrupted earthen vessel, or pot, or wretched body of death. Time would fail me to tell of the “blessedness of the Man that endures temptation,” who concealed and hid His glorious power, and only looked like a man, and made Himself of no reputation when he learned how to succour those who are tempted, and met, in His glorious person, the fearful storm with His Almighty power as God, saying, “It is written, Thou shalt not tempt the Lord thy God; Him only shalt thou worship,” &c.; and to show how this Blessed Person, in each and every one of His members, by His presence in them, by His Spirit, secures an equally triumphant defeat of the same old adversary, whom He fought when He rolled His garments in blood, and how He causes them to equally outlive the storm, and mercifully saves every bone of His body, the Church.

Wishing prosperity, health, and strength in the Lord,

I am yours affectionately, in Christ,

GAD SOUTHALL.

CHRIST ALL IN ALL.

MY BELOVED BROTHER IN JESUS,—I love honest dealing; therefore your reply to mine is not at all *too free*, though I think it rather sharp; but this I can easily bear, because we are ONE in Jesus: “Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head, for yet also my prayer shall be in their calamity.”

I wonder what you were engaged in last evening between five and six o'clock. Oh! what a blessed time I had sitting before the Lord in my own room! It was indeed a rich overshadowing of the Divine love and presence, setting all earthly things in their true nothingness, while Christ was all and in all. I had inexpressible nearness of spirit with you and another member of Christ, whom you do not know, It was most blessed, and, I believe, a real foretaste of that communion we shall have above, where

“Flesh and sense no more control
The glowing pleasures of the soul.”

Our glorious Christ was highly exalted, and yet most condescending. “He brought me into His banqueting house, and His banner over me was love;” and in His dear embrace I seemed to meet you and the other redeemed one: my soul was sweetly drawn forth in pleading for you, as well as in

“Loving, blessing, praising Him,
On whose head the crown we place.”

He crowns us with lovingkindness, and tender mercy, while He graciously stoops to be crowned with our feeble praise. Oh! what will it be when we see Him as He is! When we behold the unveiled glories of our lovely Lord the Lamb!

“And overwhelmed with rapture sweet,
Fall down adoring at His feet;”

Drinking of the river of His pleasures, and absorbed in the far more exceeding and eternal weight of glory.

“My soul anticipates the day,
Would stretch her wings and soar away,
To aid the song, a palm to bear,
And bow the chief of sinners there.”

But even now we are raised up together and seated together in heavenly places in Christ Jesus; and while tossing on the billows of time—tribulation—we rest in Him.

“And though our cup seems mix’d with gall,
There’s something secret sweetens all.”

Even Him whose name is “Secret,” “whom none of the princes of this world knew; for had they known Him, they would not have crucified the Lord of glory;” but it has pleased God to reveal His Son in us. Thus the “secret” of the Lord is with us, and in us, and we are in the secret place of the Most High, abiding under the shadow of the Almighty; therefore “they that dwell under His shadow shall return; they shall revive as the corn, grow as the vine, and the scent thereof shall be as the wine of Lebanon.”

Oh! my brother! what can we render unto the Lord for that ours is the lot of love! Truly His love is better than wine; it is now to my soul as spiced wine, making glad my heart; and His words are sweeter to my taste than honey and the honey-comb: “Thy words were found and I did eat them; and thy WORD was unto me the joy and rejoicing of my heart.” My soul is filled with comfort, I am exceeding joyful in all our tribulation; for “In the world ye shall have tribulation; but be of good cheer I have overcome the world.” “In me ye shall have peace;” and we have it, even that Peace of God which passeth all understanding; for, this Man is our Peace when the Assyrian cometh into the land.

“Yes! thou art precious to my soul,
My transport and my trust;
Jewels to thee are gaudy toys,
And gold is sordid dust.

“All my capacious powers can wish,
In thee most richly meet;
Nor to my heart is life so dear,
Or friendship half so sweet.”

“Wonder O heavens! and be joyful O earth! for the Lord hath done it; He hath comforted His afflicted; He hath redeemed Jacob, and glorified Himself in Israel; “And they thirsted not when He led them through the desert.” Ah! even at this very moment the wilderness is glad, because He is here; and He makes the desert bloom and blossom as the rose, rejoicing even with joy and singing; for sorrow is turned into joy by His presence; therefore my soul shall be joyful in my God, even, in “Jesus only.” “O come and magnify the Lord with me, and let us exalt His name together;” for He hath remembered and visited His handmaid in her low estate, because His mercy endureth for ever. “He anointeth my head with oil, my cup runneth over;” and I wish my dear brother may catch some

of the blessings.*****My eyes and my heart are often up unto Him for you. I trust the things which have befallen you will turn out rather unto the furtherance of the Gospel. "If ye do well, and suffer for it, ye take it patiently, this is acceptable with God." It is sweet and precious to be able to say of our enemies, "Let them curse, but bless thou." Yea! He hath blessed, and none can reverse it. He hath commanded the blessing, even life for ever more—life in Christ Jesus—and I now feel the blessedness.

The Lord bless you, and keep you, cause His face to shine upon you, and give you peace. In our heavenly Boaz, I am,

Your affectionate sister,

RUTH.

THE RIGHT PATH.

MY BROTHER in God the Father, and in the Lord Jesus Christ, the Son of the Father in truth and love, and so live and walk in the Spirit; and truly our fellowship is with the Father and with His Son Jesus Christ.

I again hail and greet you in the bowels of the tender mercies of our God, our own God. The Spirit beareth witness to our spirits that we are children; and being made willing in the day of His power, we freely say, "We have known and believed the love God hath to us, God is love; and He that dwelleth in love dwelleth in God, and God in Him. Herein (not hereby) is our love made perfect, that we may have boldness in the day of judgment; because as He is, so ARE WE in this world." We are not of the world, even as He is not of the world; and so we pass on daily, "kept by the power of God," "preserved from all evil," "sanctified in Christ Jesus," and "joined to the Lord and one Spirit."

It is most blessed to have an heart-felt experience of the preceding truths, and to be rooted and grounded in living life union with the "Lamb of God, that taketh away the sin of the world;" and having received Christ Jesus the Lord, so we walk in Him as free from sin, curse, death, and law as our most glorious Christ is; for, "Who shall lay anything to the charge of God's elect?" God the Father saith unto the Church, the eye of their understanding being enlightened, "Behold my servant whom I uphold (or will lay hold upon); mine elect in whom my soul delighteth." The Church are the election of grace, blessed, chosen, accepted, and complete in Him, in whom dwelleth all the fulness of the Godhead bodily; and Christ saith, "As thou Father art in me, and I in thee, that they also may be one in us:" "I pray for them," "that they might know thee the only true God, and Jesus Christ, whom thou hast sent;" "and this is life eternal." All such are partakers of the first resurrection and cannot die any more; though as dying yet we live; cast down, but not destroyed; having nothing, yet possessing all things; for we possess the possessor of heaven and earth, that is, Christ in us the hope of glory; and, in the sweet assurance of His love and faithfulness, we say, "My Beloved is mine, and I am His." I bless the Lord that He hath confirmed me in the truth, that I am not my own, being bought with a price; and my desire is to glorify Him "in my body and spirit which are His." I bless the Lord for all things, at all times, in all places, believing, however dark and crooked the

way may appear to sense : I rejoice by faith, knowing that the Lord is going before me, and the God of Israel is my rearward ; and yet love constraineth me to say, " Hold up my goings in thy paths ; " " guide me continually ; " " lead me in an even path, because of mine enemies. " Thus I find His strength made perfect in weakness, and His grace sufficient for me.

The following promise, with others, hath been very sweet to me for many years : " The righteous (or justified) shall hold on His way (not mine) ; " and as a sure effect of my being in Him the way of life, I believe in the spiritual importance of " being in the way, the Lord led me ; " yet I daily cry to the Lord, " Hold up my goings in thy paths ; " " guide me into all truth. " Though we " have all things and abound, " and Christ is to and for us our all and in all, yet prayer will not be extinct while we remain in the " lower house ; " neither will our hunger and thirst cease, while

" I below a pardoned sinner live. "

Your account of what you have heard said of me pleases me well ; and I bless my gracious God, who hath granted me such honour, and thereby made me a witness of His word which contains the blessedness and fulness of the word blessed to me in my youth. The Lord having opened my mouth to preach His gospel, I foolishly expected that those who were religious, and with whom I had conversed about love, blood, and salvation, would surely speak well of me for the truth sake ; but in this I was disappointed, for they cast out my name as evil, and " laid things to my charge that I knew not. " I tried to vindicate myself and to please them ; but it was all in vain. Hard thoughts arose against the Lord, because He did not stop their tongues. My heart fretted against the Lord, and, had I a sword, I should have not only cut off their " ear, " but their " head. " I therefore found by experience the truth of, " ye know not what spirit ye are of. " This went on for months, and I concluded I would no more speak in His name after the next Lord's day. But the Lord knows best about such things ; and before I could accomplish my purpose, He in love spoke His words to my heart : Mat. v. 11, 12. Thus the devil was defeated, the captive exile was delivered, and I went on rejoicing and was exceeding glad ; so I have thousands of times since. I have had Jews spit at me, and call me " goee, goee ; " Gentiles have cursed me, and said, " It is not fit for him to live ; " " but having obtained help of the Lord, I continue unto this day, saying none other things than Moses in the law and the prophets did write, that Christ should suffer and be the first that should rise from the dead. " It is with pleasure I hail the devil's enmity and the all manner of evil falsely said by men ; " for by the grace of God I am what I am. "

Thus, my heart responded with truth to what you have heard. I envy no man, though I loath myself. I would not change situations with any, for the Lord hath fixed the bounds of my habitation ; and, contrary to my desire, seeking, or request, opened the door for me to speak His Word to a few of His people. I say to you, which I believe will be manifested, He shall INCREASE, but I must DECREASE ; and I live ready to depart to be with Christ, to see Him as He is, and be like Him.

Yours, in our precious Lord Jesus,

A. TRIGGS.

3, Angel Road, Brixton Road, S.
April, 5th 1859.

HEART RESPONSE.

DEARLY BELOVED,—I cannot express to you the thankfulness of my heart to the Lord for stirring up your correspondent "SAMUEL" to defend the truth of God so ably preached by his ministering servant ARTHUR TRIGGS.

Of Mr. Triggs, as a man, I know nothing; nor am I aware that he knows anything of me; but, as a preacher of righteousness with holy anointing, I know him in the truth, receive him in the faith, and love Him in the Lord. I am not privileged to sit under his ministry, and well nigh shut out from the advantage of his published sermons through not exactly approving of the endeavour to preserve such rained manna from heaven by the keeping powers of print; yet I thankfully confess to having read his discourses, when deprived of the preached gospel, with much comfort and profit to my soul.

As to his being made an offender for a word, it appears to me the mischief (if such it really be) that is done by the loud outcry against such a significant and expressive term applied to Zion's position before God—standing in the righteousness of the Lord Jesus,—as sin's nonentity,—I say, the evil lies more at the door of those who publish and disseminate such an objection, than it does with those who object.

It commonly happens that young believers, in the zeal of their nonage, are the first and foremost to put forth their new views and opinions in opposition to the wisdom derived from age and experience. This is natural, and an evil under the sun which we ourselves have oftentimes committed in our childhood days. But for editors, publishers, and pastors of churches to countenance such silly ebullitions of juvenile ardour (or, it may be, Armenian arrogance), and bring them into prominence by parading them before the enlightened and illuminated of Zion, is blameworthy indeed. If they print them at all, or preach about them, let them accompany their remarks concerning such ignorant clamour, by indignant words of reproof and caution; or, if the simple prattling of little children, by that wise parental counsel that shall at once show their folly, and put a stop to their impetuous repetition.

I find it to be a growing source of comfort to my soul that God never did "behold iniquity in Jacob, or perverseness in Israel;" and sure I am that if He never did, He never will, "for He is in one mind, and none can turn Him."

Moreover, this guileless state of every spiritual Nathaniel, as an "Israelite indeed" before God in Christ Jesus, is an eternal mercy much to be cherished and delighted in by the living Church of God; for it carries the mind back to the solidity of ancient settlements! to the stability of Jehovah's holy everlasting covenant! and to that "Word" of the essential Three that for ever is settled in heaven, and upon which hangs the hope of all God's Israel upon the earth.

Nor is a time state without the honour of adding its predestined share of glory to the unspeakable blessedness of sins non-existence in the sight of God; for it was on the great, essential, antitypical "day of atonement," when Jesus offered up Himself, that sin was for ever put away by His sacrifice on the cross.

O, then, ye heralds, lift Emmanuel's honour high! and whilst you pronounce death in Adam, hell in self, and the corruption and dissolution of the creature, never, never omit in your stated communications fully to set forth

the NONENTITY of the *Church's sin in union with the spotless Lamb, and the ENTIRETY of the Church's Salvation through the justifying righteousness of Christ*; for it is only thus that you can scripturally proclaim unto Zion her "accomplished warfare," which is by Christ; her pardoned iniquity which is through Christ; and the full redemption and finished salvation of Christ. Without this there will be no comfortable speaking unto Jerusalem.

Now to all who thus make "full proof of their ministry," and bear such an unmistakeable testimony, though Satan may roar, the flesh rage, and the carnal mind resist,—all the spirit-taught in Israel will wish them "God speed;" and, I believe, at the head of such a holy order of apostolic men in this our day stands the aged undaunted ARTHUR TRIGGS.

"JOSHUAH."

Chelmsford,
May 3, 1859.

SEEING JESUS ONLY.

(Continued from page 123.)

WHAT a choice favour is conferred upon all the election of grace when enabled by faith to see *Jesus only* as the ONE incomprehensible Jehovah, the Christ of God, the fulness of the Godhead. He saith, speaking of Himself, by the Spirit, in Isaiah, "The Lord God and His Spirit hath sent me;" therefore, "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord (Jehovah). And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee." Hence we see *Jesus only* in the council-chamber of eternity, pleading our cause. He only understood the nature, character, and extent of our guilt, and how to deliver us from it. Though He knew the immense price of our deliverance, He hesitated not to arrange the matter for us, so that we might be made more than conquerors through His own Almighty Self, who loved us, and gave Himself for us. We, then, see "*Jesus only*" pledging Himself as our Surety in "an everlasting covenant, ordered in all things and sure." He then became responsible for all that tremendous debt of the Church, to fulfill that broken law which we violated, and to make reconciliation for the sins of His people. "Wherefore, in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people:" "Thou shalt call His name Jesus, for He shall save His people (and none others) from their sins." We see Jesus who only could and did become incarnate; who, when the fulness of time was come (being the eternal Son of God), was sent forth, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." We see Jesus presented to our view throughout the sacred volume of inspiration, "Who is made unto us wisdom, righteousness, sanctification, and redemption." How richly this sacred book abounds with strong consolation for believing souls, founded on the sympathy of His nature! How well Jesus meets our human, spiritual, and eternal necessities!

For, while it is true that we could not do without the tenderness of His humanity, it would be utterly impossible for us to do without the strength of His eternal divinity. What love in our dear Lord and Saviour, Jesus Christ, to redeem us from all iniquity, when Jehovah laid upon Him the iniquity of us all ! Hence, no elect vessel of mercy can be excluded from participating in the benefits arising from union to Jesus : " All that the Father hath given to me shall come to me ; and he that cometh unto me, I will in no wise cast out." Seeing, then, believer, " that we have an High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we HAVE NOT an High Priest which cannot be touched with the feeling of our infirmities ; but was IN ALL POINTS tempted like as we are, yet without sin." Such endearing language as this is expressive of the greatest sympathy, and, under the anointing of the Spirit, productive of inexpressible consolation to all the tried and tempted followers of Jesus. " Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Christ hath said to all His own quickened family, " Come unto me, all ye that labour and are heavy laden, and I will give you rest." This dear truth has been experienced again and again by the blood-royal family of heaven, who have been enabled to carry their burdens to the Lord at a throne of grace, and have obtained mercy, and found grace to help in every time of need by believing in Jesus ; " for we," saith the apostle, " which have believed, do enter into rest ;" and, blessed be God, we also read, " There remaineth, therefore, a rest to the people of God." This eternal rest and everlasting bliss will not be fully realized till " this corruptible shall have put on incorruption, and this mortal shall have put on immortality ;" then we shall have been raised from the dead, and our mortal bodies fashioned like unto His glorious body, by His own Almighty transforming power. " For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord ; wherefore, comfort one another with these words." " Lo, I am with you alway, even unto the end of the world."

C. D. GAWLER.

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A WORD TO THE WISE.

In every age it has been the great aim of speakers and writers to extol the creature, raising, as on a pedestal, poor, proud, fallen, and undone man, uplifting him to the skies, and placing upon his unworthy head the crown, and in his hand the sceptre of righteous rule, though his heart has been at enmity against God, and his actions diametrically opposed to the revealed will of God. " But that which is highly esteemed among men is an abomination in the sight of God." While the creature of a day is eulogized and idolized, the Creator is trampled under foot ; while grasshoppers of the earth have been applauded, the God who rideth upon the heavens has scarcely been recognised. Are these things indeed so ? Truly they are, even in this age

of so-called light and knowledge. But ought these things thus to be? Is man, because gifted with natural skill, and blessed with natural wisdom, to be raised above all that is called God? Surely it may, with strictest propriety, be said in this God-dishonouring and Christ-despising age, "Man in his best estate is altogether vanity;" yet, "vain man would be wise, though he be born like a wild ass's colt." We read, in the Word, "The wisdom of this world is foolishness with God;" and, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" Paul, there is no doubt, had no small share of natural wisdom, when journeying to Damascus, but it never elevated him above nature's level; never lifted him higher than the perishing vanities of this sinful world. But where was his wisdom when that light beyond the brightness of the sun fell upon him? It was totally and for ever eclipsed by Him "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," that it might be fulfilled which was spoken, "Let him that glorieth, glory in the Lord." The apostle Paul was, therefore, contented with being a fool for Christ's sake; and unless a man is thus brought by the Spirit of the Lord to give up all his own wisdom, and make his boast only in the Lord, "he is proud, knowing nothing as he ought to know."

There is no doubt but what the SERPENT'S SEED,—the generation of vipers, the empty and carnal professors,—have a far greater share of wisdom than the seed of the woman, the chosen generation, the despised and outcast children of God; as we read, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence." So that by these things the creature is debased, and God alone exalted. In another sense the seed of the woman has a far greater share of wisdom than that of the serpent. For Christ is made wisdom to the former, while the wisdom of the latter is but foolishness with God. How awful, then, is the position of the non-elect! But how blessed that of the elect! The one becomes a fool for Christ's sake, and is safe for ever; the other is wise above what is written of Christ, and perishes in his foolish wisdom (1 Cor. iii. 19).

To which party does my reader belong? The question is fraught with importance; even involving eternity. We ask not in idle curiosity, but under a feeling sense of your being identified with either. You are at this moment under the curse or under the blessing. You are walking under the sweet shade of the Tree of Life, or under the burning blaze of Sinai's Mount. You are under the "Do and Live" covenant, or in the covenant ordered in all things and sure; if under the former, and with no interest in the latter, all your religion is vain show; all your profession an empty boast; you are still "in the gall of bitterness and in the bond of iniquity." The statement is true, though it is solemn. How, then, dear reader, stands the case with thee? Have you a good hope, through grace, that you belong to Christ? Is Christ and salvation the theme of your heart? the boast of your tongue? Is the creature-humbling, God-glorifying, and Christ-exalting way of salvation the

one you approve of,—the only one you have any hope in? Are you willing to hang entirely upon the finished work of Emmanuel, stand upon the Rock of Ages, shelter under the Tree of Life, refuge in His riven side, harbour in His atonement, and clothe in His righteousness? Again, have you heard the voice of the Good Shepherd? Can you sing from the heart,

No other voice can calm my breast,
Or still the raging sea;
But, when He whispers, "In me rest!"
I'm lost in Deity?

If so, you are of the seed of the righteous, even Christ, and shall never come into condemnation, but are passed from death unto life.

London, April 28, 1869.

PEKAH.

NOTES FROM DAVID'S HARP.

"Hermon's dew and Zion's blessing." PSALM. cxxxiii.

PARCHED as the withered plains of the east beneath the scorching beams of a vertical sun, and desolate as the land of Idumea, Zion is found by nature, her sons and daughters, in and of themselves, but "children of wrath even as others." How gloriously shines that sovereign grace, and how stupendous is that electing love which, like the vast and secret chambers of the heavens, is the wonderful repository of the gentle dew and small rain, as well as of those weightier showers (Deut. xxxii. 2) of blessings, which, descending upon the hill of God, Mount Zion, cause her to "rejoice and blossom like the rose!"

And what is this gentle dew? this small rain? these refreshing showers? Are they not all embodied in that "chiefest among ten thousand and altogether lovely" One—Jesus? The glorious covenant of a triune Jehovah is filled, in the shape of boundless blessings, for the peculiar people, with "Jesus only," the water of life everlasting; for even as the terms, "dew," "small rain," and "showers," differ only in their quantity, and not in their nature, being alike water, so, whether Zion—chosen, redeemed, and quickened—receives the blessings of grace, silently and imperceptibly as the dew which is the case in conversion, when spiritual life penetrates the heart in the night of nature's darkness, and is maintained in the night of soul-despondency and doubt; or whether that grace is received like "small rain upon the tender herb," which is manifest to the eye, but not sensibly powerful to the feelings, and beautifully descriptive of the effect of the invitation and promise applied by the Spirit to encourage the hope of the soul, without bringing full assurance of faith; or, whether it descends in the showers of blissful communications of love divine, the "grace being exceedingly abundant," and causing perfect liberty and triumphant delight;—it all comes from one fulness, the fulness of Christ. "For it pleased the Father that in Him should all fulness dwell." It is He that "comes down like rain upon the mown grass, and as showers that water the earth;" and it is His own inconceivably glorious Self that exclaims, "I will be as the dew unto Israel; He shall grow as the lily, and cast forth His roots as Lebanon."

Well might David compare the blest estate of Zion, in and with Christ, to "the dew of Hermon, and that which descended upon the mountains of Zion, where the Lord commanded the blessing, even life for evermore;" for his theme is union to the Son of David and David's Lord, with the rich effects thereof. "Behold," saith he, "how good and how pleasant it is for brethren to dwell together in unity," the unity of Christ and His Church; He the elder brother, they the younger brethren, unto whom it became Him in all things to be made like, is beautifully described as, resembling "the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." And wherefore? Because, where there is union, there will be communication. The great Head of the Church being anointed by the unctuous Spirit of the Father, who gave it "not by measure unto Him," it flows, according to His own covenant purpose and good pleasure, gradually down His sacred person, reaching each of the members of His mystic body in that order of time decreed by eternal love, and the very skirts of His garments—those who belong to the last days of old Time—must receive the quickening power, the all-powerful grace, the constraining love, that the indissoluble union may be manifested, and that the headship of Jesus may be glorified in its divine influence over the whole redeemed body. Hence, what the divine Head possesses mediatorily, is communicated to the body, "according to the measure of the gift of Christ," by the power of the Holy Ghost; and thus is that wondrous mystery realized, "As He is, so are we in this world." He is the life, His members the living. He the Saviour; they the saved. He the glorious; they the glorified.

Now, as the lofty peak of Hermon's mount rose in towering grandeur above the summit of Zion, and, covered with the richest moisture, caused the dropping of the dew to descend upon it beneath, well may Jehovah's spiritual Zion rejoice that her glorious Hermon, Jesus, "is above all," and overcaps her sins and fears, and doubts and foes; and that, however drought and desolation belong to her, "His head is ever filled with dew, and His locks with the drops of the night;" and from Him the dew shall fall, to make her soul "like a watered garden." From Him the blessing, "life for evermore," perpetual verdure and fruitfulness, shall flow; so that His rich and inexhaustible supply, as Zion's Hermon, exalted Head, and "Advocate with the Father," shall be her safety through eternal union; and the descent of His dew-drops, granted according to her daily need, or shall command the blessing, until glory crowns all grace,

Hail! truth divine! The dead in trespasses
And sins, redeemed by Jesus' blood, must live!
Parched as an arid waste, like burning sands,
Scorched up and desolate; a wilderness
Of briars and thorns; countless iniquities,
By nature, as thou art, Zion beloved,
Thou yet shalt bloom and blossom like the rose!
Thickly shall hang each bough with precious fruit,
Laden with gifts and graces from thy Lord.
Thy lofty Hermon, thine eternal Head,
Rules for thy glory, advocates thy cause,
And fills His Father's ears with music sweet.
'Tis like the sound of many waters heard;
He speaks, and lo! the dew begins to fall,
In answer to His prayer, upon thy soul;

And now, thou livest! never more to die!
 Thy soul is tost with anguish and distress,
 And cries for pardon. Lo! He speaks again!
 And dew-drop promises descend on thee;
 Satan accuses, law condemns, sin rages.
 And now the drops of bloody sweat, like dew,
 Reach thy despairing heart! O Zion, shout!
 From Hermon is thy fruit of mercy found,
 And fruits of righteousness, and endless peace,
 And boundless glory!

APELLES.

THE FATHER HONOURED AND THE CHILD BLESSED.

DEAR SIR,—Feeling a little encouraged by your expression of regret on Sunday that I did not, as intended, send the letter on Friday last, I venture to address a few lines to you now, trusting you will pardon the liberty, for I cannot help feeling a little timidity in writing to one of God's dear family so deeply and so blessedly taught by the Spirit of God; yet it seems to me right that a minister of the Lord should have it made known to him, if possible, how the Lord works by his ministry in comforting and establishing His people in the truth as it is in Jesus.

My soul had been in great bondage and distress for some length of time previous to the Lord's leading me to hear a stranger in the flesh at Beulah Chapel. I had heard much preaching, but it was not such as my soul was longing for. I was in a starving condition, and wanted to hear of a full and free salvation by Christ, such as I heard from that dear servant of God, Mr. Triggs some time back; and how my heart was gladdened the first day I heard you preach! At once I felt an union of spirit; and my affections were again going out after Jesus. Those words came with much sweetness to my mind, "And I, if I be lifted up from the earth, will draw all men unto me." The Lord did exalt Himself in my soul in that Day, as He hath said, "I will be exalted among the heathen:" and such He has made me feel I am. Bless His name for taking so such pains to teach me my native vileness in some degree; my lost and ruined condition by the fall; my complete helplessness; and, that "in me dwelleth no good thing;" therefore there is no room for boasting. But I must bless Him for giving me an heart-felt desire "that I may know Him, and the power of His resurrection." He has given me to see there is death in everything short of Himself. I have no other refuge; and I can say, that,

"Though earth and hell my way oppose,
 Still after Him I pant;
 And say amidst my raging foes,
 That Christ is all I want."

He has endeared Himself to my soul, and instructed me many many times through the preached word at Beulah Chapel; to Him be all the praise. May He continue to bless you in your own soul, and make you a blessing in His hands to others, strengthen your body, stand by you at all times, enabling you to preach the Gospel of Christ faithfully, is the earnest desire of one who feels herself to be the least of all.

E. NICHOLLS.

3, Belle Vue Cottages, Camden Street.

ZION'S WITNESS.

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COMMUNION WITH THE LORD.

"Thou shalt see greater things than these." JNO. I. 50.

WELL might the Holy Ghost say by the great Apostle Paul, "Are ye not carnal?" for truly "man in his best estate is altogether vanity." How true it is that "we can receive nothing except it be given us from above;" and, "every good and every perfect gift cometh down from the Father of lights in whom is no variableness nor shadow of turning." It is no matter of wonder or astonishment to the spiritually minded that the Apostle Paul should break forth in such heart language as this, "That I may know Him;" as though his attained knowledge was but as a drop of the ocean of Christ's fulness, or as a spark of that immense fire which perpetually dwells in Him. "Who by searching can find out God? Who can find out the Almighty to perfection?" When He became incarnate He hid Himself in a garment of flesh, so that the Princes of this world did not know the Lord of life and glory, for had they known Him, they would not—yea, could not—have crucified Him. He, then, hid Himself from their eyes, not intending they should know Him; as He in love and much mercy said to His disciples, "Unto you it is given to know the mysteries of the kingdom, but unto them it is not given." Why given to the poor ignorant fishermen, and hidden from the wise and prudent PRIESTS, SCRIBES, and PHARISEES? "Even so Father, for so it seemed good in thy sight." They, therefore, could not understand Christ the mystery of God, the secret of God, and the word of God; for they had not the Spirit of God in a way of love, mercy, light, life, and revelation, being none of His; but rather vessels of wrath fitted for destruction. Nathanael was astonished When he came to Christ to find that the Lord knew him previously; not as yet knowing Christ to be the invisible God, the self-existing Jehovah. No, he did not as yet know that that man of sorrows, tabernackling in a tent of flesh, was the author of that faith, and inspirer of that prayer, which he had had under the fig tree. When, therefore, the Lord saluted him, with a royal salute, of his real dignity, high, and holy standing before God, "Behold an Israelite indeed, in whom is no guile," he answered, naturally—not spiritually,—“Whence knowest thou me?” “Jesus answered and said unto him, Before that Philip called thee, when thou wast—(“dost know the place, the spot of ground, where Jesus did thee meet?)—under the fig tree, I saw thee.” At once a ray of Christ's glorious light beams upon him, breaks through all gloom and darkness, eliciting the noble confession, “Rabbi, thou art the Son of God; thou art the King of Israel. Jesus said unto him, Because I said

unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these." "It hath not entered into the heart of man to conceive the thing which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." "If any man have not the Spirit of Christ he is none of His." "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit;" "and where the Spirit of the Lord is there is liberty."

"Thou shalt see greater things than these." Precious promise! Faithful promiser! Thine is love infinite and eternal, sovereign, rich, and free: scanless in its height, unfathomable in its depths, and immeasurable in its lengths and breadths! O heights, depths, lengths, and breadths, what do we know of thy immensity! What can we say of thy eternity! What of thy omnipotence, omniscience, and omnipresence! Thou, O Lord God, art indeed immeasurable, inscrutable, and all-wise! What can a drop know of Thee, the ocean! What a spark, of Thee, the endless fire! Thou art an endless fire of love to thy body, but an eternal fire of destruction to thine enemies. Thou art an immensity of grace to thine elect Head and members, while an ocean of wrath and fury to those who know thee not. Thou art a kind, indulgent, compassionate, tender-hearted Father to thine own beloved children, though an angry judge of all those whose names are not written in heaven. Thou, indeed, art a friend possessing the deepest and finest sympathy toward the friends of thy bosom, while thou art the greatest enemy the wicked will ever know. Thou, O Lord, our ONE Lord, art the most noble, mighty, and glorious King to thine own loyal, loving subjects; though all those who desire thee not to reign over them shall find thee determined to rule over them with a rod of iron. Indeed, Lord, thou art a faithful High Priest upon thy throne, who art Priest, Altar, and Sacrifice; whose atonement satisfied all lawful claims, silenced all opposing voices, and removed every impediment that was in the way; so that thy people are privileged to come boldly to a throne of grace, not having an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like unto His brethren. We, therefore, bless and adore thee that thou art still and ever the same faithful High Priest, who canst have compassion on the ignorant and those who, being such fools in and of themselves, are out of the way; and that though thousands trample thy blood under their feet, it is very precious unto us, yea, the very life of our souls. Thou hast said, dear and precious Lord, "Thou shalt see greater things than these." O, then, verify thine own truth! thy word is truth, and upon thy word thou hast caused us to hope; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; even within that covering which thou didst assume for the manifestation of thine own eternal, uncreated glories, and for the redemption of thine own purchased possession. We can but adore thee, thou glorious and ever dear and precious Lord Jesus, that thou shouldst in any measure have taken knowledge of us in a way of love and mercy; for we richly deserve eternal banishment from thy presence; but adored and ever blessed be thy great and glorious name, thy love is thyself, thy will is no less thyself, thy purpose is all concentrated in Christ Jesus, where thou

hast in love placed and for ever fixed thy ONE CHURCH, even upon that great and stable Rock against which the gates of hell cannot prevail. Yea, the Rock must be moved out of its place, that is, thy Deity out of thy manhood, ere one member of thine eternally loved and cared-for Church can perish. Thou didst say, O most glorious and precious Lord Jesus, to thy Divine Father and our Father, "Thou hast loved them as thou hast loved me." We do, then, verily believe thy words to be faithful and true. O pardon and check, if it be thy pleasure, every rise of that cursed unbelief, which is ever a traitor to thy love, a disputer of thy blood, a questioner of thy eternal excellencies, a denier of thy Godhead, and a vile usurper of thy just and rightful throne. We confess before thee, O our God, that we are carnal, sold under sin, and that we now carry about with us a corruptible body of death; but thou hast in love to our souls said, "Sin shall not have dominion over you, for ye are not under the law, but under grace;" also, thou hast delivered us from the pit of corruption, and cast all our sins behind thy back. We, therefore, as feeling witnesses of the verity of thy word, say, from the bottom of our ONE heart, "Hallelujah! for the Lord God Omnipotent reigneth!"

"Thou shalt see greater things than these." As thou hast promised, Lord, and art ever faithful and true, do thou also perform in us to will and to do of thine own good pleasure. Raise us above, and carry us beyond, all carnal reasoning, which is a production of the flesh, and only the wisdom of this world, which is foolishness with thee. Have compassion on, and take advantage of, our ignorance, by making us light in thee the Lord, causing us to see light in thy light. Thou alone art that true light which lighteth every man that cometh into the world. May thy light so shine in us that we may walk as the children of light; yea, walk in thee, the light, as thou art in the light, even while below. And when thou shalt in love and mercy say, "Come up higher," we will, in the full blaze of thy eternal refugence, bask our ransomed souls and bodies for ever and ever. We shall then "see greater things than these" that we already know; for now we know but in part, but then we shall know even as we are known. Though thy children below are so little acquainted with thee, thou infinite Jehovah-Jesus, thou knowest each of them perfectly, and ever holdest them in an endless perfection, saying, "Thou art all fair my love, there is no spot in thee." Oh! what can we render unto thee for thy boundless love! What sacrifice can we offer as a memento of thy faithfulness! Thou art indeed infinitely glorious, ten thousand times ten thousand above all praise; and yet, notwithstanding the height of thy dwelling-place, thou art pleased to receive blessing, praise, honour, and adoration from thy blood-bought family. Yea, more, thou art pleased to dwell in the midst of thy people, even in the midst of their very nature, and claim them as thy portion, inheritance, and delight. Lord, thou hast said, "Thou shalt see greater things than these." The desire of our ONE heart, the language of our ONE mouth is, We, with thine own likeness, would see Jesus! While here tossed about on the billows of time, the confession of our soul is, "We have no continuing city (but thee) but seek one to come, even one which hath foundations. Hasten, O hasten, the time when thy bride, thy fair one, thy eternal delight, shall share thy crown with thee for ever and ever. Then, and not till then, can she be perfectly satisfied. It is true, Lord, we know something of thee, even now; but we are looking and expecting to see greater things than we have ever yet seen. Not that

we expect another object for our eye in heaven, another subject to fill our thoughts, or another note to swell our praise. No, that be far from our desire, seeing heaven would be no heaven without thee. We anticipate no glory but what thou art, no joy but thyself, and no happiness but in thine eternal fond embrace. And now, Lord, our ONE Lord, while we tarry thy pleasure below, give us, in much love and mercy, to remember that, as new creatures in thee, we cannot live our own life, or seek our own glory; but that we are eternally united to thee, the Resurrection and the Life, and that thou art ever interested in all thy living family's welfare, continually saying, "He that toucheth you, toucheth the apple of my eye."

THE EDITOR.

THE SPIRIT OF LIFE.

"Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit."—1 JOHN iv. 13.

THE test of our discipleship is, "Have I the Spirit of Christ?" "For if any man have not the Spirit of Christ, he is none of His." Without His indwelling, all is vanity and delusion. Every living soul is brought, in God's time, to realize the truth of these words, "He that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit;" and a blessed earnest it is, so blessed that, if once enjoyed, it can never be forgotten. The holy delight, the sacred peace, and heavenly rest of the immortal soul is indeed an earnest of that inheritance which is "incorruptible, undefiled, and that fadeth not away." When the Holy Spirit breaketh the bread of life to a poor soul, he eateth and is satisfied with the abundance of goodness and mercy. That same Spirit openeth the eyes to see wondrous things in God's law; and as the eye sees, the heart feels, and the sinner feeds on eternal love and mercy, he realizes his adoption into the Lord's family, and rejoices in Christ Jesus, and has no confidence in the flesh. In order to demonstrate to the renewed mind that it is God's work, He sometimes opens up a portion of divine truth in the soul that we previously never saw any beauty in; but when the Holy Spirit shines in and through the Word, what a fulness! what a richness! what a blessedness is realized! filling the soul with ecstasy and delight, carrying the mind above and beyond the bounds of time into the glories of a blissful eternity. Then "we tread the world beneath our feet, and all that earth calls good or great." Paul and the beloved John dwell largely and richly on the Holy Spirit's work in the heart as an evidence and a witness in the redeemed, and the quickened soul cannot be satisfied without it, nor with that ministry where the work of the Holy Spirit is not set forth. A mere judgmental knowledge will not satisfy; the soul desires to be able to say, with John, "We write unto you of the things we have handled and tasted of the good Word of Life." Thy "words were found, and I did eat them, and thy Word was the joy and rejoicing of my heart." When hearing the word preached, how blessed if the Holy Spirit confirms what the man says by other portions of the Word, sealing the soul to the day of eternal redemption, and melting it like wax, to receive the heavenly seal.

Say, poor soul, has the Holy Spirit brought that sweet portion into thy heart, "This is my rest for ever; here will I dwell?" If so, thou hast entered

into gospel rest here, and soon will be transplanted into that glorious rest that remains for the children of God, where sorrow and sighing shall for ever flee away.

"For weary saints a rest remains,
A rest from all their grief and pains ;
A rest from all the infernal strife
Attendant on this mortal life."

The question is asked by the Lord, "Where is the place of my rest?" Blessed Lord, thou hast opened our eyes to see that Christ, our Great High Priest and Head of the mystical body, is the place of thy rest. Here thou commandest the blessing, even life for evermore; and the holy anointing oil runneth down from the Head, even to the feeblest member of thy body, and enriches the soul with covenant love.

"The feeblest lamb in Jesu's fold
Was blest in Jesus there."

The apostle Paul's desire and prayer was that he might apprehend that for which also he was apprehended of God.—O, for this healthy state of soul!—Seeing God had called him to glory and immortality, he laboured to comprehend the heights and depths of that love which, as he says, passeth knowledge; seeing in Jesus a fulness of grace suited to fill his empty vessel for ever and ever, Christ was all in all to him.

Oh! may we be enabled, by the blessed Spirit witnessing with our spirit, to say, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death;" and, "When Christ, who is our life, shall appear, then shall we also appear with Him in glory."

"Like wind the Spirit gently blows
His sweet celestial breath;
And when, by faith, we feel the breeze,
We rise from sin and death."

J. TAYLOR.

Lambeth.

SATAN ONCE MORE DEFEATED.

MY DEAR SIR,—A short time ago I was induced, by seeing your very valuable and truth-bearing periodical spoken against, to send for it, that I might read for myself, Berean-like, when, to my great surprise—which was very agreeable, too—I found it to be one of the most truthful and consoling publications I ever read in my life. In vain did I look for what was called "errors." The errors mentioned were what I have long held to be *the truth*; and have, by the grace of God, long lived in the enjoyment of them; consequently I was delighted, consoled, refreshed, and strengthened, and my soul knit to yours, which, I have no doubt, you will allow was an effect of our being ONE in the eternal and unalterable covenant, which is sure and certain to all the seed royal, and to those only; for none others have any part or lot in the matter. All those who are in the covenant will remain there for ever. In this blessed covenant none can be added, and, blessed be Jehovah, none can be taken out.

The object, my dear Sir, of my writing now is to bid you God speed; to urge you to keep your little work pure; keep it from useless controversies;

but, at the same time, "contend earnestly for the faith once delivered to the saints." Debase man, but elevate Christ and His finished work of redemption and salvation. Show to the seed royal that Christ is *all in all* to them; that they are everything in Him; that they are all that their heavenly Father wishes them to be; that they never can be otherwise, since they are *ONE* in Christ, and that He never can be otherwise to them, being the same yesterday, and to day, and for ever. What He is He was, and always will be to them. He does not fluctuate, for He cannot change; yea, He has not the least shadow of a change. He, being always the same, though we change, does not nor ever will. Our fluctuations never can alter His love; He loves the same. His love had no beginning, and it can know no end. He has loved His from all eternity, He loves them still and always will. He never does anything but by love to His loved ones. Though He uses the rod, He does it in love, not in anger; yea, He cannot show anger toward them, for that was done away with in Christ, who did all that was required of them; every jot and tittle of the law He fulfilled, and every debt He cancelled by His precious blood. By Him they are justified from all things, and can never again come under condemnation. As the Father loved His dear Son, so He loves those that are Christ's, for they are also His. Even an earthly husband loves the offspring of his beloved wife; how much more He, who is love itself! Surely, then, He can do nothing but love; for, like Christ, they are most beloved to Him! Therefore, He never can be anything but love to His own.

Another feature I admire also in your delightful work, namely, you plead for that gospel which produces, by the Spirit, love, joy, and peace; yea, that joy which is unspeakable and full of glory. Not a gospel which makes a man melancholy, miserable, and fills him with doubts, fears, and all uncertainty respecting the future. There are many that I meet with in my visits who profess to have been converted, and to have had the Lord revealed to them, once; but from the time of this *professed* revelation they have walked in darkness, doubts, and fears. Now and then, they say, they have had a little light; but it was very visionary, something like a dream; and this they and their preachers call the *REAL* work of grace in the soul; and unless you have travelled the same despairing road, they think you have no part or lot in Christ. Wisdom's ways to them are no ways of pleasantness, neither are her paths paths of peace to them, they being strangers to both.

Now, my dear Sir, if this is gospel, I must say it is unworthy the name; for what good news can there be in this? Did not Christ and His apostles preach a gospel of joy, peace, gladness, and rejoicing? "These things," (that is the gospel) said Christ, "have I spoken unto you, that my joy might remain in you, and that your joy might be full." Now, from this, I think, it is very evident that Christ would have His people to be happy, and that happiness an abiding principle; neither is it to be partial, but full and complete. Hear His last delightful prayer: "These things I speak in the world, that they (His elect) might have my joy fulfilled in themselves." This is evidently the mind of the triune Jehovah, namely, that His children should be happy, and delight themselves in Him. Paul also says, "The kingdom of God is righteousness, joy, and peace in the Holy Ghost." If, then, the kingdom of God is established in the soul, there must of necessity be this righteousness, joy, and peace; for the cause and the fruits are inseparable.

Again, Paul says, "The fruit of the Spirit is love, joy, peace," &c. Can, then, the Spirit be reigning within, and these fruits be wanting? Certainly not! for the Spirit and its fruits are also inseparable. The want of the fruits, I think, would evidence the want of the ever-blessed Spirit. Peter also says, that those who are begotten of God rejoice with a "joy unspeakable and full of glory." From which, again, it is evident that regeneration and its fruits, which are joy and glory, are also inseparable. If we possess the life, the fruits must be produced. But how little of this do we see and hear of now among those who call themselves Christians! Yea, they even speak against it. Surely then, they can know nothing of the Spirit of Christ, Christ, or His finished work! Therefore, they are gloomy, melancholy, dull, sad, miserable, &c., and fancy all must be so who are the Lord's. Surely nothing can be more foreign to the blessed Spirit, whose fruits are joy, peace, love, &c.

Now, this is the sort of gospel which I find you advance. May the good Lord ever keep you in the same, and enable you to contend earnestly for it. I assure you it is the life and joy of my heart, and therefore the reading of your pieces are like a refreshing cordial to my soul. Go on, then, dear brother, and the Lord prosper you and your way.

I hope some day to give you a scrap or two; if so, I will disclose myself to you. Till then, I subscribe myself

Your affectionate Brother in the Lord,

THEOPHILUS.

P.S.—I have obtained all your numbers, and will do all I can to spread them.

[We know not whether we have done wrong in inserting our (in the flesh) unknown brother's letter; if so, we have but one apology to make, namely, love constrained us. Our curiosity was somewhat excited to know the friendly author (?) that directed our brother's way. But why should it, seeing we are surrounded with such Christ-despisers? As usual though, the devil was OUTWITTED.—ED.]

A BROTHER'S GREETING.

MY DEAR BROTHER BELOVED OF AND IN THE LORD,—May Father, Son, and Spirit, three persons in one undivided essence, God over all, blessed for evermore, daily bless you with an increase of His all-abounding grace, to strengthen and support your soul in the day of trial, making Christ and salvation precious unto you, and enabling you to sing with dear Kent,

"Sov'reign grace o'er sin abounding,
Ransom'd souls the tidings swell;
'Tis a depth that knows no sounding,
Who its breadth or length can tell?
On its glories
Let my soul for ever dwell."

Being united to Christ in the dear ties of eternal love and covenant blood, part of Himself, He cannot withhold from you any good thing which the Father hath laid up in the Covenant of grace. The Lord's dealings in time

are in strict accordance to the eternal purpose of His heart, the thoughts of which are peace, and more to be desired than fine gold. What are perishable things of this world, compared with our union to, and interest in, Christ ! The great apostle Paul said, he counted all things but dung and dross for the excellency of the knowledge of Christ Jesus the Lord, that he might be found in Him.

"This sacred tie shall never break,
Though earth should to her centre shake ;
Rest, doubting saint, assured of this,
For God hath pledged His holiness."

As we are in Christ by eternal election, we can never be separated from Him. Sin, death, hell, nor devils can bring us into condemnation, as saith the Holy Ghost by His servant Paul, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." As we are led and guided by the motions of the Spirit, which are divine, we know that we dwell in Christ all fair, without spot, blemish, wrinkle, or any such thing ; "the Spirit itself beareth witness with our spirit that we are the children of God ; and if children, then heirs, heirs of God, and joint heirs with Christ ; if so be that we suffer with Him, that we may be also glorified together." What have we, then, strictly speaking, to fear, seeing, whatever may be our trials, the issue is certain : "Many are the afflictions of the righteous ; but the Lord delivereth him out of them all ;" "He will work, and who shall let it ?"

"Blest with this faith, then let us raise,
Our hearts in love, our voice in praise ;
All things to us must work for good,
For whom the Lamb has shed His blood.

"Trials may press of every sort ;
They MAY be sore, they MUST be short ;
We now believe, but soon shall view
The greatest glories God can show."

A good hope through grace is of infinite value, because it is our anchor in a trying hour, which is cast within the veil—the Godhead of Christ—from whence it took its rise ; and, by the blessed influence of this good Hope, we triumph with the Apostle Peter, saying, "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." When the full glory of our blessed Hope, which is Christ Jesus, is revealed, then mortality shall be for ever swallowed up of life ; so that sin and sorrow will be no more ! To be present with the Lord will make our happiness complete ; having had the foretaste in grace, the full fruition in glory must of necessity follow, as saith the Psalmist, "The Lord God is a Sun and Shield ; the Lord will give grace and glory ; no good thing will He withhold from them that walk uprightly."

"My soul anticipates the day,
Would stretch her wings and soar away ;
To aid the song, a palm to bear,
And bow the chief of sinners, there."

"The Lord Himself shall descend from heaven with a shout, and with the voice of the Archangel, and with the trump of God ; and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall

we ever be with the Lord. Wherefore comfort one another with these words."

We are, indeed, living in eventful times; but the dear Lord reigneth in Zion, doing all His pleasure, and will never leave nor forsake His own children. Ministers and people of all denominations, more or less, are departing from the simplicity of the truth which is in Christ Jesus, and are going with the stream; the former ordering their preaching and conversation to suit the fleshly minds of the latter, because they find it to be more to their own interests than a strict adherence to God's truth. The glory and honour of God in the REAL salvation of souls is not cared for by the majority of preachers, fully demonstrating the fact, that they have never been rooted and grounded in the truth; the BLIND thus leading the blind, both must, according to Christ's own words, fall into the ditch.

O, then, beloved brother, stand firm to the pure, unadulterated truths of the gospel, which have already made you wise unto salvation. Preach Christ and salvation to the poor and needy sinner; which alone can make his heart glad. Sound forth the high praises of our Covenant Jehovah in "Zion's Witness;" so that it may spread abroad the name and fame of our Prince Emmanuel to the east, west, north, and south, amidst the trash abounding in most of the publications of the day; and may the Lord's dear name be honoured and glorified thereby. Be thou faithful unto death, and I WILL give thee a crown of life.

J. HARDING.

Halloway Place, Hastings,
June, 8th 1859.

THE RIGHT HEAD CROWNED.

"But God raised Him from the dead."—ACTS. xiii. 30.

THEREBY fulfilling that scripture, "God is gone up with a shout; the Lord with the sound of a trumpet;" and, "Thy dead men shall live; together with my dead body shall they arise."

As, then, "God raised Him from the dead," death hath no more dominion over Him; for He hath "destroyed death, and him that had the power of death, that is the devil." Christ having plagued death to death, it cannot again affect Him in any way: in fact, death is no more death to Christ—including all His members—He being the living side of it; who also is the resurrection and the life in every member of His body. Death is the effect of sin; Christ has destroyed the one and put away the other; so that neither has now an existence. Sin having entailed the curse, the curse hung over those that committed the sin; and as those that committed the hateful and obnoxious thing were members of a Spiritual Head, the Head was made both the thing committed and the thing incurred; and He being God over all, blessed for evermore, He could and did overtop and underbottom every consequence arising therefrom. Christ having endured the penalty due to sin, there can be no penalty now to endure: He having paid the utmost mite to justice, the debt book is eternally cancelled. It therefore follows that those who incurred the debt are no longer debtors to any but He that paid it: and their debt to Him is not one of legal obedience, but an eternal debt of love;

which debt is wholly and for ever met in His own loving heart; for they—His Church—can have no love but what He is, seeing “God is love, and he that loveth dwelleth in God and God in him.” The Church, then, dwelling in Christ, who is God, she will never lack love. Love is the grand essential! it is the fountain of life, the bond of union, the fulfilling of the law, the payment of justice, the perfection of saints, the source of wisdom and understanding, the way to God and God’s own way; it redeemed the Church, saved the elect, abolished death, ended sin, endured the curse, and destroyed the devil; it calls the sinner, convinces of sin, comforts the heart, cheers the spirit, clears the mind, refreshes the soul, and furnishes the understanding; it shows man his weakness, and grants him strength; his emptiness, and fills him with goodness; his poverty, and fills him with riches; his disease, and grants him a cure; his nakedness, and covers him from head to foot; his misery, and the Saviour’s mercy: it teaches the saints, guards the children, guides the family, governs the brethren, instructs the ignorant, and ever takes care of its objects; it is the way of life, peace, prosperity, health, joy, gladness, full assurance, and eternal quietness: it is the way from God, to God, in God, and God is the way: it is the way from hell, world, sin, death, devil, and self: it is a way of hope, in the deep, over the flood, through the storm, in the flame, and beyond Jordan: it is a way of eating, drinking, dancing, and singing: it is the way of grace, and a gracious way; the way of glory, and a glorious way; the way of communion with God and the brethren; the way of omnipotence, omnipresence, omniscience, immensity, eternity:—and Christ is the WAY.

“But God raised Him from the dead,” to eternally triumph over sin, death, world, devil, and hell; to be for ever crowned the Mighty Victor, the Noble Conqueror, and to be the First Fruits of the harvest. If God raised Christ from the dead, it was a proof of His having given infinite and eternal satisfaction for all the effects of sin. It was a demonstration of His being well approved of in the high court of heaven. As Christ was emancipated from all the bonds of death, He became the emancipator of all the prisoners of hope, the freedom of His own beloved Church, and the liberty of His blood-bought sons. When Christ rose by His own Almighty power, He fulfilled that precious portion, which dropped like honey from His grace-perfumed lips, “If the Son, therefore, shall make you free, ye shall be free indeed.” O, precious liberty! holy freedom! everlasting deliverance!

Has Christ liberated His Church? He has! What is the consequence? She can never again be in bondage; for in her resurrection life-standing in Him she is infinitely and eternally above and beyond sin. Where there is no sin, there cannot possibly be the least bondage; and as Christ hath ended sin in His own body on the tree, and placed the Church in endless safety, she cannot possibly fall into sin again. In fact, the Bride is as free from sin and guile as the Lamb; and sin can have no more dominion over her than it can over Him. “Sin shall not have dominion over you; for ye are not under the law, but under grace.”

There are, we know, plenty of objections extant against such a statement, but they are all unscriptural, unlawful, and unreasonable; for we can show in many ways, upon scriptural warrant, the truth of all—and much more than all—we say. What was Christ when He was made sin? The Head of the body that sinned. Hence her oneness with, and interest in, all the happy result of

His being made sin. What was Christ, when He was made a curse? The Husband of His Bride, who entailed the curse. Did Christ endure the curse? Yes! Where is the curse now? There cannot possibly be any either over Him or His Bride. If there is no curse, what is there? Nothing but eternal blessing. What was Christ when the law was magnified and made honourable? The Head of His Body, the Church. What is the consequence? The law is established in the ONE heart of love, which cannot cause a breach. What was Christ when He gave up His invaluable life? The unoffending Head of the offending members, suffering the just for the unjust; so that all that He did they did in Him. What was Christ when He rose from the dead? The resurrection and the life of His Church; she, therefore, is in resurrection life-union to Him.

In a word, When Christ was conceived in the Virgin's womb, the Church was there too; when He was brought forth, she was brought forth; when He lay in the cradle she lay there too; and, so on to the garden, cross, tomb, and into the holiest of all; so that when God raised Him from the dead, or He raised Himself, the Church was raised too. It may be objected to by some in arguing, "But each member of the Church must die." We answer, No! impossible! Granted, every child of God sleeps in Jesus; but they cannot die any more, being the children of the resurrection—Christ.

PEKAH.

JUDGMENT WITHOUT CONDEMNATION.

"Judgment must begin at the house of God."—1 PET. iv. 17.

THE quickened convicted soul, arrested and imprisoned under the law, is filled with guilty fears, meditations of terror and horror; and oftentimes rebellion and despair; sometimes the old accuser of the brethren stirs up in the poor guilty sinner's heart blasphemy, which makes him tremble before God. Some poor souls lie longer in this dungeon or prison than others before the spiritual assizes come on, when their particular cases are brought into the court of conscience, where they have to meet their witnesses face to face before the Judge.

Satan, our great adversary and accuser, pleads that the poor culprit be tried by the law of Moses—the code and body of the law given by Moses—and makes a great bustle in the court of conscience concerning holiness,—the holiness of the law of Moses. While the poor guilty sinner is in prison and bondage under the law, the devil preaches the holiness of the law to him, and tells him that, "Without holiness no man can see the Lord." For he considers Moses to be his friend, while Satan can keep him under the law of Moses, which pronounces curse and death for sin. In the meantime, Satan enforceth his own law—which is the law of sin—stirring the evils of our corrupt nature to enjoy the sin of the flesh; yea, to wallow in sin! If he can entice the poor convinced sinner into acts of sin, to drown sorrow and stifle conscience, he has his aim, and is satisfied. But the life and spirit of God being in the quickened soul, it is again awakened from this opiate sleep of spiritual drunkenness, with twofold worse horrors of conscience; and, like the "maniac" among the tombs, is almost ready to wound, cut, and destroy itself, being enraged to a degree of madness for its folly; and yet can find no power in itself to cease from sin, or be holy before God.

Thus the poor culprit soul is brought to the bar of justice—"judgment begins at the house of God"—and the great adversary comes into the court subpœning all his witnesses against the poor guilty soul: such as the sins of his youth, secret sins, and rebellion and treason against the majesty of heaven. At this tribunal the devil grins maliciously against the poor culprit, as if sure of gaining the cause; yea, makes as sure of it as he did of that in the court of conscience with Judas, and many others; and when the solemn sentence of death is passed it rings through the conscience as the knell of death. But just as the infernals are expected by the poor sinner to come and drag him away to darkness, eternal death, and perdition, a mild, merciful, and heavenly voice is heard in the court, "Deliver him from going down into the pit, for I have found a ransom." Instantly the "judge of quick and dead," like Joseph in Pharaoh's court, discovers Himself to the condemned sinner as his own brother; and as Joseph said unto his brethren, "I am Joseph thy brother whom ye sold into Egypt—who was then the chief judge and viceroy of Egypt—so now, since Christ's sufferings and victories, He, our Brother is the judge of all—"all judgment is committed unto the Son"—making Himself known to the sin and self-condemned one, by saying, "I am Jesus whom thou persecutest; I am Jesus thy brother; it is I, be not afraid." And as Joseph fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck, so Jesus comes near to us, makes Himself known by a revelation of His love and mercy, causing us to weep in His embrace, while His heart of love melts, as it were, over us poor weeping sinners, whom He is not ashamed to call, brethren. O, the sweet tokens of His love! O, the meltings of heart that takes place between Christ and His brethren, when He makes Himself known to us as Joseph did to his brethren! All the Egyptians were sent out of the room when the mutual love-weeping took place between Joseph and his brethren; so the world,—worldly people in "this Sodom and Egypt" know nothing of the secret and holy relationship between Christ and His brethren, nor their heart-meltings and love-weepings; for the Egyptians are out of the secret. After Joseph had thus made known himself, his brethren were no more afraid of him; so when Christ is made known to us as our Brother, we are no more afraid of Him; for He comforts us exceedingly with His words, saying, "It was not you that sent me hither, but God, to save your lives by a great deliverance." Then are we glad and willing—He having all the rich stores of the covenant of grace under His hand—that He should be our Judge, and rule over us. We then say, "The Lord—even our Brother and Friend—is our Judge; the Lord is our Lawgiver; the Lord is our King. He will come and save us."

But notwithstanding all this that we have received at the good hand of our Spiritual Joseph, Satan, our great adversary and accuser will, after a time, bring his lawsuit on again, and renew his witnesses against us, which causes us to tremble again. But after the Judge has heard all the accusations of the malicious witnesses, some true and some false, He says, "All that you bring against my brethren, you brought against me when in your country, and I did not resist you: you accused me, judged, cast, and condemned me, and hanged me on a tree; and I died for my nation and people, bare all their sins in my own body on the tree to save them; and delivered them from law and justice, curse, condemnation, and eternal death. Therefore, in bringing your witnesses against them, and again accusing them, you accuse me, who

died the just for the unjust, to bring them to God." "He is near that justifieth me, who is He that contendeth with me? Who shall lay anything to the charge of God's elect? It is God that justifieth me, and they are justified in and with me; who is he that condemneth? I throw out the bill and dismiss the case; go home to your own den, thou accuser of my brethren; and your iniquity shall come down upon your own pate."

Then the old adversary goes into a great rage, and says, "Where is Moses? Where is Moses? If no one else will accuse them I am sure that he will, if he can be found." He then would raise a fierce dispute with Michael, our sweet Prince, that standeth up for His people, concerning the body of Moses, and his law to condemn us, though both Moses and the tables of the law are put into the ark, and buried in the death of Christ, who is risen again as our Gospel Lawgiver, Judge, King, Justifier, Advocate, and Intercessor. The devil, pharisees, and all legal preachers get into Moses' seat to condemn us; and they may sit there as long as they like—till the last judgment day—and be condemned themselves. The saints come not now to the judgment-seat of Moses, much less to the judgment of the devil and his legal jury. Under all difficulties, sins, and sorrows, we come to the judgment-seat of Christ, since He, our Brother, is our Judge and Lawgiver; and His law in Zion is "the law of the Spirit of life," faith, love, liberty, and kindness, who saith, "Children, love one another." And if any of us do wrong, we must suffer for the wrong; and if we wrong one another, and injure each other, "we must all appear before the judgment-seat of Christ, that every one of us may receive the things *done* in *his* body," while we are in the body on earth; that is, chastisement in love and faithfulness, that we should not be condemned with the world at the last day.

WILLIAM GARRARD.

Leicester, June 4th, 1859.

"YEA, WE ESTABLISH THE LAW."

"I will give THEM a new heart, and they shall not depart from ME."

"Shall WE continue in sin that grace may abound? God forbid. How shall WE that are DEAD to sin, LIVE any longer THEREIN."

"For the grace of God that bringeth salvation hath appeared unto all men, TEACHING us that denying ungodliness and worldly lusts, WE should LIVE soberly, righteously, and godly in this present world; LOOKING for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might REDDEM US FROM ALL INIQUITY, and PURITY unto HIMSELF a peculiar people, ZEALOUS of GOOD WORKS."

What vile calumniation this from
Christ-despising man: that God's grace
freely
Given to man leads to licentiousness?
Professing men, in wretched ignorance
Of God's saving grace, thus God the Holy
Ghost despise. 'Tis not the saints of God
They hate, but Christ in them. How dread-
ful, then,

For man to slight his Maker!

Instinct in
Brute creation draws forth the admiration
From poor fallen man. See, from the huge
Proportioned beast, or fish to insects
Seen with microscopic lens, what harmony
Is manifest! The dam eyes with a
Jealous care her young, the young instinctive
Looks mutually to her, in sweet

Agreement joined. Amazed admiring
Man views all creation.

Some, ignorant

Of the effects of God's imparted grace,
Denounce the favoured characters
As Antinomians. "Mark this. O man!
You, by this accusation, lay the
Charge and blame to God! He holdeth
not the

Sword in vain! If grace, His gift bestowed
On man, is found within His word, then it
Is sacred, and if imparted, must
Produce like spiritual results; but if
Frustrated or abused, shows lucidly
That nothing but notion is attained
By such, produce of speculative
Unconverted minds.

Kind actions of a

Father to a son beget love in return.
Unnatural is the offspring counted
Who trifles with a parent's love. If so
The earthly how much more the heavenly!
God's grace, all-powerful in saving, is
Efficacious too in softening,
And when to needy contrite sinners
Granted, that love that saves from sin
leaves in
The heart the fear of sinning. The soul
that

Feels God's love, has godly fear:
Renewed minds, by trust implicit and
Belief in Christ for all in all, inviolably
Maintain the law; yea, law establish.
Holding the Head, fulfiller of the law
To God for them, incontrovertibly
Proves obedience both to law and gospel.
Love, shed abroad within the heart by
God the Holy Ghost, serves as a safeguard
To the soul; a courtier to eternal
Good, a gulf impassable to evil
Real and even in appearance.
Affection in a husband elicits
Love reciprocal in wife. And is the
Natural true, and shall the spiritual
Prove false? If reverence to a husband's
Love is paid by wife obediently
To God's decrees, shall it be thought, much
More believed, that God the Eternal
Spirit can permit the souls whom He
Vouchsafes to keep to turn from Christ, slight
His

Almighty ever-drawing love to them,
Turn out opponents to His heavenly
Will? To nominal professors—heady,
Doctrinal, and theoretic,—this is too
True; but to the Spirit-quickened,
Spirit-regenerated souls no
Trifling thought, much more of action, can
Arise. Breathing God's element, they
Live in Christ by faith, delight in Him,

Kentish Town.

And by His Spirit led. Great is the cause,
and
Great the sequel too.

The dove, in plaintive
Accents, seeks his mated love. First, his
Awakening coo meets no reply; then
He displays a meetness for her kind
Attention. Now the amazed mate begins
To look at him, next coos, and, the love
song
Reciprocated quick by him, lures her
Obedience, faithfulness, and love.
Swift move her willing steps with his; co-
herent
Notes from her mark his attractive powers,
And simultaneous movements his,
Impressing her adhering love. No strange
Departure from each other mars their sole
Delight, but each admires other even
Unto death.

Thus the awakened soul
First feels like one amazed. God, the
Eternal Spirit, seeks him out, repeats
His loving words, though to the soul, at first,
A melancholy sound. Surprise gives place
To crying, and crying soon succeeds to
Love. Now wedded is the soul to Christ in
Life, through death, to all eternity.
Thus saith the Lord: "Fear not, for I am
with

Thee; I have called thee by thy name, thou
Art Mine. All that I have is thine. Since
thou

Wast precious in my sight, thou hast
Been honourable, and I have loved
Thee. My love was set upon thee. I
Came unto my own. Henceforth thy name I
Take away, and call thee by my new Name—
Love. My nearest, dearest, Fear thou not, I
Keep thee in God's name; for thus I said,
"All

Mine are Thine, and Thine are Mine, and
I am

Glorified in them: Keep through Thine own
Name those whom Thou hast given me; that
the

Glory which Thou hast given me may be
In them, and I IN THEM."

Forth breathes the
Heart-confession of Christ's bride: "Thy
love first

Fix'd on me, Thou camest after me. How
Is it that Thou knowledge took of me? As
Others I was far from Thee; therefore my
Lord preserve me in Thy love and fear, and
Keep me by Thy power. Hold up my goings
In Thy paths, let Thy great name be glori-
fied

In body, soul, and spirit which are Thine.

SAMUEL.

DIVINE TEACHING.

MY BELOVED BROTHER IN DIVINE UNITY,—I cannot refrain sending a line to thank you very warmly for taking so much trouble in writing the answers to our queries. I have enjoyed reading the epistle very much; my faith has been fed, and strengthened thereby.

A very clear view of the **TWO SEEDS** was given me about two years ago, when I solemnly but plainly saw how those who are not the seed of Christ are the children of the devil; and that thus the whole world is divided; so that at the resurrection, to every seed will be given his own body. I cannot describe my feelings respecting the seed of satan; but still I had never seen what you have now written upon the fall, &c.

No, my brother, I did not think Christ took flesh to become a Bridegroom; but, because He was the Bridegroom of His Church, He would take her nature to redeem it from the effects of the fall. Thus they were no more **TWAIN**, but **ONE** flesh: she, bone of His bone, joined to Him and one Spirit.

He, therefore, came to seek and to save that which was lost, even His **OWN BONE**; and, by the Spirit's power, bone comes to His bone.

Through what the Lord has enabled you to write, new light and blessedness beams upon my soul, which, I believe, the Lord will make clearer. For this I shall now wait before Him, well knowing that we can receive nothing, except it be given us from above. I deeply feel my own ignorance; but He, who is the Wisdom of God in a mystery, is made Wisdom unto me, and will be more and more revealed to my joy and the divine glory.

I join you, dear brother, most heartily, to praise and bless the Lord that we are of the "seed" which shall serve Him, and be accounted to Him for a generation; even the seed of the upright, which shall be blessed for ever. "Not unto us, O Lord, not unto us; but unto thy name give glory, for thy mercy, and for thy truth sake."

O, the sweet wonders of union! union eternal, union vital, and union experimental. By the latter we come to know the things that are freely given to us of God; and thus the house of Israel possess their possessions, live in their inheritance ("I am thy part and thine inheritance"), and find great joy in telling to the King's house within what abounding plenty is found in this glorious Dwelling-place; so that we, who before were starving through famine, now feed on the finest of the wheat, are satisfied with the honey out of the Rock, drink of the wine which cheereth the heart of God and Man, and have that heavenly anointing which makes our face to shine; bankrupts and beggars are raised from the dunghill, and set at the royal table to banquet with the King, while His banner love sweetly waves over our favoured heads. "O come let us sing unto the Lord a new song;" "for He that is mighty hath done unto us great things, and holy is His name." "They shall sing in the ways of the Lord, for great is the glory of the Lord in the midst of them."

May the Lord deliver us more and more from all carnal reasonings, and grant that we may in His light see light more clearly. Christ is the true light, and "if we walk in the light as He (the Father) is in the light, we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin." This is Covenant blood, and by it the Covenant children are brought forth from the pit in which there is no water; and by it the

Covenant Head was brought again from the dead (Heb. xiii. 21); the mighty debt was paid, the Surety, therefore, must be released. He rose as the first-fruits, and now waves in majesty before the Throne. He once went forth weeping bearing His PRECIOUS SEED, and doubtless He will come again rejoicing, bringing that seed, as His ripe sheaves, with Him. "The ransomed of the Lord shall return to Zion with songs, and everlasting joy shall be upon their HEAD."

I am very thankful to find that the Lord is blessing your ministry. Go on to speak well of all-lovely Jesus. You can never extol Him too highly; never tell out half His beauty, and love, and preciousness. He is an ocean of love and loveliness, which our enjoying to eternal ages will not diminish. Oh! to know more of Him while in this lowland of sorrow!

I am delighted to meet dear Mr. Southall in your pages. He was once my pastor, and through him I received messages of comfort and encouragement from the Lord when in sore bondage and soul travail. The Lord bless him, and all His faithful stewards. I can never forget those who have handed to me the "cup of cold water" from the smitten Rock; "they shall in no wise lose their reward."

I conclude I am to keep the "Epistle." Indeed, I am much your debtor. May the dear Lord repay you with His own love and lovingkindness.

I am your affectionate Sister,

RUTH.

LONGING FOR HOME.

"All my desire is before Thee."

Upward my wishes tend,
They cannot stay below;
Earth has too small a bound
To satisfy them now.

Jesus my soul's desire!
Here centres all my bliss;
Thou art all good I can desire,
My everlasting peace!

Earth's but a dreary waste;
Why should I wish to stay?
To Canaan's land I haste,
My home beyond the sky.

There joys beyond compare
With any earth can give,
Await my soul! I would be there,
And with my Saviour live!

But, Lord, since thou art mine!
What want I more than this?
'Tis heaven if thou but shine,
And shew thy smiling face!

Let not my wishes, then,
Centre in aught but thee;
Thou art my heav'n where'er I am;
I've all in having thee!

ZEBEDIAH.

The Lord's people are predestinated to live in endless oneness with the Lord of Life and Glory. No evil, therefore, can befall them; neither can any plague come nigh their dwelling. Though this is the privilege of every quickened soul, yet there are but few that are brought into the blessedness of knowing their everlasting security in Christ. Those who are thus highly favoured have indeed especial cause for GRATITUDE but no room for boasting.

A. W.

ZION'S WITNESS.

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HINTS FOR THE FAMILY.

"Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full."—Jno. xvi. 24.

Beloved, this precious portion of God's dear truth in the hands of God the Spirit, the sweet Remembrancer, recalls to our mind the happiest moments we ever spent in our lives. Never shall we forget that precious season, the spot we were in, nor the company we were favoured to be with. No! it was indeed a happy, happy time. The happiness did not arise from the fairness of the weather, for it was winter; not from the locality being a pleasant one, it being a dreary waste; nor from the fact of having earth's pleasurable companions, seeing we were alone. On the contrary, the happiness did arise from the salubrity of the atmosphere, the winter being over and gone; the enjoyment was on the account of the pleasantness of the situation, for it was in Mount Zion, which is beautiful for situation, the joy of the whole earth; the blessedness did arise from the distinguished company we were privileged to have, for we were not alone, the Father of mercies being with us. This mode of reasoning, we are aware, is paradoxical; but it is quite logical. We have no doubt but what many will say, "Doth he not speak parables?" Well, we do, yet, "it is all plain to him that understandeth, and right to them that find knowledge." We have said the season, place, and company will never be forgotten; we repeat it—never. And yet we have forgotten all about it thousands of times, and have no doubt we shall again and again. "How can these things be?" perhaps our readers are saying. We will explain ourselves. And in doing so, we would wish for both reader and writer to be led by the Lord into all truth.

We often hear natural persons saying, "This I shall never forget;" or, "That has made an ever-abiding impress: on," whereas it is, in many instances, forgotten the next minute. How, then, can it be said with truth, It is not forgotten? "Just so in spiritual things," we imagine some one is saying; "for I often forget the precious truths of the gospel which I am so anxious to retain." Admitted, the children are ever complaining of a treacherous memory, exclaiming, "Things that are not worth thinking about, and which I would gladly forget, my memory is particularly faithful in treasuring; but those things which concern my everlasting welfare, alas! alas! are so soon forgotten." How true, beloved! We have many many times reasoned in the same way, and much deplored our loss of memory, finding a great deal of fault with ourselves for

Storing up the hateful thing,
While the good has taken wing.

Often have we heard the Lord's people say, "When hearing a sermon preached my soul has been much refreshed and comforted; but no sooner has my foot been off the threshold of the church or chapel than the sweetness has fled, and the subject almost, if not entirely, forgotten." Well, and what has been the result? Why, they have condemned themselves on account of their treacherous memory; and many of them have thought, till taught better things, that they have no religion only while in a place of worship. We have no doubt that many in reading this statement will say, "That's me to a tittle." May the Lord in love lead us to write something that may prove to your mind how groundless your fears have been upon this point.

Naturally, we cannot boast of a retentive memory; yet many times we have had cause to bless the Lord for the dear mercy. Why? Simply because, both in preaching and writing, it has made room for the fulfilment of that sweet portion spoken by a precious Lord Jesus, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you *all things*, and bring *all things* to your remembrance, whatsoever I have said unto you." Well, then, is the Holy Ghost a perpetual Remembrancer or not? We answer from the Word of God, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." So that the Church is never without this Holy Comforter and Remembrancer. There is no doubt but what the Lord will blast everything His people trust in or look to short of Himself. How true it is that many pride themselves in, and make their boast of, a good memory. Ye "Vain man would be wise, though he be born like a wild ass's colt." Anything and everything the Lord's people glory in, or boast of, the Lord puts a damper on, loudly preaching in their heart that "All flesh is grass, and the goodliness thereof as the flower of the field." The Lord's family under the teaching of the Spirit well know they frequently pride themselves in things that appear commendable before man, though they spring from nature's garden. But how different is the effect of grace upon the heart! Grace says, in language unmistakeable, "Be still and know that I am God; I WILL be exalted among the heathen; I WILL be exalted in the earth;" and, "LET NOT the *wise* man glory in his wisdom, neither let the *mighty* man glory in his *might*, LET NOT the *rich* man glory in his riches. But LET him that GLORIETH glory in *this*, that he UNDERSTANDETH AND KNOWETH ME."

Again, as the Holy Spirit is the eternal Remembrancer of the Church, why should we place any dependence upon our natural memory, or mourn the loss of it? Surely it is enough that He, the Spirit, will ever retain all things on the Church's behalf; so that, as He stands their Remembrancer, they can never forget or lose anything that shall tend to glorify a Triune Jehovah, and do their souls real good. Come, then, ye children of God, do not wrap yourselves up in the thought of your good memory, nor murmur for your want of it, seeing God the Holy Ghost alone is your Remembrancer at all times, in all places, and under all circumstances.

But we have widely digressed. May the Lord, however, make the hints useful. We will now return to our subject.

"Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." It would appear from this precious portion, it is

only to ask, and we are sure to have. Now, although it appears very easy at the first glance, yet it is so hard that neither king or peasant can ask; contrariwise, both peasant and king may ask and receive. "Paradoxical again," perhaps some one is saying. On the other hand, it is one of the easiest and simplest things possible to ask anything of the Lord. No mere natural man can ask or receive any blessing at the hand of a Covenant God: neither can any spiritual man, until He that said, "Let there be light," is pleased to make His words spirit and life in their soul's experience. Well aware we are that many persons suppose that they are not so entirely helpless as not to be able to pray to the Lord when they please. All such have never been into the stripping-room to be divested of their own abominable righteousness (Isaiah lxiv. 6); for we are told, "we know not what to pray for as we ought." Strange indeed, then, that man should be so much wiser than God, so as to say, "He can pray when he pleases." We would say, "Let God be true, and every man a liar who says ought against the truth." The Lord of life and glory did not say to His beloved disciples, "Hitherto ye have asked nothing in my name," because He thought they had any power of their own to ask. On the contrary, it was another convincing proof that their *strength* was to STAND STILL.

"Stand still," says one, 'tis easy sure,
'Tis what I always do.'
Deluded soul, be not secure,
This is not meant for you."

The Lord's people never do anything rightly until they are brought to hearken, then consider, and then, in God's own time, give up all pretensions to doing anything in and of themselves; their heart language then is,

"Lord, for me work, and in me too;
O lead me right, and guide me through."

The Lord then says, "Thy strength is to sit still." Many, perhaps, may find fault with us, and say, "How is it we are told to do such things, if so entirely helpless?" We answer, Two reasons suggest themselves to the mind at this moment; one is, to discover—in the hands of the Holy Ghost, mind,—to the creature, who has eyes to see, and an heart to feel, his total helplessness; the other, the love, mercy, and condescension of a Covenant God and Father in working in us to will and to do of His own good pleasure, by His own Blessed Spirit. So that, as dear Hawker wisely remarks, "God's biddings are sweet enablings." We heartily respond to the heaven-taught doctor, and say, with our most glorious Christ, "Even so Father, for so it seemed good in thy sight." But, beloved, for the present we must stop. The Lord willing, we will continue the subject next month. The Lord Jesus be with thy spirit, and give thee an understanding in all things—Christ. So prays, in Him, thy willing servant,
THE EDITOR.

15, Leverton-street, Kentish Town, N.W.

HEART LANGUAGE.

"Give us help from trouble; for vain is the help of man."—PSALM, LX. 11.

How true, beloved, is the above confession of David and David's Lord! Both type and antitype proved, by deep experience, that an arm of flesh was

a vain thing to lean upon; for in the time of danger it ever gave way. What child of God has not, sooner or later, been constrained—though, perhaps, reluctantly—to utter feelingly from the heart, “Vain is the help of man?” True, indeed, are the words, “Cursed be man that trusteth in man, and maketh flesh his arm.” But yet how prone we are to lean upon an arm of flesh, although we have proved the fallacy again and again. May the Lord graciously enable us to live more and more upon Himself. It is a hard lesson that we have to learn before we can join in the language of Jesus: “My soul is even as a weaned child.” We do well to remember—and may the Lord enable us—that Jesus has gone before us in all our sorrows. We may, therefore, well sing,

“It is the Lord,” therefore my soul
Into His hands may safely roll;
In certain hope that all shall prove,
I cannot from His love remove.

“It is the Lord,” when friends forsake,
In love appears, and saith, “O make
Not flesh thine arm, for thou shalt find
It best to walk with them behind.”

Yes, beloved, it is far better to ever view both enemies and friends in the Lord's hands. Then, if an enemy curses, we may in all confidence say, “Let him alone, and let him curse; for the Lord hath bidden him.” The Lord is determined that His people shall not look to or trust in man without proving, sooner or later, that the “best of them is as a briar, the most upright is sharper than a thorn-hedge.” He therefore hath in love said, “Trust ye not in a friend, put ye not confidence in a guide;” for “it is better to trust in the Lord than to put confidence in man;” seeing “they that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.”

Trouble we each must have, or the word of the Lord would not be fulfilled in our experience, wherein it saith, “In the day of prosperity be joyful, but in the day of adversity consider (Him). God also hath set the one over against the other, to the end that man should find nothing after him.” Truly, “the lot is cast into the lap;” and, “the bounds of our habitation is fixed.” O that we could credit the word of the Lord more than we do, and not judge so much after the sight of our eyes! May the blessed Remembrancer often remind us of the words spoken by the Lord of life and glory while sojourning in these lowlands of sorrow: “Judge not according to the appearance, but judge righteous judgment.” The words of the poet are very suitable here:—

“Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.”

Yes, dear reader, He will most assuredly, though the hand that now holds the pen is moved to write things exactly the opposite to what flesh and blood would at this moment dictate; for we are as much inclined now as ever Jacob was to say, “All these things are against me;” or, with Joseph, “Not so my Father.” Yet there is something within whispering, “Thy will be done.” This, beloved, is no mere *lip* expression, but the secret, silent breathing of the heart under the oppression of sorrow. We now hear the words of His mouth, “most sweet,” saying, “For the oppression of the poor, for the sighing of the needy, now will I arise saith the Lord.” O that sweet word “Now!” It verily sounds like music upon the waters of trouble.

"Now will I arise." Ah! Lord God, we need thy interference, for, truly, "vain is the help of man." Do not, therefore, dear Lord, delay another moment, but send help from the sanctuary. "Our eyes are up unto thee;" delay not for thine own name sake; "our help is in the name of the Lord, who made heaven and earth."

O Lord, my help, do now arise,
My eye is up to thee;
Do not, dear Lord, my prayer despise,
But, O remember me!

"Give us help from trouble; for vain is the help of man." Had we no soul trouble and heart anguish the word of God would be of no use to us; for in reading it we could not possibly see and feel Christ to be the sum and substance of it. Hart's words are sweetly appropriate here:—

"A faithful friend of grief partakes;
But union can be none
Betwixt a heart like melting wax,
And hearts as hard as stone;

"Betwixt a Head diffusing blood,
And members sound and whole;
Betwixt an agonizing God,
And an unfeeling soul."

Who is it that adopts the language, "Give us help from trouble, for vain is the help of man?" He who has by feeling experience proved the weakness of man's arm, the emptiness of man's council, the foolishness of man's wisdom, and the treachery of man's heart. Such an one can truly say, "VAIN IS THE HELP OF MAN."

THE YOUNGER BROTHER.

London, May 31, 1859.

WALKING IN CHRIST.*

A Sermon preached by A. Trigga.

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."—COLOSSIANS ii. 6, 7.

ALTHOUGH there is such a diversity in unity in the word of God, yet, read where we may, we shall read of Him who is our soul's chief delight, our life, our everlasting light, our God, our glory. Unspeakably precious are the truths you have been singing concerning Christ and the Church:—

"Clad with His vesture bright and fair,
She's like the Holy One."

How marvellous, yet how precious! for Jesus Christ saith to us, "As the Father knoweth me, even so know I the Father;" and, "as Thou Father art in me, and I in thee, that they also may be one in us." However blessed the union of the Church is manifested, though in distinct personality, as creatures, we love each other, and cannot do otherwise, yet you see the union in unity is in and with our most glorious Christ, who saith, "I and my Father are one." These are matters for faith; for the moment a poor creature begins to speculate on them, he troubles himself, and will rise up in enmity against God. Now mark two things with me:—God's revelation is received and known by faith, and God's children have faith given to them to believe they are sinners, and to believe God's revelation, though they cannot

* Hitherto unpublished.

comprehend it. Here is another simple mercy, and a blessed one it is, as the Lord is leading us on day by day, every grain of our knowledge of the deceitfulness of our hearts, the depravity of our nature, the carnality of the mind, is all by love and in love, by the Spirit of revelation; for the mystery of iniquity is understood by none but those that are fools for Christ's sake, living new creatures in Him. We can read and talk about it, but there is nothing we know concerning ourselves but what is the effect of God's love by the work and ministry of the Spirit. Let me stop a moment here. What would all prayers, thoughts, and desires be were we not one with Christ, who is touched with the feeling of our infirmities! We are made partakers of a divine nature; then whatever mind we may have as creatures, as believers we have no mind but the mind of Christ. Do we really understand the blessedness of this truth? If so, there is another sweet mercy arising from it: we live and walk by faith, so, in Christ the Way, we walk in peace with God through Him. All the religion in the world, with sentiments, doctrines, and profession will be of no avail to any one if they have not peace with God through Christ Jesus our Lord. Do not mistake me, and suppose I mean peace in one's self, or with one another; for thousands may have that, and know nothing of the peace I am now noticing, for that is only known by those who are in union with Christ, and have an heart-felt experience of His love, blood, salvation, preciousness, and work of our most glorious Christ and being joined to the Lord, and adopted by God the Father in Him, they are the children of God, and walk in humility as obedient children in Christ Jesus. As the children are thus indulged, "Jesus only" will satisfy or give comfort. We have many comforts naturally that we call creature comforts, and we bless the Lord for them; yet, let it be remarked, all such have a final; but union with God, peace with God, salvation in Him with eternal glory, being accepted and complete in Him, is like Himself, without variability or shadow of turning, "because as He is, so are we in this world." Pause and ponder over these glorious mercies. I hope they are more than sound, and I hope you have more than notions of them. What the mercy is we shall have to notice if time will permit; and we shall now make a few remarks on certain parts of the text. Who are they that walk uprightly? Those that love the Lord Jesus Christ, as it is said, "The upright love Thee." We have no need to run round the town to seek for evidences; for if we love the Lord Jesus Christ, it is personal. We never should have loved the Lord Jesus Christ, if He had not first loved us. Where is it we love the Lord Jesus? Christ is in us the hope of glory; and Christ in us is our life! Is that the foundation of our life? No, but inseparably connected with it; because, being in Christ, God the Father gave us eternal life in Him. Do think over these divine realities; for to simply believe these truths with faith and hope in God, is the greatest mercy I expect while I am in the lower house. I love to talk to you of this. There was a time when I thought all my happiness was made up by enjoyments; but I find now that Jonah could sing salvation at the bottom of the mountains; the Hebrew children could walk loose in the fire; and, if I mistake not, Daniel could sleep quiet in the lion's den. Why? "My God hath sent His angel;" so in every state and in every circumstance, no matter what the state may be,—our hearts may be bursting and overflowing with sorrow,—yet here is the antidote, "I am with thee to deliver." Then, our fitness for deliverance is a

daily mercy, and our fitness to be comforted, to be strengthened, to be instructed and made wise unto salvation, are daily mercies and daily blessings. Every grain of affection or love goes out to the Lord, whether in sorrow or joy, whether in peace or war, whether on the heights or in the depths; for here is the mercy: "we know that all things work together for good to them that love God, and are the called according to His purpose." Now suppose anyone was to say to you, you are not one of the called of God. You would be ready to tell him it was a falsehood; yet in our apparent sinking into ourselves, what things we do say about ourselves, that there is not a grain of truth in, as if the Lord did not know us; when at the same time, be the circumstance what it may, He is guiding us with His eye. But then what will be the result as He is thus guiding us? "That where I am, there ye may be also." Some of us may have had many very untoward things since we last parted; but when we come to sum up matters, it has always connected with it the word, *well*. "Say ye unto the righteous, it shall be well with him." Let us make a remark here concerning the blessedness of it, as well as the fulness of blessing of Jesus Christ dwelling in us and working in us. What is it? He is the way of life. We may walk in natural ways, and they may appear plain and pleasing to sight and sense; and we may have the mind attracted with certain things we may meet in the way; yet, every way short of Jesus Christ, the Son of God and man, the Man Christ Jesus, will end in death, and is the way of death; and the only living way we have to walk in is the Way Christ Jesus. What a simple truth this is; for every one of us who are walkers and walk in the light of His countenance, walk in Him the way of life, and shall never be brought into condemnation before God.

(To be Continued.)

A FURNACE TESTIMONY.

MY DEAR BROTHER IN JESUS OUR RICH ELDER BROTHER,—“He, who was rich, for our sakes became poor, that we through His poverty might be made rich;” so that, though in self I am poor, yet in Christ I am eternally rich. I find by daily experience I can do nothing without Christ; but through His strengthening me I can do all things, and bear this continual suffering.

I received your sweet and savoury letter, with the post-office order, quite safe; for which accept my warmest thanks.

By the help of the Lord I will once more bear my humble testimony to the love and faithfulness of Jesus our never-failing Friend. Though I am fearful my sickness will not allow me to say much, still, notwithstanding the burning pain so hard to endure, I feel anxious to testify of the faithfulness of my God; for the Lord hath dealt with me in much mercy: “His left hand is under my head, and His right hand doth embrace me.” How great is His goodness to me a sinful worm! His grace has ever been sufficient for me; and, in felt weakness, His strength has been perfected. O why should the dear Lord look upon me in sovereign love and mercy? Why manifest Himself unto me other than He does unto the world? What a mercy, dear brother, that we should be favoured to have such a Friend as Jesus! He

was afflicted for our sakes, and is ever touched with the feeling of our varied infirmities. O the blessedness of being built upon the Rock of Ages, which is proof against every assault, and, though the rains of temptation, and floods of persecution, beat against it, yet it falls not.

I was thinking this morning, before your letter came, with sweetness, on that precious promise, "But my God shall supply all your need, according to His riches in glory by Christ Jesus." Bless His dear name, I can say, "Not ONE THING hath failed." My shoes have been iron and brass, and as my day my strength has been. Yesterday the words of our dear Redeemer were very sweet to me: "Now are ye clean through the words that I have spoken unto you;" and many precious promises given to me by the Lord were by the blessed Spirit brought to my remembrance. My soul, indeed, dwelt on high, my place of defence being the munitions of rocks; my meditation on Him was exceedingly sweet, while richly feeding on love and blood by the power of the Holy Spirit. Sweet were the moments of communion with the Lord. I enjoyed such nearness of access, that I embraced Him in the arms of faith, saying, with the Church, "A bundle of myrrh is my Wellbeloved unto me; He shall lie all night betwixt my breasts."

"A few mornings ago I was much favoured in meditating on the love, grace, and mercy of our Covenant God. I feared to open my eyes lest I should lose my Beloved's sweet presence. These words dropped sweetly in my soul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." So precious were the words spoken unto me, that my soul was like wax before the sun. After musing for some time, I took the bible to read, but the sweetness was gone; there was no unction with the word. I read on to the 12th verse of 1 Cor. ii., the enemy then came in with a fiery dart, saying, "I had not the Spirit of Christ." My soul sank within me; my heart was wounded; I said, with David, and David's Lord, "He hath smitten my life down to the ground." For a time, in agony of soul, I groaned and wrestled; but, blessed be the Lord, He again proved Himself faithful to His word, "When the enemy cometh in like a flood, the Spirit of the Lord lifteth up a standard against him;" for He dropped this precious portion into my heart, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee." Thus the wound was healed, Jesus was very precious, peace flowed into my soul, the devil was gone—"Sing, O ye heavens, for the Lord Himself hath done it,"—and I could sing with dear Kent,

"In my Surety I am free,
His dear hands were pierced for me;
With His spotless vesture on,
Holy as the Holy One,"

This is my comfort in my affliction, thy word hath quickened me; "Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart."

"I ever in His light shall shine;
I ever more shall call Him mine."

At another time I was much shut up in mind while waiting upon the Lord

severely tried and tempted, and knew not what to do, presently, as though a gentle voice spoke to me, saying, "Thy faith is weak, thy foes are strong." I answered, Yes, dear Lord; increase my faith. My soul was then melted in sweet contrition, my heart was warmed, and drawn forth in love and prayer to Jesus, when these verses of Toplady's came with power and sweetness to my mind:—

"A debtor to mercy alone,
Of covenant mercy I'll sing;
Nor fear, with thy righteousness on,
My person and offering to bring.

"The terrors of law and of God,
With me can have nothing to do;
My Saviour's obedience and blood
Hide all my transgressions from view."

These sweet verses were followed by this precious promise: "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended." O, my brother, if the foretaste of heaven is so sweet and precious, what will glory be! It was a most blessed season; I longed "to depart and be with Christ, which is far better." I could say, with the Church, "Make haste, my Beloved." Bless the Lord, O my soul, and all that is within me bless His holy name;" for,

"My soul anticipates the day,
Would stretch her wings, and soar away,
To aid the song, a palm to bear,
And bow, the chief of sinners, there."

Farewell, for this time, my dear brother. The Lord bless thee and keep thee, is the sincere desire and hearty prayer of thine afflicted brother,

SAMUEL FOSTER.

Starry, near Canterbury.

[Though we intended, before transcribing this letter, to have passed it over in silence, yet we feel necessitated to drop a word or two in praise of the ONE Beloved of the Church for endearing Himself so much to our much afflicted friend. Truly He is a Brother born for adversity, and is exceedingly precious in the furnace of affliction. In the depth of His all-wise arrangement, He is pleased to discover Himself in the heights of His love and affection toward the objects of His choice.

The Lord is often pleased to take advantage of bodily affliction in making it a means of real benefit to the soul. How frequently we meet with the bloom of youth shattered and driven away by a sudden hurricane of disease; and then instead of the gay and thoughtless child hunting after earth's pleasing toys, there is to be heard an unmistakable cry of "What must I do to be saved;" or, "God be merciful to me (however young) a sinner."

Though—as our readers must acknowledge—the case of our brother is one of extreme suffering, yet, who can read his letters without being constrained to say that, the heart communion he is favoured to hold with the Lord, ten thousand times more than compensates for all the pain he endures! Yes, beloved readers, go and visit that sick saint, and we are sure he will from the bottom of his heart corroborate all—and much more than all—we say. If you cannot visit him in person, write him a love letter, and see if he does not say, in praise of His most glorious Christ, "He hath done all things well." Any of our readers who are inclined to still fulfil Mark ix. 41, we shall esteem it a favour to forward of their liberality to our afflicted friend.—ED.]

CHRIST AND THE SINNER.

How few of the gospel ministers—so called—in this day of profession preach Christ! They preach themselves, place the crown upon their own head, and make the name of our glorious Christ a stalking horse to suit their own carnal ends; they get glory unto themselves from their fellow men; but woe be unto them, if grace prevent not, for they have their reward. “My glory,” saith the Lord, “will I not give unto another, nor my praise to graven images.” How dare man, then, take that glory which belongs to our dear Redeemer, who is “God over all, blessed for evermore?” (Rom. x. 5). But “the Lord knoweth them that are His.” His redeemed can bless and praise His name, while it will be the delight of their heart to say, “Upon Himself shall His crown flourish.” To the elect members of the one elect Head He is precious; for they, in themselves, are empty, but He is their fulness: in having Him we possess all things. There is no path in which we are called to walk, but He hath trodden it before us: there hath no temptation befallen us that He hath not suffered in His own flesh: there is no affliction can happen to us unmingled with His sympathy; “for in all their afflictions, He was afflicted.” Christ meets us in all our wants and necessities, whether temporal or spiritual, He being all and in all to the household of faith. To His enemies He is a consuming fire; and all whose names were not written in the Lamb’s book of life are His enemies; neither can He be precious to any of them; nor is there any promise of life but to those who are encircled by everlasting love! Blessed, for ever blessed, be the name of our glorious Christ, the promises are all YEA and AMEN to them who had an everlasting interest in Him, and are called according to His own eternal purpose of love.

Fear not, then, thou trembling child of God, for He hath said—and how sure is His word!—“I will never leave thee, nor forsake thee;” and “A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” Why? Because of His love and faithfulness. Are you saying, “I shall one day perish by the hand of Saul?” That were impossible; for the Lord is a wall of fire round about His people, who are enabled at times to say, “More are they that be with us than they that be with them.” If you are a subject of grace, war within and without is an inevitable consequence. All hell will be up in arms against you; but “He (Christ) is our peace” at all times, under all circumstances; so that, though we have war with that no mean trio—world, flesh, and devil,—“we are more than conquerors through Him that hath loved us.”

It may be this will meet the eye of one who is hated by empty professors. Never mind how much they hate you, for they only belong to the world, and our dear Redeemer hath said, “The world will love its own, but because ye are not of the world, therefore the world hateth you:” “Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you.” Are you in soul trouble? Hath sorrow filled your heart? He (Christ) was a man of sorrows and acquainted with grief.” Listen to His heart language, “Lover and friend hast thou put far from me.” Are you naked? A great honour is conferred upon you in that you are taught your nakedness. Christ is the clothing of His people. Clothed in His spotless robe, you are covered from head to foot,

having no part naked ; the Father, therefore, can behold you with complacency and delight ; for " the king's daughter is all-glorious within, her clothing is of wrought gold ;" yea, she is the perfection of beauty in Christ.

Do you hunger and thirst after righteousness? Then you are for ever blessed, and as sure of heaven as there is a sun in the firmament ; for Jesus said in that ever-memorable sermon on the mount, " Blessed are they (present tense, you see) that hunger and thirst after righteousness, for they shall be filled." To the hungry, He is the bread of life, " which if a man eat thereof he shall live for ever ;" " for His flesh is meat indeed, and His blood is drink indeed." There were many in the days of His flesh who murmuringly said, " How can this man give us His flesh to eat ?" In our day also there are thousands saying the same thing. We can only answer them from God's own unerring Word, " The things which are impossible with (natural) men, are possible with God ;" for, " The spirit quickeneth, the flesh profiteth nothing." These things being hid from the wise and prudent, the loved, blood-bought, and Spirit-taught children alone can understand them. To the redeemed, His Word is spirit and life ; and the Word was made flesh and dwelt among us, which flesh is meat indeed to all those who have a spiritual appetite. Christ is the Bread sent down from heaven to be the food of all His own elect, which nourisheth and strengtheneth their heart. To the thirsty, Christ is a well of water springing up into everlasting life ; as He said in the days of His flesh to the blood-washed harlot at the well : " He that drinketh of the water that I shall give him, shall never thirst ;" and, " Unless ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." So that it is a choice blessing to have spiritual hunger and thirst, for He will fill us with the finest of the wheat.

(To be continued.)

THE LOVE OF GOD.

THE LOVE OF GOD is a sweet subject for the living in Jerusalem to dwell upon, amidst all their sins and sorrows in the wilderness. Oh! it is a boundless deep ; it is a river to swim in ; even one that cannot be passed over. Paul prayed that the church at Ephesus might live in the enjoyment of it ; as it is written, " That Christ may dwell in your hearts by faith ; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth, and height, and to know the love of Christ ; which passeth knowledge that ye might be filled with all the fulness of God" (Eph. iii, 17, 18, 19). Love begets love ; and this love manifested unto the church, draws forth her love to a sweet and precious Lord Jesus. " We love Him because He first loved us" (1 John iv, 19). Precious mercy, glorious grace, and matchless love ! which is like its author, from everlasting to everlasting, therefore can know no change ; " I change not, therefore ye sons of Jacob are not consumed" (Mal. iii. 6). God in His love predestinated and chose His Church in Jesus before the morning stars sang together, or the sons of God shouted for joy (Job xxxviii. 7). Consequently, He claims them as His own peculiar treasure, right, and portion ; for, " the Lord's portion is His people, Jacob is the lot of His inheritance" (Deut. xxxii. 9).

And with them He has made an everlasting covenant, ordered in all things and sure; and this covenant is filled with all spiritual blessings, which are freely given to the objects of His love. Oh, what a favoured people are the people of God! The heart of Moses was flaming with love to God and His dear people when he brake forth in the following words, "Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thine excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (Deut. xxxiii. 29). Thus victory over sin, flesh, death, hell, devil, and grave is sure to all the *seed*; for "in all these things we are more than conquerors through Him that loved us" (Rom. viii. 37). God in His love gave His only begotten Son by sending Him into the world for the redemption of His people—"He sent redemption unto His people; He hath commanded His covenant for ever; holy and reverend is His name" (Ps. cxi. 9). Adam sinned, sin brought death into the world, and so death passed upon all men to condemnation; but herein was the channel opened for redeeming love and mercy to flow, which overflowed all its banks in the person of Christ, the redemption of His people; who with His last expiring breath exclaimed, "It is finished." He hath finished the transgression and made an end of sin; consequently, reconciliation is made for iniquity, an everlasting righteousness is brought in, and all the chosen of God stand justified and complete in Him. O, amazing love! and how sweet the mercy to them that are interested therein! Such may truly sing with dear Kent:—

"Sovereign grace o'er sin abounding,
Ransomed saints the tidings swell;
'Tis a deep that knows no sounding,
Who its breadth or length can tell?
On its glories
Let my soul for ever dwell."

God in His love calls all His dear people in time out of the world, with an high and holy calling; as it is written, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 17, 18). Again, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house, so shall the King greatly desire thy beauty, for He is thy Lord; and worship thou Him" (Ps. xlv. 10, 11). And again, "Thy people shall be willing in the day of thy power; in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth (Ps. cx. 3).

This call of the Lord is powerful, being attended with the quickening of the Holy Ghost, who produces a willingness in the heart to give up the service of Satan, and, by leaving the world with all its pleasures and allurements, "They shall ask their way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jer. 1. 5). Being convinced of sin, and the exceeding sinfulness of it, they are restless and uneasy about their lost and ruined condition; oftentimes when mourning over their sad state they cry, sigh, hunger, and thirst for the bread and water of eternal life. Through much fear and bondage, they are afraid they shall never obtain it; but blessed be the Lord, who in His own way and time appears in answering their cry, in sweetly delivering

them from the bondage of the law and guilt of sin, by shedding abroad His precious love in the heart, whereby pardon and peace are felt, with humility and godly sorrow for sin. Thus having the witness within of their interest in Christ, their affections are inflamed with love to God, and they can sing in the language of dear Hart:—

“ When Jesus with His mighty love
Visits my troubled breast ;
My doubts subside, my fears remove,
And I'm completely blest.

“ Nothing but Jesus I esteem,
My soul is then sincere ;
And every thing that's dear to Him,
To me is also dear ”

Moments of enjoyment like these are very precious ; and sweet they are to the people of God to look back upon, when in the wilderness of trouble, sorrow, and perplexity. They are taught to know that like as it was with the children of Israel in Egypt, who, when saved out of bondage by blood being sprinkled upon the lintel and the two side posts of the door, must take their journey therefrom into the wilderness, to be led about from one trial to another, from one deliverance to another, on purpose to humble them, and to do them good in the latter end. Even so it is now, in the wilderness the Lord tries His people, to make them shine the brighter ; proves them, to humble them, and to make them love Him more sincerely ; empties them, to fill them with His goodness ; shows them more of the deceitfulness of their own hearts, and the depravity of their nature, which is, as dear Dr. Hawker justly observed, “ virtually all sin,” on purpose to enhance His own most precious blood, and the glories and beauties of His lovely person. They are tempted and buffeted by Satan, persecuted by the world, derided by empty professors, who despise christian experience, and those that preach it, to drive them to the throne of grace, and cleave closer to the Lord. Herein they learn the fallacy of trusting in man ; for, “ Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” (Jer. xvii. 5.)

“ They reach to me a deadly stroke,
Yet send me to the living Rock ;
They make me long for Canaan's banks,
Yet sure I owe them little thanks.”

They are brought into darkness that they may prize the light ; for “ light is sown for the righteous, and gladness for the upright in heart ” (Psalms xcvi. 11). The Lord hides His face from them for a little while, that they may seek Him more earnestly : “ By night on my bed I sought Him whom my soul loveth ; I sought Him, but I found Him not ” (Cant. iii. 1). Losses, crosses, disappointments, with bereaving trials, likewise attend them in the vale, on purpose to show them more of the emptiness and vanity of all things here, and the necessity of living a life of faith upon the Son of God, having their loins girded about with truth, and their lamps burning, to be in readiness for the Lord's call, when He shall say, “ Come up hither, I will show thee the bride, the Lamb's wife ” (Rev. xxi. 9). Thus various are their changes in passing through the wilderness to their Father's house above, who loves them at all times, which love is immutable and free : hence Paul's challenge, “ Who shall separate us from the love of Christ ? Shall tribulation or distress ? ” &c. Neither of these can do it ; as the great Apostle of the Gentiles further says, “ For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor

things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

"No height of guilt nor depths of sin,
Were His redeemed have ever been ;
But sovereign grace was underneath.
And love eternal, strong as death."

Poor weak believer, let me tell thee that the little spark of love which God hath kindled up in thine heart to Him and to His dear people shall burn its way through all thy sins, doubts, fears, bondage, and distress, into the full blaze of gospel liberty ; where thine eyes shall see the King in His beauty, and thou shalt behold the land that is very far off (Isaiah xxxiii. 19). Thou shalt then rejoice in the Lord as thy portion, and the Rock of thy salvation ; which will fully recompense thee for all thy days, months, and years wherein thou hast been waiting for the salvation of God. Therefore wait thou still upon the Lord ; and, "be of good courage, for He shall strengthen thine heart ; wait, I say, on the Lord" (Psalms xxvii. 14). Soon, yea, very soon, thou shalt be with all the redeemed family of Jesus in eternal glory, where all sin, sorrow, sighing, bondage, fear, distress, and temptation shall be for ever done away. Then we shall be clothed in robes of white, having a crown of glory upon our heads, and the harps of God in our hands ; and on beholding a precious Jesus face-to-face, we shall sing in one harmonious song of redeeming love and blood to all eternity.

J. HARDING.

TRIBULATION.

"But we glory in tribulation also."

It is the privilege of the children of God, as they are led on by the Spirit in the knowledge of Christ, to recognise a blessed necessity for tribulation. How surely our God leads us into, how safely He keeps us while in it, and how certainly He delivers us, are equally refreshing to contemplate, although "no affliction for the present seemeth to be joyous but grievous, but afterwards yieldeth the peaceable fruits of righteousness to them who are exercised thereby."

"Why through darksome paths we go
We may know no reason ;
But we shall hereafter know,
Each in His due season."

Now each trouble brings exercise and hope, pangs and sweetness, throes and helps.

"Here a song, and there a sigh,
Sorrows mingle with our joy."

Often have I experienced the gracious leadings of God the Eternal Spirit taking my mind off my trouble, and bringing me to look at the "Man of sorrows, and acquainted with grief." This is having communion with Him in His sufferings ; and in each sorrow, affliction, and oppression, we are taught to "consider Him that endured such contradiction of sinners against

Himself, lest we be weary and faint in our minds." Yea, the Holy Spirit covers the sorrow of the mind with Emmanuel, God with us, and we have no desire to be without the pangs, "For unto us a child is born, unto us a Son is given; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" The grief that we suffer is so certain, under "that same Spirit," to lead us to Him, that although we

"Cry and groan beneath affliction,
Yet we dread the thoughts of ease."

Not only do we discover this blessed necessity for our every trouble, but in every feature of the trouble, that some fresh promise, some kind word from His heart, and some revelation of His mind, may be felt that we never had before, while we "wonder at the gracious words that proceedeth from His mouth." Notwithstanding all this peace in the midst of trouble, how we feel, before the Lord, from day to day, to be fools and slow of heart to believe all that the Scriptures has written concerning Him. But then, this faithful High Priest "can have compassion on the ignorant, and on them that are out of the way; "Who, in the days of His flesh, when He had offered up prayers and supplication with strong crying and tears unto Him that is able to save Him from death, and was heard in that he feared. Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation." Forth goes the desire "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;" "and not only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

"Awake, my silent tongue,
Attempt the heavenly lay,
A pardoned sinner's song,
Should Jesu's love display :
No theme like this to raise the soul
To realms of bliss where pleasures roll."

How should we answer the description of those in the Revelations "who came out of great tribulation," if we did not go down into the deep? But it is our mercy "to prove God, and see His works;" and while we find "that in our strength is to sit still," and, like Manoah and his wife, to look on, yet are constrained, as witnesses of His faithfulness,—as His witnesses,—("Ye are my witnesses, ye men of Israel,") to sing—

"Through all the paths through which I've passed,
Or sorrows on the road,
It ever has appeared at last,
He's still my gracious God."

If there is one mercy more prominent than another in walking in tribulation, it is the economy so strikingly manifested by our covenant God in causing every feature or phase of the trouble to suit the different portions of His word which He, in His infinite love and mercy, is pleased to bring to our souls. We see, by the Spirit, a "needs be" for every jot and tittle, "that in all things He might have the pre-eminence."

We may appear to be cast down before the wicked for a time, which causes trouble, and that has, with me, in some cases been years; but I have always found in the end, however long that time may appear to my waiting, watching,

and expecting mind, "that the righteous shall be delivered in the day of trouble." I remember one who opposed and persecuted me up to the last day of his life. "The enemy said, I will pursue," which he did; "I will overtake and divide the spoil," which he did not; for he himself was brought to bay by his superior. Now, although this man had a highly lucrative situation, he must needs, to amass more wealth, defraud his principal. He was very often when detected, and the shock, acting on a weak frame, caused his death in a few hours. "How often is the candle of the wicked put out." I should have been better for that man had he never been born, than that he should be one of these little ones that believe in me; for "he that toucheth you, toucheth the apple of His eye." Thus this man died seven weeks before he had power over me, and I had double remuneration to what I should have had he lived. "O that men would praise the Lord for His goodness, for His wonderful works to the children of men." He died, rejecting the word of God, and went out in darkness, while I lived and rejoice in the power, unction, and suitability of His word. "Hallelujah: for the Lord God Omnipotent reigneth;" "and the government shall be upon his shoulders."

"Legions of foes, like beasts of prey,
Around the fold may stand!
But never take a soul away.
Thy saints are in His hand."

So that we may boldly say, "The Lord is my helper, I will not fear: for no man can do unto me." "Bless the Lord, O my soul, and forget not all his benefits."

(*To be continued.*)

THE POWER OF GRACE AND MAN'S WEAKNESS.

The laws demands are just and true;
Too just for wretched man to do:
In vain he works, in vain he tries,
The further from the law he flies.
Each breach he makes as large again,
And thus his works prove all in vain.
Still, on he goes, he perseveres,
He sews, he mends, he rends and tears;
Puts new to old, makes matters worse,
The stitches break, the old it bursts;
And so it is, and thus you'll find
The blind are leaders of the blind.
They try to make old garments new;
A thing impossible to do.
Wash black men white? Try if you can!
Take patents out, use every plan,
I'm sure you'll fail, with all your skill,
A black man he remaineth still.
Can you a fly or insect make?
These things I know you can't create.
Can you bring dead to life again?
Wash filthy garments free from stain?
Try all inventions, then you'll find
That still the stains remain behind.
One man I know, and only one,
That can these miracles perform;
He sews not old stuff on to new,
But the whole he doth renew:

He bids the dead man live and walk;
To the dumb gives power to talk;
From all law charges sets men free,
Upholds them in their Liberty.

Where did He this power obtain?
Can you not tell from whence it came?
All power He had ere time began,
Wrought out in God's eternal plan;
It is mysterious, deep it lies,
Hid up in the eternal skies;
It came from God's eternal throne,
Yea, from that sacred place alone.

Stupendous height! eternal depth!
Imagination's utmost stretch
Could never reach or half explain
The works of Grace for sinful man!
That God should clothe Himself, and to
Man's sinful guilty wicked state;—
He who was pure and knew no sin,
For man was made that guilty thing.

Pause, O my soul! say, can it be
That thou art saved eternally?
Wast thou in mystic union one
With Christ the everlasting Son?
Did God in counsel then decree
That thou a son, in time, should be?

(*To be concluded in our next.*)

ZION'S WITNESS.

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HINTS FOR THE FAMILY.

(Continued from page 163.)

We again take up the pen, beloved, to resume our last month's subject, and may the Spirit of Truth lead us into the green pastures of the gospel, that our covenant Jehovah may be glorified, while our souls are edified, being built up in the knowledge of Him, our glorious Christ.

"Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." Prayer is most common in this advanced age of light and knowledge; and almost every professing christian thinks he can pray when he pleases, where he pleases, and how he pleases. Too many, also, think that they are heard for their much speaking, as though God was a creature like ourselves, who is pleased and displeased according to circumstances. How gross and absurd is this idea of God, who is in one mind, and none can turn Him; and, "whatsoever His soul desireth, even that He doeth." We will, however, for the present pass by the important part of the subject "much speaking," and dwell particularly upon the privileges of real, vital, heart-felt prayer.

Although most persons who have had professing parents may have been taught to pray from childhood, especially to repeat what is called the Lord's prayer—which is rather the disciples' prayer—morning and night, yet there is no doubt such persons may go on to thus pray even to their dying day, when it may with truth be said, "They have never prayed one spiritual heart-felt prayer; but have hitherto been rendering merely the service of the lip, while the heart has remained untouched, unmoved, and entirely insensible." All real prayer, which of course must be spiritual, is produced in the heart by God the Eternal Spirit; so that every man who really prays must of necessity be the temple of the Holy Spirit. Neither shall any such person miss of heaven, being one that the Father hath sought to worship Him in spirit and in truth. As, then, all real prayer must be indited by the Spirit, and every such prayer heard and answered, do not let us for a moment suppose that every prayer consists of words; but rather, in very many instances, a look, sigh, cry, groan, or inexpressible movement of the heart after God may be very properly called spiritual prayer, heard and answered by the Lord Jehovah. Take as a precedent Christ at the grave of Lazarus: "And Jesus lifted up His eyes (not a word, but a look), and said, Father, I thank thee that thou hast heard me;" and, "He groaned in the spirit and was troubled." Was

there not language in that look—petition in that deep groan? Verily yes! And is it not so with the members even now? Do not they often speak out their heart in a simple, single look—in a sigh, cry, groan, or tear? To be sure they do. And are they not often placed in such circumstances as not to have an opportunity formally appear before the Lord to express in words the breathing of the heart? And yet there is a going out of soul, an upward look, an inward sigh, an heartfelt cry, a weighty groan, or a heart-movement toward the Father for help, succor, sympathy, guidance, protection, instruction, together with a coming up out of the wilderness (of self) leaning upon the beloved.

"From sin's dark thorny maze,
To Canaan's fertile plains,
A trav'ling fair one in distress,
On her Beloved leans.

"Through fire and flood she goes,
A weakling more than strong;
Vents in His bosom all her woes,
And leaning moves along."

"We know not what to pray for as we ought," we read in the word; "but Spirit maketh intercession for us with groanings which cannot be uttered;" and as "no man knoweth the things of a man save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God." "The Spirit searcheth all things, yea the deep things of God." "If any man have not the Spirit of Christ he is none of His;" and, "where the Spirit of the Lord is there is liberty. Well, then, to be void of the Spirit of Christ is to be in a state of death, live without hope and without God in the world: all such have never prayed, cannot pray, and never will pray, unless the Spirit prays in them. There must be spiritual life before there can be spiritual motion; and every spiritual movement of the heart in desire is real prayer.

"Hitherto have ye asked nothing in my name." We would say, from experience "No, Lord, we have never, of ourselves, rightly asked, for we always ask amiably; but when thou art pleased to say, 'Ask and receive, that your joy may be fulfilled the same effect is produced as when thou didst say, 'Let there be light, and there was light;' and, 'Lazarus come forth, and he that was dead came forth.' Till all thy commands are promises, thy words to the children being spirit and life, so that, when thou art pleased to speak to thy children, thou art also pleased by thine own Spirit, to work in them to will and to do of thine own good pleasure, fulfilling thine own words, 'where the word of a king is, there is power.'" We can well understand the importance of these sweet lines of Hart:—

"Teach us for what to pray and how;
And, since kind God 'tis only thou
The throne of grace canst move,
Pray thou for us, that we through faith
May feel th' effects of Jesu's death;
Through faith that works by love."

All real prayer, then, is the language of the heart, the desire of the soul, the expression of the spiritual mind; so that, in the absence of the heart of flesh there can only be the heart of stone, therefore no divine life. None but covenant children ever have the heart of flesh given them, therefore they alone be pronounced praying souls, wrestling Jacobs, and prevailing Israels; and their wrestling and prevailing depends in no way upon themselves; for none but

glorious Christ could ever prevail with God, could be accepted in heaven; and none, save those in whose heart Christ dwells, can wrestle or prevail; so that we may well join with the poet, and say,

“He makes the believer,
And gives him his crown.”

We are well aware that nine-tenths of the religious world find fault with us; but that we cannot help, neither are we careful about it, knowing our statements cannot be overthrown by the scriptures, nor the spiritual experience of the family.

What a sweet privilege is prayer! For the child to breath out its inmost heart to its Father, the sinner to his Saviour, and the bride to her Husband is most blessed indeed. Truly “Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.” How sweet and precious it is to be enabled to tell our God what we dare not say to our fellow man; and to find in a precious Christ the tenderest sympathy, the deepest humility, and the choicest companion. To tell the Lord’s children they cannot pray of themselves, will not make them desist; but on the contrary, in the hand of the Spirit, it will urge them on to simply rely upon the Holy Spirit for the preparation of the heart, and the answer of the tongue, which they know is from the Lord.

Our paper is again full, we are sorry to find, without writing a tithe of what we had wished; but we hope to give a page or two on the subject monthly.

For this time, then, beloved, we must say farewell. Wishing you every blessing, believe us to remain your willing servant in Christ,

THE EDITOR.

15, Leverton Street, Kentish Town, N. W.

JEHOVAH’S CARE FOR HIS PEOPLE.

“Casting all your care upon Him; for He careth for you.”—1 Pet. v. 7.

How sweet and precious is this portion of God’s word to His tried, afflicted, and tempted people, when the Lord the Spirit is pleased to read it in the heart with Almighty power, unction, and savour; for, let the trial be never so heavy, the affliction never so painful, or the temptation never so keen, they are then enabled to rejoice in and through all, knowing them to be among their choicest mercies, inasmuch as this Scripture is fulfilled in their soul’s experience: “We know that all things work together for the BEST (Beza’s bible) to them that love God, to them who are the called according to His purpose.”

“To His Church, His joy, and treasure,
Every trial works for good;
They are dealt in weight and measure,
Yet how little understood;
Not in anger,
But from His dear cov’nant love.”

Yes, bless the dear and precious name of our Triune Jehovah, all His dealings with His children are in love; “for if ye be without chastisement whereof all are partakers,” saith the Apostle, “then are ye bastards and not

sons;" and, saith Jehovah, "I have chosen thee in the furnace of affliction. Those who know most about furnace-work, know most about that Almighty HIM who sitteth as a refiner and purifier of silver; "and He shall purify the sons of Levi, and purge them as gold and silver (not for their sins and iniquities, but) that they may offer unto the Lord an offering (not in legal obedience, but) in righteousness." Jesus, our Emmanuel, God with us, died for our sins, and rose again for our justification;" "He bore our sins in His own body on the tree;" "the chastisement of our peace was upon Him, and by His STRIPES we are (not shall be) healed." May we ever blush at the idea of God's chastising His people for their sins; but may we rather sing with the immortal Toplady:—

"Since thou hast my discharge procur'd,
And freely in my room endured
The whole of wrath divine;
Payment God cannot TWICE demand,
First, at my bleeding Surety's hand,
And then again at mine."

O, how sweet, yea, how blessed the privilege of being enabled to cast every care upon the Lord; for it is only as we are led to apprehend His tender care over us that we can in any way act thus wisely. How encouraging to the family, under the teachings of the Spirit, are the repeated testimonies we meet with in the word, of the Lord's watching over and taking care of His people. He cared for them when they were lost and ruined in the Adamic transgression, and sent His Son the propitiation for their sins. So near and dear are the Lord's people unto Him that He hath said, "He that toucheth you toucheth the apple of His eye." Again, "Sing ye unto her, A vineyard of red wine: I, the Lord, do keep it; I will water it every moment; and, lest any hurt it, I will keep it night and day." Yes, bless His dear name, His is a perpetual care, caring for His people at all times, in all places, and under all circumstances. Not merely when His heart of love is open toward them in sweet manifestation; but when they walk in darkness, and have no light shining; when neither sun, moon, or stars appear for many days: when unbelief is rampant, infidelity rears its ugly head, and the poor soul have to grapple with the powers of darkness in all their hellish forms. This scripture is then fulfilled: "They reel to and fro, and stagger like a drunken man, and are at their wit's end." This is doing business in "deep waters" with a witness! What is the language of the soul under such distressing circumstances? "O, Lord, I am oppressed; undertake for me." And what is the glorious mercy arising from His ever-open heart of love? "He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death—or, the children of death—to declare the name of the Lord in Zion, and His praise in Jerusalem." "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows." How sweet and precious! and how it harmonizes with that declaration of the Holy Ghost by the apostle Paul concerning Jesus Christ the High Priest and Apostle of our profession: "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in ALL POINTS tempted like unto His brethren, yet without sin." What, then, is the cause of the Lord's care and

mindfulness of His people? It springs wholly and solely from love; as we read, "Yea, He loved the people; all His saints are in thy hand;" and it is manifested to the Church on the ground of dear relationship; for, "we are members of His body, of His flesh, and of His bones;" so that "both He that sanctifieth, and they who are sanctified are all of one; for which cause He is NOT ASHAMED to call them brethren." And, as Christ is appointed by God the Father heir of all things, His people, being joined to the Lord and one Spirit, are JOINT HEIRS with Him. Can He, then, forget His Church "which is His body, the fulness of Him that filleth all in all?" Listen to His own precious words: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me;" "and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels;" or, (marginal reading) special treasure. Every elect vessel of mercy will be a jewel in that crown which will adorn the head of the dear Redeemer through the countless ages of eternity.

"O happy day, when round His throne
His jewels shall appear;
And not a vacant throne be known
Without a jewel there.

"And shall this worthless name of mine
Amongst them number'd be;
A sinner sav'd by grace divine,
A jewel bought by thee?"

O, yes, if the Lord has called thee by His rich free grace; quickened thee by His Spirit from death into life, bondage into liberty, darkness into light, thou shalt most assuredly be brought home to glory, to see Him as He is, and be everlastingly like Him. Come, then, thou poor, afflicted, tried, and exercised one, "Cast thy burden upon the Lord, He shall sustain thee;" for, "The eternal God is thy refuge; and underneath are the everlasting arms." Thou have not a care or trouble too many; their number, weight, and measure were all arranged in infinite wisdom, according to the good pleasure of our Covenant God, for the purpose of lifting Jesus on high, and humbling the creature in the dust of self-abasement. By these trials Jesus is experimentally precious; for the Holy Ghost is pleased to take of the things of Christ and show them unto us, granting us fellowship with Him in His sufferings. As we are thus taught something of the tribulation, and our safety in Christ above and beyond it, we are enabled to sing of love, blood, and salvation.

O may we, then, hang our every burden and care upon Jesus the Nail fastened in a sure place; and bring our daily trials to His dear feet, thus following out the admonition of the Apostle: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Islington.

H. PARKER.

THE THREE-FOLD EFFECT OF LOVE.

"God is love." 1 John iv. 16.

THE love of God is a boundless deep; an ocean of unfathomable blessedness; a river to swim in which can never be passed over. The streams of this river flow through all the shining courts above, filling the angelic host and redeemed saints with astonishing delight and wondrous joy. The heavenly

influence attunes their golden lyres, and causes them to sing in loftiest strains of sweetest melody, "Worthy is the Lamb that was slain." John, in the Apocalypse, beautifully describes their sweet employ above: "And I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

"On Zion's glorious summit stood
A numerous host redeem'd by blood;
They hymn their King in strains divine,
I heard the song, and strove to join."

God, in the eternity of His love, assumed a three-fold character. First, as the Father, He made choice of His people in Christ before the world began, as it is written, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will."

"Then in the glass of His decrees
Christ and His bride appear'd but one;
Her sin by imputation His,
While she in spotless splendour shone."

Secondly, as the Son, to redeem from sin, death, wrath, law, curse, and damnation. O, what marvellous love is this, that ever it should have been done by shedding His own most precious blood! wherein the great Apostle triumphs and sings, "In whom we have redemption through His blood, even the forgiveness of sins, according to the riches of His grace." Again, "Christ hath redeemed us from the curse of the law, being made a curse for us." The Apostle Peter, too, chimes in most sweetly upon this glorious heart-cheering and soul-reviving subject: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God."

"Then justice on sweet mercy smil'd,
And peace with truth was reconcil'd;
The scene so vast each one amazed,
They kiss'd and, lost in wonder, gazed."

"O glorious grace, mysterious plan,
Too great for angels' minds to scan:
Our thoughts are lost, our numbers fail,
All hail, redeeming love! all hail!"

Thirdly, as God the Holy Ghost, the revealer of the eternal love of God the Father in the choice of His people, and the redemption of their body, soul, and spirit by the precious blood of Christ, according to the promise: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify me; for He shall receive of mine, and shall show it unto you." Now, the same blessed Spirit which is called the Holy Ghost, the third person in the adorable Trinity, first convinces the poor sinner of his sins, showing him the exceeding sinfulness thereof, strips him of all his legal covering, indites an hungering

and thirsting in his heart after the righteousness of another, even that of the Creator, and will not suffer him to rest until he hath obtained it; and when this righteousness is put on by faith, it beautifully adorns the naked soul, and affords joy and peace indescribable; fear, terror, sin, and guilt are removed; and the same blessed Spirit assures the poor soul—or, rather rich soul—that he is interested in God the Father's love, which is unchangeable; the redemption of Christ, which standeth for ever; and that he shall have a seat before the throne of God and unceasingly sing, in loud hosannas, "Worthy is the Lamb that was slain."

"The terrors of law and of God,
With me can have nothing to do;
My Saviour's obedience and blood,
Hide all my transgressions from view."

Thus the ever-blessed Trinity, three persons, but ONE God, hath from everlasting undertaken to see to the conversion of every elect vessel of mercy, appointing and fixing the means, "that, in the dispensation of the fulness of time, He might gather together in ONE all things in Christ, both which are in heaven and which are on earth, even in HIM."

"There is a period known to God,
When all His sheep redeemed by blood,
Shall leave the hateful ways of sin,
Turn to the fold and enter in."

The Spirit also makes each elect sinner meet to be a partaker of the inheritance of the saints in light, by leading them, while in this vale of tears, through great tribulation, temptation, and sorrow; and granting them sweet answers to prayer, visits of grace, and heavenly smiles; fulfilling His promise, revealing His covenant, which is heaven on earth begun, and endears a precious Saviour.

"Sweet Jesus, every smile of thine
Shall fresh endearments bring;
And thousand tastes of new delights
From all thy graces spring."

"Haste, my beloved, fetch my soul
Up to thy blessed abode;
Fly, for my spirit longs to see
My Saviour and my God."

Seeing, then, that, to make a believer and give him his crown, the work is wholly and solely of God, how vain are the attempts of the proud free-willer and the modern Calvinist in presuming to take the work out of God's own hands, by telling the sinner that he has power to turn to God, believe, pray, and repent! As well may they tell me that I have power to put out the light of the sun, remove Venus from her orbit, or cause the ebbing and flowing of the tide to cease. All such professors are thieves and robbers, and will one day be dealt with—if mercy prevent not—by the Judge of the quick and the dead, according to their works. The lines of T. Gurney are very appropriate here:

"Shall Wesley sow his hurtful tares,
Spreading round a thousand snares:
Telling how God from wraths may turn,
And love the souls He thought to burn:
And how, again, His mind may move
To hate where He hath vowed to love;"

"How all mankind He fain would save;
But longs for what He cannot have:
Industrious thus to sound abroad
A disappointing, changing God;
Blush Wesley, blush, at thy disgrace,
And haste to Borne thy proper place."

May every poor and needy sinner, who daily feels the plague of his own

heart, desiring to know his interest in a precious Lord Jesus, rejoice in the eternal electing-love of God the Father in the choice of His people, and in the redemption from death, hell, and sin by the precious blood of Christ, who exclaimed, when hanging on the cross of calvary, "It is finished." Thus privileged to know their interest in salvation eternal—salvation by Christ on the cross—by the powerful teaching of God the Holy Ghost, in the application of the same, they can heartily respond to the sweet lines of Hart :

"Glory to God the Father be,
Because He sent His Son to die;
Glory to God the Son that He
Did with such willingness comply :"

Hastings, *July 11, 1859.*

"Glory to God the Holy Ghost,
Who to our hearts this love reveals :
Thus God, three one, to sinners lost,
Salvation sends, procures, and seals."

J. HARDING.

THE POWER OF GRACE AND MAN'S WEAKNESS.

(Concluded from page 176.)

Ere man was born, or earth was made,
Or Christ the debt of justice paid,
Did God the Father, God the Son,
The Holy Spirit three in one,
Indite thy name, and fix thy place,
Electing thee a child of grace?
Explain this deep, this hidden sea;
Unravel thou this mystery.
Yes, dearest Lord, had it not been
That thy delights were then with men,
Not one poor soul would taste thy grace,
Or see the smilings of thy face.
(Poor, did I say! it cannot be;
No soul is poor that's found in thee).
As safe were they ere time began
As they are now; mysterious plan!
Predestinated and fore-known;
None but thy chosen canst thou own.
These, only these, thou didst redeem;
Their sins alone in thee were seen.
Pure though thou art, and ever was,
Their sins were laid unto thy charge.
Hadst thou not paid the laws demands,
And suffered all at justice hands,
Thy bride could never enter glore,
To live with thee for evermore.
Her sins, more numerous than the sand,
Will not keep her from Canaan's land;
For thou didst wash them all away,
And paid the debt she could not pay.

Were it not so, thou wast not slain,
Eternal Surety ne'er became;
But in thy sacred word we read,
And, in faith, we do believe,
That thou hast made thy children priests
And kings, to banquet at thy feast.
Before the world's foundation laid,
Ere we were born, or earth was made,
God did eternally foresee
Man's future state and misery;
Accepted Christ their living Head,
Who for them suffered shame, and bled
On Calvary's cross was crucified,
And in the tomb three days He lied.
Though on the battle-field He fell,
He conquered Satan, death, and hell;
Has now ascended up on high,
Having obtained the victory,
He waits till she, His spouse, arrives
And takes possessions in the skies
Of mansions, crowns, and heavenly things,
Plays harps of gold, while there she sings
Unto the Lamb, who once was slain,
Be glory, honour, to His name,
(For He is worthy to receive
All the honour she can give)
Riches, wisdom, power and might
To the Lamb that's infinite:
For ever, ever will she sing,
Hallelujah! Amen, Amen.

J. LEWIS.

CHRIST AND THE SINNER.

(Concluded from page 171.)

AGAIN, are you weary? Christ is rest to the weary; and He hath said, "Come unto me all ye that are weary and heavy laden, and I will give you rest." "There remaineth therefore a rest to the people of God." Are you

tempted? Our glorious High Priest was tempted forty days and forty nights in the wilderness; yea, He "was tempted in all points like unto His brethren, yet without sin; and, being tempted, He is able to succour them that are tempted." Yes, He is not only able to do it, but actually does do it. The devil may, and does, tempt the children; but Christ will defend His own; for He will not allow us to be tempted above that we are able to bear; but will, with the temptation, make a way of escape.

Are you poor? A great blessing is then conferred upon you; for Christ says, "The poor have the gospel preached unto them." We also read, "He that was rich for our sakes became poor, that ye, through His poverty, might be made rich." Yes, indeed, rich in faith, and heirs of the kingdom! Christ was so poor that He had no place whereon to lay His holy head. What a mercy for us that he had no place to lay His head! for if He had, the Church must have perished for ever; but the head of our glorious Christ was exposed to divine vengeance, He receiving the stroke of offended justice. We, therefore, in His wounds find shelter; and through His stripes we are healed. To be, then, one of the Lord's poor is no small mercy; for, "Blessed are the poor in spirit, for their's is the kingdom of heaven." A five hundred pence debtor without a farthing is peculiarly privileged, seeing, "When they had nothing to pay, He frankly forgave them both." Christ has paid to justice the every debt of the Church, and, if paid, there cannot be another demand, unless it were a most unjust one.

"Since thou hast my discharge procured,
And freely in my room endured
The whole of wrath divine;
Payment God cannot twice demand,
First, at my bleeding Surety's hand,
And then again at mine."

O, no! for He bore our sins in His own body on the tree, and a full ransom paid.

Have you tribulation in the world? Let not that grieve your heart, seeing He hath said to His own family, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." As Christ has overcome the world, you shall overcome through Him. May the Lord graciously give you to remember His word wherein it saith, "Tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts." Surely, then, we have cause to rejoice in tribulation, our Lord and Master having been that way before us.

Christ is all in all to His own loved family in their every needy circumstance. He is Bread to the hungry, Drink to the thirsty, Rest to the weary, a Rock to the sinking, a Hiding-place to the pursued, a Shelter to the tempest-tossed, Clothing to the naked, and Eternal Peace to every troubled soul of the election of grace; in a word, He is all that His people will need to a never-ending eternity.

The Church being the members of Christ's body, He, their Head and Husband, delights to attend to their every want. Therefore,

"He sees us when we see not Him,
And always hears our cry."

We will close by quoting the hearty welcome contained in the scriptures of truth to all who have been made willing in the day of God's power: "And the Spirit and the bride say, Come, and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely."

PEKAH.

INCARNATE DEITY.

(Concluded from page 128.)

O see Him scourg'd by cruel hands !
See in Him, saints, thy loving Head ;
"Art thou the King?" Pilate demands—
Hear Jesus answer, "Thou hast said."

"Away with Him," the people cry !
They said He was not fit to live ;
"But crucify Him, crucify !
And do Barabbas to us give."

A crown of thorns they taunting place
Upon His head, O cruel foes !
The blood now trickles down His face—
The pain it caus'd no mortal knows.

O ponder well this grief, my soul ;
For 't was in love the Saviour died ;
Your sin, He bore away the whole,
And you, in Him, are justified.

Look at the cross rais'd on the hill,
And Jesus waiting to be nail'd.
Now, now the gloom does His soul fill !
Hark ! hear the rebels on Him rail.

One, on the left, one, on the right
Did hang ; O what a solemn scene !
One, though guilty, pardon'd quite ;
The other did Jesus blaspheme.

Were hell-deserving both of them,
One was humbled, the other rav'd :
His blood the railer did contemn ;
But hark ! the other Jesus sav'd.

But with few words we're told he cried,
And yet we hear they did suffice ;
For Jesus said, before he died,
"This day you'll be in paradise."

O how free, then, is salvation !
No goodness in the creature, no !
But His merits sav'd the nation,
Whom Jesus did in love foreknow.

Salvation from supposed good,
Which creatures try in vain to show ;
Salvation through Christ's precious blood,—
From sin, and self that desperate foe.

May His last words in our heart sink
Deeply, and lay us in the dust :
O see Him now just on death's brink !
And hear Him cry, "'Tis finished," for us.

Come, child of God, see His head bow ;
His sufferings o'er—gives up the ghost ;
A sight by faith would lay you low,
And, of all sights, you'd love this most.

Darkness pervaded the whole earth,
While men, so frighten'd, stood aghast ;
The veil was rent to show His worth,
And half-an-hour's silence did last.

In heaven, there angels dropp'd their voice,
And paus'd, and wonder'd at the scene ;
A hush was made to every noise,
And Devils, awhile, did not blaspheme.

O what emotions this did cause !
Many were raised from the earth ;
Now do, dear saint, one moment pause,
And contemplate thy Saviour's worth.

O think of happy angels, bright !
Those messengers that dwell above ;
They could but tremble at the sight,
While, in suspense, watch, and not move.

A Saviour's love they do not know,
They never were allow'd to fall ;
But stand quite free from sin and woe,
And always bow Jehovah's call.

In twain was rent the temple veil,
The rocks were riv'n, the earth did quake ;
Not one word wr't of Him did fail ;
But all fulfill'd for His name sake.

THE LEAST OF THE HOUSEHOLD.

REST IN VIEW.

"There remaineth therefore a rest to the people of God."

It is Sabbath evening, and all things seem to indicate that it is a season of rest; but this is merely a cessation of toil, which must soon again be resumed; and, though this is very grateful and refreshing to the weary labourer, yet, if unable to look beyond it, no rest to the mind can be realized. But to him whose hope centres not in earthly good, and who beholding things unseen, finds his happiness to flow from a higher source, so that he looks beyond the felicity of earth, knowing that true peace and lasting comfort is alone to be derived from heaven, whence his best hopes and brightest expectations spring—such an one is led forward in happy anticipation to the time when, mortality being swallowed up of life, he shall fully enjoy that rest which remaineth to the people of God.

This being a world of care, anxiety, and trouble, how sweet it is to the heart enlightened with the light of life, and illumined with the bright rays of the Sun of Righteousness, to be privileged to look homeward and heavenward, beholding, in the blessed prospect, his Saviour and his God, who will shortly receive him to Himself, where he shall realize in its fulness the grand and glorious truth in all its sweetness of his standing in living relationship to Jehovah Jesus.

As then there is a rest remaining for the people of God, may we be favoured to enjoy something of the blessedness even while travelling towards that land where it will be fully realized. The only rest that heaven's inhabitants will ever know will be found in Jesus. His Name will be the sweetest note in every song; His Person, the great object of our adoration; and, His great Salvation, the never-dying theme which will swell our praise for ever and ever.

"Jesus, in thee my soul's delight,
What matchless beauties tempt my sight!
Compared with thee the solar ray,
In shades of darkness dies away."

In contemplating this rest, may we find our souls drawn upward; and, catching a glimpse of the King in His beauty, and desiring in the distance the land that is very far off, may our hearts be warmed, refreshed, and comforted; "for these light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory." When the hand of death shall sweep us off the stage of time, with a lively hope in Jesus, it will be sweet to sleep in Him, and be wafted to the region of undisturbed repose, finding our rest in the bosom of our heavenly Bridegroom, where we shall lament the hiding of His face no more.

Are we, indeed, travellers to this better country? do we seek our rest in Jesus? or are we satisfied with this world's good, and contented to lay our heads upon the lap of earthly ease and pleasure? If the latter, the evil and bitterness of sin has not been experienced, and the awful clouds charged with the thunders of Almighty vengeance, which hang over the guilty head of every man by nature, have not been felt. But if the former, may we be enabled, with child-like fear and holy confidence, to go on our way rejoicing in Him, who, though He has not promised that we shall escape tribulation, has

said, "In me ye shall have peace;" and, having overcome the world for us His people, He has bidden us "be of good cheer." Soon the peace, rest, and blessedness of being found in Jesus will be fully realized: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

For this blest rest, O Lord, we long,
To sing thy praise in sweeter song;
From world and sin for ever free;
To live eternally with thee.

ZEBEDIAH.

TRIBULATION.

(Continued from page 176.)

However great and conspicuous deliverance from enemies appears to our minds, yet the deliverance from self and all its vileness is paramount to it in every believer's heart. How great was that power and love towards us in Christ Jesus when He came where we were; when He beheld that Egyptian self oppressing and troubling our soul, when He heard our groaning, and came down to deliver us, by speaking peace to our soul, and drowning our sins in the sea. They sank as lead in the mighty deep; "when sought for they shall not be found." Though several years have elapsed since the God of Israel came down to deliver us from the hard bondage wherein the prince of this world made us to serve, and we "find a law in our members warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members," yet we are enabled to sing the deliverance song, "I thank God through Jesus Christ our Lord; so then with the mind I myself serve the law of God, but with my flesh the law of sin."

"Though sin doth in His saints remain,
The guilt is done away."

By the same Almighty operation of God the Eternal Spirit we are enabled to be "patient in tribulation," and "to endure as seeing Him who is invisible;" and as we are led to take a retrospective view of "all the way the Lord our God has led us," we gladly exclaim, "He led them forth by a right way, that they might go to a city of habitation." However distracting the trial may be to us for the present, in the repeated assurances of God's love toward us in Christ Jesus, with solemnity of mind we sing:—

"Reign o'er us as King, accomplish thy will,
And powerfully bring us forth from all ill;
Till falling before thee, we laud thy lov'd name,
Ascribing the glory to God and the Lamb."

And in the sweet confidence of faith we go on our way as wrestling Jacobs, as prevailing Israels,—halting on our thigh, but rejoicing "in the Lord, and have no confidence in the flesh."

"He sav'd me in the troubles past;
He'll save me in the next;
He'll save till with my latest breath,
With more than conquest blest,
I soar beyond temptation's power
To my Redeemer's breast."

Even the very word "tribulation" has a sweet signification not generally known. It means, as Mr. Trench tells us, a separating work. It is derived from the Latin "*tribulum*," which was the threshing instrument or roller whereby the Roman husbandmen separated the corn from the husks, and "*tribulatio*" in its primary signification was the act of this separation. I will quote, in reference to this word, a graceful composition by George Wither, an early English poet:—

'Till from the straw the flail the corn doth beat,
Until the chaff is purged from the wheat,
Yea, till the mill the grain in pieces tear,
The richness of the flour will scarce appear:
So, till men's persons great afflictions touch,
If worth be found, their worth is not so much;
Because like wheat in straw, they have not yet
That value which in threshing they may get:
For till the bruising flails of God's corrections

Have thresh'd out of us our vain affections;
Till those corruptions which do misbecome us
Are by thy sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till His flail upon us He doth lay,
To thresh the husk of this our flesh away,
And leave the soul uncovered; nay, yet more,
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire;
But then we shall; and that is my desire."

Now, without endorsing every word of the above quotation, what a distinction we find drawn by the Eternal Spirit between heady, dry, doctrinal, and theoretic professors, and the sons of God. "For what son is he whom the Father chasteneth not?" "They verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness."

We doubt not but many on reading this will object, that it is dwelling too much on the dark side. To which I reply, that it is quite the opposite. Among musicians there are two keys, which the tutor teaches his pupils,—the minor and the major, the plaintive and the lively. And is it not so with the sweet singers of Israel? Was it not so with our most glorious Christ? Who would have thought that when He cried out "My God, my God, why hast thou forsaken me?" that it was for the salvation and joy of the Church, the glory of God, the exaltation of Himself, and the adoration of God the Holy Ghost? What a plaintive cry—what rich minor music—was that which was heard on Calvary, "It is finished!" Why, to natural ears, it was more like the language of despair. How sweetly too, this plaintive music has been sung in connexion with the lively or major music by the prophets, especially Job, David, and Jeremiah.

It is remarkable the dislike which the natural uncultivated ear has for learning this minor music, and the trouble there is in teaching them to sing a piece in that key correctly; yet, without it, they cannot be termed sweet singers, and will certainly not play well on David's instrument of "ten strings." There is no singing heartily freedom from law charges unless we have felt the holiness of that law in our consciences; and, having known what it is to stand law-breakers

before a heart-searching God, to be led by the Almighty Spirit to sing of the blood of sprinkling "which speaketh better things than that of Abel."

Again, it is easy enough to talk of the truth of the gospel, or, in other words to sing the lively or major part, in the letter ; but they would not be termed good musicians who could not sing in the plaintive parts. Now, naturally, a man who can sing well in the minor or plaintive key, can always manage the major ; but he who cannot sound the minor may be termed a novice, although singing in the sprightly notes. So it is with many professors ; they only know one part but God's people sing both "with the heart and with the understanding also. Let us for a moment trace a few of these songs ; perhaps there will be a sweet response. David sang in both : "Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men ; yea, for the rebellious also that the Lord God might dwell among them." Job too : "What, shall we receive good at the hand of God, and shall we not receive evil ?" "The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord." There is no need to multiply instances, for the Scriptures abound with the choice notes in both plaintive and mirthful, although it is remarkable how often they are together—joy and sorrow, sighing and rejoicing,—the cross and the crown. When is it that we have sung the highest notes ? After or in trouble. When was the blood of sprinkling first felt in the joy and rejoicing of our heart ? When we thought our God intended to destroy us, by showing us the exceeding sinfulness of sin. So that on the one hand, we esteem "the reproach of Christ greater riches than all the treasures in Egypt ;" on the other, "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

"Now the God of peace be with you always by all means."

Kentish Town.

SAMUEL

WALKING IN CHRIST.

(Continued from page 167)

You can look over the word of the Lord, and I know it is pleasurable for God's children to do so. When Paul and his companions were at a certain place, preaching Jesus Christ, which we find recorded in Acts 16, there was a damsel there possessed with a devil, who brought her master much gain by soothsaying. There was an attraction, and there was a truth declared by her, when she said, "These men are the servants of the most High God, which show unto the way of salvation;" and this she continued for many days, till at last Paul appeared grieved with the poor thing, and lifted up his heart to God on her behalf. What was the result ? When her master saw that the source of his gains was gone, he caught Paul and Silas, and put them into prison. I doubt if we had been them, and had the fear of God in our hearts, we should have said, what an hard-hearted wretch he was ; for they had done no injury to any one, yet they must be put into prison. We know what it is in feeling to be put in prison ; and, as if we were bound with fetters, can scarcely talk or pray to God, for Satan is taunting us with, "Where is now thy God ?" and the poor soul appears nearly heart-broken about it. But why is it I am

exercised? is it in anger? O no! Is it for any good? Most assuredly; not only for our good, but others. Mark the poor Jailer! What was Paul and Silas about? talking about the hard-heartedness of those that put them there, or how miserable, or how melancholy they were? Not a word about it. But at midnight Paul and Silas sang praise unto God. Do you know what it is to have a midnight song, with darkness without, and darkness within, singing the high praises of God; for our God hath said, "They shall show forth my praise." I have just hinted at these things, and I beseech the Lord that He will keep us from murmuring with our very little trials, troubles, and exercises. I speak freely to you on this subject, because I am so apt to do it myself; therefore may the Lord keep us, whatever we may be called into; for however great the adversity on the one hand, there is a counterbalancing prosperity on the other. Just as usual, I had no thought of speaking in this way. "But they show unto us the way of salvation." Whoever may preach, if he cannot show the way of salvation, depend upon it God hath not sent him. It may be said I am too narrow-minded; but no man can show the way of salvation unto others, and no one can speak of the way, but those that have seen the way and have walked in the way, like Abraham's servant, who said, "And I being in the way, the Lord led me to the house of my master's brethren." We shall always find that whatever struggle we may have, this will be the climax of the mercy, "He that hath begun a good work in you, will perform it unto the day of Jesus Christ." But, says some poor soul, I want more liberty. Never mind as long as you have a heart full of hungry desires after the bread of God. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." One word more: Jesus Christ is not only the way of life and salvation, but He is declared to be the way of peace; and we walk in Him, having the peace of God ruling in the heart. Jesus Christ is our peace with God the Father, and God the Father's peace to you and me, and the peace of God which passeth all understanding. What a subject for meditation, what a subject to ponder over, and what a subject to delight our hearts in!—peace with God through Jesus Christ our Lord. Mark the mercy in connexion with this: Jesus Christ the man of war obtained victory over all His enemies; and they were so formidable that none but God in our nature could overcome them. Then, all the victory obtained by Jesus is put down to our account, and "we are made more than conquerors through Him that loved us;" so we triumph by faith in the triumphs of the Son of God, and shout victory through the blood of the Lamb! Here is the sweet exercise and the pleasantness of living and walking by faith in peace with God. The little things that ruffle the mind, with our little troubles and anxieties, are not worth mentioning, for how blessed amidst the whole, to understand what is recorded in Isaiah xl.: "Comfort ye, comfort ye my people, saith your God, &c."—(I was awake this morning by these words, and I heard them read into my heart in the Hebrew tongue; it was very precious and heart-comforting)—and how blessed, as members of the Son of God, we stand in that position without warfare or condemnation; yet we know what it is to have the flesh against the Spirit, and the Spirit against the flesh, for these two are contrary the one to the other. I have tried to pray down the flesh. Sometimes it seems a little quiet; that is, when it is well pleased. Any idol will please the flesh as long as you have a hand in making it; but when the Lord stirs up the nest,

we find briars and thorns, with darkness set in our paths; then how bad things appear! as if we were all but overcome, and are brought to our wit end. Then is the time that God enables us to shout victory, and to triumph in our most glorious Christ.

He is not only the way, but He is the highway; and, in His humiliating He underbottomed all we were the subjects of. He is the most high and lofty one that inhabiteth eternity; He is the glorious high throne; He is the way of life; and, God saith, walk therein, and ye shall find peace to your souls. Now, when we walk, we get tired and fatigued! we want to sit down and rest; but if you want to sit down in the way, be sure where you sit for we read of one—and it is a sweet mercy to be witnesses of it—who was found sitting at the feet of Jesus, clothed, and in his right mind. Bless God there is not one that knows anything about sitting at the feet of Jesus, unless they are in their right mind. I pause again to contemplate these glorious truths. "So walk ye in Him, rooted." That is a very particular word. There are some that Jesus saith His Father will root up. The word root not only denotes the place where we are rooted, but also that Jesus Christ the Root of David, that Jesus Christ is our root, and Jesus Christ the tree of life; therefore, to be rooted is to be rooted in Christ Jesus. How blessed the declaration of the Lord: "take root downward, and bear fruit upward." We generally find those trees that are deep-rooted are not easily blown down or rooted up; but those whose roots are but a very little distance from the top of the earth, the storm soon levels with the ground. I do not like to compare natural things with spiritual, but we are obliged to do so sometimes; and, as the Lord hath used similitudes, we shall not bring guilt on the conscience if we use the Lord's similitude. He compares His Church to an oak tree, and to the cedars of Lebanon; but I never find that the Lord called His Church an apple tree. We hear the Church saying, in Hos. xiv. 8, "I am like a green fir tree;" but, saith the Lord, "From me is thy fruit found." Now turn to the 47th chapter of Ezekiel, and we shall find an account of the fruit-bearing trees, "whose leaf shall not fade, neither shall the fruit thereof be consumed." We are trees of righteousness; but we should have no root had it not been for our most glorious Christ. I want the Lord, if it is His will, to give you and I an increasing knowledge of the divine properties of this word concerning Christ. When John saw Him in the Isle of Patmos, according to the revelation of the Father and the testimony of the Spirit, he saw Him as the tree of life bearing twelve manner of fruits; and the leaves of the tree were for the healing of the nations" (Gentiles, not the Jews). Then the word healing intimates that there must be wounds. Who can stand or bear a wounded spirit, or who can support themselves with a broken heart? None. Then what fitness is there in it? "From me is thy fruit found." He bindeth up the wounds. I wonder how many of us can call God to record to the truth concerning the Samaritan: "He bound up his wounds, pouring in oil and wine." We can make application by putting plaister on our wounds; but the wounds here spoken of are of that nature that done but our mighty Physician, the wisdom of God in a mystery, can heal, or can procure food and sustenance for the poor wounded creature. He bids the host to take care of him, and if he spends anything more, when he come again I will pay it.

(To be continued.)

ZION'S WITNESS.

EDITED BY

ARTHUR WILCOCKSON,

MINISTER OF BEULAH CHAPEL, CHAPEL STREET, SOMERS TOWN.

Go forth, and witness in His name ;
His endless love aloud proclaim,
And nothing know beside :
Spread far and wide the matchless fame
Of Him who from the heavens came
To save His loved Bride.

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ZION'S WITNESS.

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OCTOBER, 1859.

No. 13.

AN ADDRESS.

BRETHREN, beloved of and in the Lord, sons and daughters of the Lord God Almighty,

Grace, mercy, and peace be multiplied through the knowledge of Christ, by the powerful, effectual, and perpetual teaching of God the Spirit, the eternal Comforter. May the God and Father of our Lord Jesus Christ, our own God, Guide, and Glory, cause you to abound in hope to the glory of God, and satisfaction of your own immortal souls; you will then be neither barren nor unfruitful in the things that make for your everlasting welfare; but will bear fruit, some an hundred-fold, some sixty, and some thirty, to the praise and glory of His grace who hath made us accepted in the Beloved.

We once more salute and greet you in Him our glorious Christ, saying, "Come, and let us sing unto the Lord a new song, let us exalt His name together; for, the Lord liveth, and blessed be my rock, and let the God of my Salvation be exalted," in our own heart's experience. May love, blood, and salvation abound in you to the praise of our Triune Jehovah, that God in all things may be glorified, whilst our souls are edified in love, built up in the knowledge of Him, and established in the faith by the sweet leadings and teachings of Jehovah the Spirit. To understand the things that are freely given to us of God is quite supernatural; and none but elect members of the ONE elect body joined to the ONE Head can ever attain to such knowledge. No, brethren beloved, far is it from any natural man, however gifted in the things of this world, to rise above the level of nature. It is true that there are many persons possessing wonderful natural gifts, with a mighty mind capable of taking within its expanded grasp the most huge things in all God's creation; and anon compressing itself to inspect the tiniest animalcule invisibly floating on apparently uninhabited water. Some can dive into the depths of the ocean, and bring up a world of information to the astonishment of the casual observer. Others, again, will plunge into the bowels of mother earth, and shortly disclose to the astounded world some, until now, hidden wonder in the economy of the all-wise creation of Jehovah Jesus. Thus man, in his searches and

researches, is continually engaged in exploring and dissecting the wonderful works of God, in air, earth, and water, philosophically explaining to an astonishing overwhelming degree the beautiful effect produced by that Almighty voice which said, "Let there be light, and there was light." Well, and after a life of the pleasing discoveries, it may with strictest propriety be said, in review of the whole, "All is vanity and vexation of spirit;" for, with this accumulated knowledge, such an one is but a naturalist, therefore knoweth nothing as he ought to know. Notwithstanding, then, the great advance of art, science, and general intellectual improvement, few, very few, know their right hand from their left, being led by the prince of the power of the air, who now ruleth in the children of disobedience, carrying them captive at his will. Though the knowledge of the handiwork of our covenant Jehovah is good, to understand a little of redemption work in heart-felt experience is infinitely better; for the Holy Ghost led the wise man to say to the former, "All is vanity and vexation of spirit," while, of the latter, Emmanuel, God with us, declared, "And this is life eternal that they may know thee, the only true God, and Jesus Christ whom thou hast sent." So that, brethren, you see your calling is entirely spiritual, being an heavenly one; it is not natural, but wholly and solely supernatural. You, therefore, are strangers and foreigners here, and are constrained to say, "We seek a city which hath foundations, whose maker and builder is God; an house not made with hands, eternal in the heavens." He who hath this Hope (Christ), purifieth himself (by faith, being a part of Christ), even as He is pure; for "if the First-fruits be holy, the lump is also holy and if the Root, so are the branches." "I am the Vine, ye are the branches; every branch that beareth not fruit in me (not even a branch in me, &c.,) He taketh away," seeing, "every plant which my heavenly Father hath not planted, shall be rooted up." This, then, is the difference between the plants of the Lord's right-hand planting, and those of the devil. The latter are rooted up, the former rooted in, taking root downward in the depth of His love and bearing fruit upward in the height of His grace. Thus the difference exhibited between the garden plants of Jesus, and the field plants of Satan. Now, brethren beloved, who maketh you differ from others? What have you that you have not received a free gift of God? Are you not constrained to say, with the Apostle, "By the grace of God I am what I am." The Lord hath not left us any room, out of Himself, to boast or glory; but setteth the matter in our souls experience that,

"Grace has placed me in the number
Of the Saviour's family;"

and,

"O, to grace, how great a debtor
Daily I am constrain'd to be!"

The Lord has very graciously and mercifully brought us through the first year of our Editorship; and, to the praise of the riches of His grace, we can say, "Goodness and mercy hath followed us." Very many heart-misgivings have we had during this eventful period of our life. Many times have we thought of being necessitated to give it up; both because of its limited circulation, and our inadequacy to the work. But no; the Lord has in every instance appeared in unthought-of ways, and shown us again and again, "It is not by might, nor by power; but by my Spirit, saith the Lord." He enabled us to leave it all in His blessed hands, feeling that,

"Too wise to be forgetful He,
Too good to be unkind."

Much opposition we have met with; but, as it was with the children in ancient days, so we have found it to the present time: "The more they were oppressed, the more they multiplied and grew." It matters not who opposes God's work, whether it be a Jannes and Jambres, or Sanballat and Tobiah; His work goes steadily on, despite the enmity of men and devils. However much the Ishmaelites may grin, in His turn, "the Lord shall laugh at them; He will have them in derision." The little we have experienced of the work of the Lord, whether in preaching, writing, or conversation, has brought us to this settled conviction, that the devil and his malicious agents will be up in arms and fight terribly; and where this enmity is not going on in opposition to preaching, writing, &c., we would say, "Woe be to the man thus engaged;" for it is evident, whoever commissioned him, God has not. The preacher, writer, or private christian who can pass through this life without making his infernal majesty roar, men-made parsons condemn, and fleshly friends persecute, have a religion from the same quarter as their sin; namely, from hell, the author of which is the devil, whom Christ called a liar, and the father of lies. We may be thought by some too bold in making so conclusive a statement; but, notwithstanding all that men may say to the contrary, it cannot be overturned by scripture. Trace the children from Abel, who was murdered by his brother, to John an exile in the Isle of Patmos, and from John to the present time; it will then be evident that according to scripture, "all that would live godly in Christ Jesus, shall suffer persecution." It is therefore the necessary lot of the election of grace, of the sons and daughters of the Lord Almighty, of the members of the body of Christ, of the temples of the Holy Ghost, and of the jewels of the mediatorial crown of Christ, to suffer persecution. But never mind, beloved, it is not for long; and though we have those who are united to us by the closest ties in nature opposed to us, our own God, with flesh and blood united to His God-head, has travelled the same path, which elicited from His sympathetic heart the following

touching confession : " Lover and friend hast thou put far from m and mine own acquaintance into darkness ; I am become a strang unto my brethren, and an alien unto my mother's children ; for was not an enemy that reproached me ; then I could have borne it neither was it he that hated me that did magnify himself against me then I would have hid myself from him ; but it was THOU (here is th pang, dear reader ; do you know anything about this heart-cuttin and soul-cleaving work ?), a man mine equal, my guide, and min acquaintance ; we took sweet counsel together, and walked to th house of God in company." This is the path our Jesus trod, an such the treatment He experienced at the hands of His PROFESSE friends. Shall we, then, expect to pass through life without feelin the need of His companionship ? or,

" Shall Simon bear the cross alone,
And all the rest go free ?
No ! there's a cross for every one,
And there's a cross for me."

Our heart's desire and prayer is, that " Zion's Witness" may i future contain purer truth than it has hitherto done ; and that may be more acceptable to the brethren. Those who do not love th truth as it is in Jesus we do not expect, nor do we wish, to please for we have no desire to consult flesh and blood ; neither are w disposed to do what nine-tenths are doing at the present time that is, attempt to feed hypocrites.

May both reader and writer possess a single eye for a singl object, and a single heart for a single subject ; that each of us, wh are but drops, may be lost in HIM who is the Ocean ; we the spark in HIM the eternal Fire ; and we, who are changeable creatures, i HIM who is the dear unchangeable ONE. May Father, Son, an Spirit, three persons but ONE God, be abundantly glorified, whil our souls increase in the knowledge of HIM, whom to know is li eternal, each esteeming other better than themselves, endeavourin to keep the unity of the Spirit in the bond of peace.

THE EDITOR.

15, Leverton Street, Kentish Town, London.

THE SAINTS' STANDING.

To the saints and faithful brethren in Christ Jesus, " Grace be you, and peace, from God our Father, and from the Lord Jesus Christ." " Blessed be the God and Father of our Lord Jesus Chri who hath blessed us with all spiritual blessings in heavenly plac in Christ Jesus." Mark, brethren, beloved in the Lord, these s ritual blessings are to be had alone in Christ Jesus ; so that y must be a new creature in Christ before you can participate in the

If you are brought by the Spirit to realize the blessedness of having a well-grounded hope, and solid peace in Jesus, you will know what it is to have tribulation; but Jesus hath said, be of good cheer, I have overcome the world. This peace can never be altered, peace with God through our Lord Jesus Christ; a peace that passeth all understanding; and a peace that the world are quite strangers to. It is produced wholly and solely by that perfect love which casteth out fear. To stand before God in peace is a privilege none but the living family can realize. Here the soul dwells on high, here it basks in the sunshine of God's eternal love and favour, and from here the acclamation bursts forth from the heart, "My mountain stands so fast I shall never be moved," which is a grand and glorious truth; for the mountain of God's eternal love cannot possibly be removed. But, hark: "When thou hidest thy face, I am troubled." Here, beloved, is the turning point. This is the secret of heart trouble and soul anguish. The language of the heart then is, "Tell me, O thou whom my soul loveth, where thou feedest; where thou makest thy flocks to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?"

As, brethren, it is our desire to write a line or two in the name of the Lord, we trust that our communication will not be in vain; but that the dear Lord may own and bless it to His own blood-bought inheritance; and that He will enable us to use all plainness of speech, as becometh all those who have to do with eternal realities. It is not with the wisdom of this world we would greet you, but with that heavenly wisdom which is brought into the heart by the teaching of the blessed Spirit, who delights to take of the things that are Christ's, and reveal them unto us poor, polluted, weak worms of the earth. We do well to remember that it is the Spirit that quickeneth; the flesh profiteth nothing. Not a little? surely a little? No, no; down with the creature and all that belongs to creature excellence. What did the Lord say to the woman at the well, who was talking of the excellency of worshipping in particular places? "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. God is a Spirit; and they that worship Him must worship Him in spirit and in truth." As a consequence, then, every act of worship which is not according to the mind and will of God, by the Spirit of God, is, and can but be, sin. Every act of approach to God must be by faith; and "whatsoever is not of faith is sin," we read in the word. May the Spirit open the eyes of our understanding to see and to know that Christ's kingdom is not of this world; but that it is set up in the hearts and minds of His own peculiar people. There He reigns the King of the Jews. Not outwardly, mind, but inwardly among those who are of the heart circumcision. There He reigns

King and Lord, over His own house. There His children a dutiful and obedient, their eye being up unto the Father with willingness to do His will in all things. Indeed it may well be seen seeing the house is governed, not by hard laws, but by love. The love flows freely from Christ the head to every member of His mystic body, so that the progress cannot be impeded; in other words, using another figure, the sap flows from the root to the finest twig in the tree; and even this small twig looks green and flourishing, bearing fruit to the praise and to the glory of the husbandman. The language of the heart of the children is not "Come, and see my fruit; look at the fruit I have borne. No, no for they delight to trace the stream up to the fountain; the effect to the cause, responding to the words of the Lord, "In me is the fruit found."

Well, then, as the Lord's kingdom is set up in the heart, and alone by the Spirit, it always flourishes, it always goes on in spite of every opposition; nothing can impede its progress. Many of those in whom the Lord has established His spiritual reign often cry out, and say, "But I am so barren, so unfruitful, so dead, so cold, so lifeless, and so insensible, &c.," yea, they are full of complaints and often constrained to say with the poet:—

"I often hear the word of life,
And all seems death within,
I feel a strange mysterious strife
Between my soul and sin."

"I read the truth and think it o'er,
And long to know thy will;
And wrestle for thy Spirit's power;
But ah! how barren still!"

Thus, beloved, you will find it down to the end of the short chapter of your life. Can you expect to find in yourself what has never been promised but in Christ? In the Lord you have righteousness and strength. Paul says, "I live, yet not I, but Christ liveth in me." Mark the distinction the great Apostle makes "Christ in me; and, the life I live in the flesh, I live by the faith of the Son of God." "Ah! you do not know the doubts and fears that I am the subject of, nor the temptations of the devil; for he tells me I shall never go to heaven, being so great a sinner." Of course he does; what else can you expect from that quarter? But all the fits of unbelief, these questionings of your interest in Christ, will do you no harm, nor alter your standing in a precious Christ. No, no you were never promised peace but in Christ, therefore why expect it from His foes? why anticipate finding what the Lord declares you shall not realize? Surely there are promises enough in the word of the Lord for your comfort and consolation without expecting to find comfort from your own evil heart. Every promise being of Christ, none of them can be suitable or enjoyed unless we are new creatures in Him. Christ being the Covenant to the people, and the people being in Him the Covenant, they are in the exact place to enjoy the Covenant blessings. Now, if I have tasted the love

a Father's heart, realized the preciousness of a Saviour's blood, and the suitability of His righteousness by the power of the Spirit of Christ, it demonstrates me to be where there shall no evil befall me, nor any plague come nigh me; for the Lord is the dwelling place of His people in all generations. We can know nothing spiritually of our sinfulness and hell deservings but as we stand in union to the Lamb of God, who taketh away the sin of the elect world. The will of a covenant God and Father must be developed in our soul before we shall condemn the old man with all his sinful propensities. We must each know something of Paul's experience contained in the 7th chapter of Romans before we can justly conclude that we are in union to Him who ever stands the completeness of His people. How sweet, precious, and suitable are the words, "accepted in the Beloved;" and, "ye are complete in Him." And yet how many, even of the Lord's people, are looking for a meetness, if not a completeness, in themselves. Surely the Lord will in much love and mercy plunge them into the ditch again, that their very clothes (self-righteousness) may abhor them. We must indeed, brethren, be made the righteousness of God in Him, or sink into hell for ever and ever. May the Lord, then, in much love and condescension lead our minds into the glorious secret of standing complete in all the will of God. May He continually show us that we are perfected in love; and that Christ so perfectly shields us, that any blow made upon the church must be warded off by, or fall upon, Christ; and that so thoroughly did Christ become the Surety of His people, God never for one moment thought of looking any where else for payment; and, so completely has He paid the every debt of the church, that there cannot be one charge lawfully brought against her. Nay, so responsible was He for her, that if a debt was contracted He had not paid He must now pay it. But that is far from the case. Zion is ransomed by blood divine, which has expiated her every sin. Come, then, ye children of God, and let us exalt His name together; for He that is mighty hath done for us great things, and Holy is His name.

May each of us sing from the bottom of our heart, "The Lord liveth, and blessed be my Rock, and let the God of my salvation be exalted."

THE YOUNGER BROTHER.

THE TESTIMONY OF AN OUTCAST.

DEAR MR. EDITOR,—I am glad to find a work so full of the truth of God as your "Zion's Witness." May the Lord help you in your work, and enable you continually to send forth the truth as it

is in Jesus Christ our Lord,—a full and free salvation, without money and without price, to the Lord's own blood-bought and Spirit-taught family. The Lord bless you, and furnish you with those truths that will be to the comfort of His poor, tempted, tried and afflicted outcasts, who have to suffer for the truth's sake. This is a day in which there is but little of the truth as it is in Jesus ye and amen. May the Lord, also, help me to defend His truth, for which my name is cast out as evil, being accounted a heretic. But if any one can come forth with the word of the Lord, and prove that I am wrong in maintaining that a child of God, who is under the teaching of the Spirit, cannot backslide, &c., let them come forth like men that are led by the Spirit to defend His truth. This I am satisfied of, heretic or not, that God does not chastise His people for sin, neither can they backslide; but their life is a chastening scene from first to last.

However, let us come to the word and to the testimony. Now if the Lord does chastise His people for their sin, we are under the law; and, if under the law, we are under the curse. The Holy Ghost, by Paul, saith, "we are not under the law, but under grace; also, "we are dead to the law by the body of Christ;" and, "we are free from the law." The Lord Himself hath said, "I HAVE CAST ALL THY SINS BEHIND MY BACK." Not a PART, but ALL. He Jehovah, has cast them as a stone into the depths of the sea of the dear Redeemer's blood, to be remembered NO MORE for ever; ye when they are sought for, they shall not be found. Why? Because there ARE NONE. Christ hath made an end of sin, and brought in everlasting righteousness; and, saith Paul, "ye are complete in Him." "Thou art all fair my love," the scriptures declare, for "there is no spot in thee." These truths, realized in the sinner's heart, gives him perfectly to understand that it is all "to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."

Christ, being the Head of the church, has taken all our sin to Himself, and set us eternally free; so that,

" Payment God cannot twice demand,
First, at my bleeding Surety's hand,
And then, again, at mine."

Poor soul, if the Lord chastises thee for sin, thou art under the law; and, if under the law, you must of necessity be under the curse. But if thou art free from the law, and under grace, the law has no claim upon thee, justice is for ever satisfied, and God is well pleased with His beloved Son, in whom thou art accepted. May the Lord enable you, His poor afflicted child, to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

In the next place we have to consider the point of a believer's backsliding. The body is the place where the old man of sin, and the new man of grace, dwells. Now, these two, though in one body, are contrary to each other; and the body acts under the influence of either—that is, both—as they are in exercise: The old man is enmity to God, and His ways; the new man is of God, yea, the life of God in the heart, and delights in His ways; these are contrary the one to the other, each striving for the mastery; but the elder shall serve the younger. The old man comes forth with all his power, and works up all manner of evil in the heart, assisted by sin, world, flesh, and the devil; these strive with their combined power to overcome and bring into captivity the poor child of God, or the new man, by working all manner of sin in the heart; so that he is constrained to cry, "Lord help me; Lord, have mercy upon me, and deliver me from my strong foes;" and, at times, the child of God trembles in body, soul, and spirit, and yet becomes captive to the world, flesh, and devil. Thus, he being overcome of evil, falls into temptation, yet he does not backslide, but is overcome of his enemies. Paul says, in reference to the distinction of the two natures, "It is no more I that do it, but sin that dwelleth in me." Now, if a soldier is taken captive by his enemy, does it prove that he is become an enemy to his sovereign, a traitor to his country? In no wise. He is certainly compelled to obey those by whom he is taken captive; yet he is discouraged, and wishes for a deliverance, but has no power to deliver himself. So it is with a child of God; and, until the Lord appears in the power of His Spirit, and grants a deliverance, the poor soul must remain. The new man of grace is always in exercise either in a lesser or greater degree, as it is written, "He that hath begun a good work in you will carry it on unto the day of Jesus Christ." Our Lord in the days of His flesh said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life;" which is the life of God working in the heart, either leading the soul into the knowledge of the mystery of iniquity, or the mystery of godliness; showing the highly-favoured one his interest in the everlasting love and grace as it is in the eternal purpose of the Father, in the complete work of the Son, which He hath wrought out for His people by His life and death, or in the work of the Spirit, which is to take of the things of Christ and reveal them unto us, according to the eternal purpose of a covenant God.

Poor soul, though thou art saying, "I am too vile for God to dwell in me, being so full of sin, failings, short-comings, and misgivings, together with outward oppositions, that I am constrained to groan and cry, 'Lord, help me; Lord, do have mercy upon me; and be not angry with me so base, vile, and rebellious;' surely the Lord can

never have mercy on me such a polluted worm, such an unworthy wretch; though this may be the feeling language of your soul, poor trembling child of God, yet, if God meant to destroy you, He would not have shown you these things; but thou art an object of His love, a trophy of His blood, and a temple of the Holy Ghost; therefore His eyes are over thee for good; and, though the Lord is carrying on His chastening work within you by the teaching of His Spirit, showing thee what is in thine heart, yet He will reveal His love within thee, and thou shalt one day praise Him for His goodness, and wonderful works towards you, who art one of the children of His own beloved family.

May the Lord own and bless what He hath enabled me to write to the comfort and consolation of His own outcast children, who are complete in Christ, and accepted in the Beloved.

Enclosed is the copy of a letter I received from the church of Christ meeting at "Hope Chapel," Rochdale:—"Copied from the minutes of the Church Meeting: Resolved, and carried without dissenting voice, 'That, William Winkworth be separated from us as a church for maintaining that a child of God cannot backslide and that God does not chastise His people for sin; having been twice admonished by the messengers of the church, according as it is written: "A man that is an heretic, after the first and second admonition, reject (Tit. iii. 10)." But yet I do and will rejoice in these things; for they are the joy of my heart, knowing that the Lord is in one mind, and none can turn Him. Now, according to the 9th verse in the same chapter, I am not the man Paul had in view; for they contend for the law, but I contend for grace in all things.

If these things are worth your notice, and you approve of them sufficiently to give them a place in your "Zion's Witness," may the Lord own and bless them to the good of His saints.

I remain, your friend in the Lord,

Rochdale, August 12, 1859

W. WINKWORTH.

[Yes, beloved, we do approve of them, and give you a hearty welcome to the pages of our little work. We were much warmed in reading your testimony, and would say, Never mind being turned out of "Hope Chapel," Rochdale, for they cannot turn your "Hope" out of your heart. That, brother, is too well grounded; that has entered too deeply into THAT within the veil. Yea, rather rejoice and be exceeding glad, for great is your reward in heaven. We have for a long time been of opinion that church meetings, generally, are the devil's meetings; for too often they commence in the flesh, are carried on in the flesh, and end in the flesh.

etic indeed ! We are inclined to think the great Apostle Paul, of calling you an heretic, would, if here, give you a hearty of the hands, and say, " Grace be to you, and peace from God ther, and from the Lord Jesus Christ ; and, stand fast in the wherewith Christ hath made us free, and be not entangled though without a dissenting voice you are pronounced an) with the yoke of bondage." Religionists in our day do pear to be able to distinguish between flesh and spirit, the ure and the new, the elder and the younger, nature and grace, re breathing from the life of God, and the impure breathing old Adam nature. These two, as you justly observe, are ry the one to the other, and will continue so to the end of the r, according to the infallible words of Him our glorious nuel: " That which is born of the flesh is flesh, and that is born of the Spirit is spirit." Surely, then, we need say no for who can produce a spiritual work from a natural life ? indeed ! On the other hand, those who possess the Spirit keep alive their own soul, much less perform a spiritual action. hope to enter more at large upon this subject, we will close hing our brother the best of blessings, and telling him we hope l be enabled to live in Christ above all the odium that the uncircised may feel disposed to heap upon him, and be contented re, with the rest of the family, with the Master at their head, " all manner of evil " that shall be falsely spoken against him.

]

A POEM

ON THE DEATH OF MR. A. TRIGGS.

the news be true that Triggs has led ?

who preached Christ, is really dead ?
e, who lov'd to speak Emmanuel's praise,

a clod of earth in silence lays ?

could not ! but fall asleep he did,
is soul within the coffin lid ;
ted to the arms of Christ his God,
him shed His own most precious blood.

e inhales the purest, softest air,
n of glory ever wearing there ;
to disturb his mind, nought to molest ;

th his glorious Christ for ever bless'd.
ks beneath the sun's meridian rays ;
ur'd is his soul in love's full blaze ;

His glorious Christ beholding face to face,
Encircled in the Saviour's fond embrace,
He now can sing the sweetest notes divine,
And, with his Father's likeness, ever shine.

He's gone ! Can nature wish him back again
Into this world of sorrow, sin, and pain ?
Yes ! Nature is so fond, entwining clings
To nat'ral persons, and to earthly things ;
For ne'er above its level can it rise ;
The joys of heaven cannot realize.
O cruel nature not to acquiesce,
And say the ways of wisdom are the best !
Ah ! nature, sure you must to God submit,
And let Him do what to Him seemeth fit.

Our brother's left us, in a certain sense,
And leaped o'er a wall, e'en nature's fence,

Yet, in our oneness with our living Head,
Emmanuel, God with us, who died and bled,
No separation can take place at all
'Tween those above, and those upon this ball.

While here below our brother lov'd to talk
Of Jesus Christ. 'Twas his delight to walk
By faith, complete in Him, quite free from
sin :

Nor did he think that he had pow'r to win
One soul ; but knew that God alone could
draw

A man to feel the justice of His law.

Religionists of almost every grade
Condemn'd the truths Triggs preach'd, and
often laid

Things to his charge he knew not. Cruel
foes,

To thus find fault, and God's right ways
oppose !

But, notwithstanding all their envious rage,
He preached Christ, according to the page
Of inspiration. 'Twas Jesus crucified

He loved to preach ; nor can it be denied
By enemies themselves, but that his Rock
Was better far than theirs. No sudden
shock

Could make it yield, nor in the least give
way

To Satan's shot or shell. Christ deniers,
say,

Is not our brother in the arms of Christ,
Singing hallelujahs in the highest,
And loftiest strains, to Him who lov'd and
died

For His dear Hephzibah—His loved bride ?

Dear Triggs was taught, by God, to separate
The precious from the vile, and elevate
A glorious Christ the only safety, where
The Father can behold His children fair.
That sin was put away he knew full well
When Jesus bore the pains and pangs of hell :

Nor dare he, like the parsons in our day,
Deceive the people with a "Yea and nay."

Encircled by the sapphire walls, he plays
His harp of gold ; and sings, in sweete
lays,

A song that highest Angels dare not sing.

* * * * *
And shall we join his happy, justified,
Enraptur'd soul, and never be denied
A place with him in glory ? Yes, indeed !
Jesus cannot deny His chosen seed.

Call not his happy flight a loss, dear saints
Nor think that God has anything against
His church, that He, in love, this lill
pluck'd.

No ! 'Twere impossible, since Christ has
suck'd

Death's rankling poison. * * *
Our brother's gone ; but Christ can fill the
gap,

Since God has cast the lot into His lap.

O Lord, do send to thine own loved Zion
A man of truth, courageous as a lion,
Wise as a serpent, harmless as a dove,
Fired with zeal in spreading forth thy love ;
With eyes like eagles in His master's head,
To ever view the nuptial, marriage bed,
Thus bless thy church, below, O God of
love !

'Till we mount up to join thy church above ;
Till we arrive in heaven to walk in white,
And take possession of our legal right ;
'Till then, dear Lord, O teach, O teach us
more

Of what our brother knew who's gone before.
Allow us not to say, "what doest thou ;"
But humbly to thy dispensations bow ;
O bring us each to at thy footstool fall,
And crown thee, dear Emmanuel, Lord of
all.

PERAH.

A WORD OF APPROVAL.

DEAR FRIEND AND BROTHER IN OUR COMMON LORD,—I am about spending a few days in the country, and shall call upon, or probably see, a minister of the gospel, who seldom gets a morsel from the would-be-good periodicals of the present day. I have been thinking, a few numbers of "Zion's Witness," edited by you, would be very acceptable, therefore please to forward me, on or before Saturday, 2 copies of each number from the commencement. I have

taken the "Witness" from its commencement, and have found many precious truths recorded from those who are not ashamed of the gospel of Christ, which is the power of God unto salvation to every one that believeth.

I may just say, I sat under the ministry of our late much-esteemed brother Mr. A. Triggs for nearly twenty years, in sweet harmony and blessed communion in the truths of the gospel preached and taught by that blessed man of God, as led by the Spirit to talk of Him whom our souls loved; and to say with the Apostle, "For of Him, and through Him, and to Him are all things; to whom be glory. Amen."

I have read with much interest the sweet letters of your highly-esteemed friend and correspondent "Ruth." She was in the habit of writing to our dear minister, and I have no doubt received some blessed communications in return, which must not be laid up in a napkin, but brought forth to the light, that the truths therein contained may be to the joy and rejoicing of many poor souls who are held in bondage to things that are not after Christ. There cannot be a better or more desirable medium than the "Witness;" for we can say of that dear man (Mr. Triggs) that "his letters are weighty;" and I must say, as I said to him, that I never saw "Ruth" in such a blessed attitude as stated in her letters to you. I have a number of letters of dear Mr. Triggs, which I hope will shortly see the light. They are blessed testimonies of truth in the experience of the children of God. He was much despised and hated for the truth sake; but he continued to set forth the same precious things to the last, without wavering or halting; the same in prosperity as in adversity, amidst smiles or frowns, life or death,—Jesus all and in all. The truths our brother preached in life were his comfort in death. I saw him a few days before his departure to be with Christ, which is far better, and a blessed meeting it was. We had most spiritual conversation of the blessedness of being in Christ Jesus; new creatures in Him; made the righteousness of God in Him; and of His fulness receiving until we were filled with the Spirit. I believe I shall never forget the meeting, and the blessedness of it, while I remain in the body.

The Lord bless and keep you honest in declaring the truth revealed. Open thy mouth wide; and we know him who hath said, I will fill it, with peace and joy in believing.

Your's for the truth sake,

V. SMITH.

53, Aldersgate Street,
August, 25th, 1859.

[We are well aware our dear departed brother Triggs lives in the hearts of very many of the blood-royal of heaven. It was our lot last evening to tea with two—who are happily one—who very

sweetly testified of the precious words that fell from the lips of the Beloved into their souls, through the instrumentality of that servant of Christ. They could indeed "love as brethren," "dwell together (in Christ) in unity," seeing they were members of the one body, joined to the one Head. Who can describe the unity that exists throughout the body of Christ as freely flowing from the Head and heart, knitting each member together in the sweet unity! What great mistakes are made in this day about peace and unity! The unity of the flesh is called the unity of the Spirit. Our most glorious Christ saith, "That which is born of the flesh; and that which is born of the Spirit is spirit." So that the latter cannot become the former, nor vice versa. How vain, for men to attempt an amalgamation!

We believe, with our brother and correspondent, that neither the highly-favoured sister Ruth's, nor our now-glorified brother Thomas's letters should be kept in a napkin. Most happy shall we be to enrich our pages with any that may be kindly forwarded to us, but we are fully persuaded that both received their knowledge by revelation. May many more be thus anointed if the blessed pleasure of the Lord who telleth all His BONES, and keepeth all His TEARS in a bottle. ED.]

A WIDOW'S OFFERING.

MY DEAR BROTHER,—You will kindly forgive the liberty I have taken in writing to you; but as I had no opportunity of conversation with you when you were at Plymouth, I hope to be enabled to commit a little of my mind to paper. Yes, my dear brother in the Lord, as we have but one heart, mind, and desire after one living object, our most glorious Lord Jesus, I feel constrained to hail as one whom the Lord hath blessed. I can truly say, I have had high time since the Lord has brought you to Plymouth. There are many in this town sounding their trumpet, who come so near to the truth: but there is a CORD in the gospel HARP they cannot TOUCH. But when that blessed sound is heard, and the Holy Ghost is in it, and the heart of the child is hungering and thirsting after righteousness, then it is that there is a blessed sitting down and feeding, being delighted with our most glorious Christ, in what He has done, and what He hath done, and the heart is rejoiced, being built up in our most holy faith. We then weep at the praise of the mercy we have found; not tears of sorrow, but tears of joy. Many of our Lord's dear children weep tears of sorrow for a long time; but when the set time comes to favour Zion, it is all joy and peace in believing, being delivered from so great a death. Ah! when I am led to

and quickened by the Spirit to contemplate, my standing complete, without one spot, in Christ, holy as He is holy, I am lost in wonder and astonishment. To reason, these things are impossible; but to faith, they are so endearing and God glorifying. Christ, the author of faith, is the only object and subject of faith; and none but the election of grace can live the life of faith upon Him, the Son of God. In having Christ we possess all things; yea, "have all things and abound;" for He is our life, and, as you preached and proved, by the word of God, so blessedly, that the covenant of grace stood before time, and that they all sat down with Him, their Eternal Life, in eternity; and all the children being in Him, are brought forth in God's own time, and are all made to return to Him, from whom they wandered, the Shepherd and Bishop of their souls. For, though they all fell,

"They are redeemed, not one He lost;
Christ's blood hath bought them, dear they cost."

Yes, the glorious sacrifice once offered was our precious Christ, God and Man in ONE Person. When God came down and appeared to Moses in the bush, Moses said, "I will now turn aside and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called to him out of the midst of the bush." Yea, God was in the bush, and the bush was not burned. Why was not the bush burned, it being a thing so likely to be consumed? To preach God's sovereign power, and to show that the fulness of time was not yet come for it to be consumed. When our most glorious Christ took the children's nature into union with Himself, He took that which He made in the garden before the fall, which He pronounced, "Good." The nature never became the sin, nor the sin the nature; but by sin entering, it became so filthy, so polluted, that nothing short of God Himself could wash it. The Apostle saith to the church, "YE ARE WASHED." Bless the Lord, O my soul! Our precious Lord Jesus took the nature of the children, that that very nature which did sin, should suffer for sin; but of *itself* could not be cleansed, nor satisfy Divine justice. Could that have been accomplished, Isaac would have been the sacrifice; for God told Abraham to offer him up as a burnt offering. But no, the sacrifice must be holy: yea, God was in the sacrifice, when He was made sin for us, who knew no sin, the great Atonement, the ONE great offering for sin, yet, not a sinner. No, no! For, though He bore our guilt, He was not guilty; but was still Holiness, Righteousness, and Perfection in His Person. When He took the cup of trembling, and the wrath of God was poured upon Him, God was in the offering, the fulness of time was come, and God burned up the bush. Yes the moment it came in contact with that MIGHTY HIM it was destroyed, put away; yea, for ever

annihilated. Sin, therefore, is a "Nonentity" before God. Blessings for ever on His Holy name !

O my soul, adore and wonder !
 Bless and praise the Lord most high ;
 Nought can snap the bond asunder ;
 Christ is thine eternally ;
 Wondrous mercy !
 Precious blood that brought thee nigh !

It is impossible for a poor child of God to see sin for ever put away until God's set time is come. Why ? Because he feels so much of it within ; and, as the Apostle Paul saith, sin becomes exceeding sinful. If we feel it exceeding sinful, how is it possible for us to say it is a "Nonentity ?" We cannot say so, until the set time to favour Zion has arrived. I do not wonder at the parsons railing against my dear father in the faith, Mr. Triggs, who is now gone home to glory. His memory to me is blessed ; and I thank the Lord that He should ever bring me to this part of the country to hear him preach. He has left seals to his ministry at Plymouth ; and I am one living witness for God in the bonds of the gospel with him. When God first quickened my soul, I used to think, when Sunday came, Well, I will hear Mr. Triggs once to day, and no more ; but will hear my own parson the other part of the day ; for Mr. Triggs preaches so much "Election," I cannot bear it. Well, after being seated a little while, down would go my head, my heart mourning, my eyes would feel the effect ; and, Oh ! I have wept the whole of the time. At that time Mr. T. used to preach the experience of the church very blessedly ; and his God made him such a blessing to the children, that they will never forget him.

I remember the time when I fought against God's sovereign power ; but when He took this blessed portion, "Hath not God power over the clay, of the same lump, to make one vessel to honour, and another to dishonour ?" out of His book, and put it in my heart, I then saw that though God had elected all beside and not me, what would it avail me ? But, O, when He told me He had elected me, I at election, lived upon election day and night, while the candle of the Lord shone round about my feet ; and no man, my unbelieving heart, nor the devil could beat me out of the precious mercy that I was chosen before time, in Christ, and that He became incarnate to suffer and die for me, rising again for my justification ; and that I stood complete in Him who is Head over all principalities and powers. What can we say to these things, but that it is all of grace from first to last.

Believe me to remain, yours in our most precious Lord Jesus—

DORCAS HIGGINS.

Plymouth, September 11, 1859.

LOVE'S TRIBUTE;

OR, REMINISCENCES OF MR. ARTHUR TRIGGS.

"The memory of the just is blessed."

"Our friend Lazarus sleepeth."

"Say not the believer's dead,
He only rests in God."

THAT same Jesus whom Arthur Triggs was taught by the Eternal Spirit to preach;—that same Jesus who went to heaven to prepare a place for His servant has come again to receive him unto Himself, that where He is, there His servant Arthur might be also. Jesus pays us many visits while in our pilgrimage; but, bless His lovely name, He covets the company of His people, for they are His own, therefore this Everlasting Father looks forward to the time with more earnestness than His everlasting children when they shall behold Him, and He shall see them unveiled.

What is departing to the believer?

"One gentle sigh each fetter breaks,
We scarce can say, "He's gone,"
Before the waiting spirit takes
Her mansion near the throne."

So it is with our dear departed pastor and brother. The keepers of the house have ceased to tremble; the strong men have bowed themselves; the grasshopper has ceased to be a burden; the silver cord is loosed; the dust has returned to the earth as it was; and the spirit has returned unto God that gave it.

The departure of Arthur Triggs cannot be passed by with a cursory notice of his death and burial. It is his life and preaching which we would desire to dwell upon. His humble birth, hairbreadth escapes, trials, temptations, sorrows, persecutions,—“perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren,”—are subjects which we would notice particularly; for by these only can we form an approximate estimate of the usefulness of that man of God to His own church and people.

Merging from an obscure birth; called of God when young; and borne by the mighty God of Jacob through all the trials appertaining to poverty;—in heartfelt experience proving God to be his God in almost every kind of trouble which a pilgrim suffers here;—Arthur Triggs was peculiarly fitted to preach to “tried, exercised, buffeted, and devil-hunted children of God.” And without controversy, it is in proportion as the ministers are led into the depths of trouble, they will be useful to the church of God, “That they may comfort them which are in any trouble with the comfort wherewith they themselves are comforted of God.”

In manners the dear departed was plain even to abruptness ; but this peculiarity seldom led him to err, and was often productive of benefit, since it was the means of preventing polite but empty professors from wearying him with their unsavoury chatter. If, on the other hand, it occasionally had the effect of preventing the more timid children of God from seeking an interview, it likewise was often the means of leading them to write to him, which had the sure and happy result of drawing a loving epistle from "their willing servant in a dear Lord Jesus." This plainness of speech taught the children not to think of this servant of God more highly than they ought to think of him ; it blunted the cajolery of empty professors ; and, in the Lord's hand, prevented the mischievous effects so often resulting to the people of God by the cunning and craftiness of enemies of vital godliness.

Although when noticing a man biographically, it is usual to give it as complete as possible, and in so doing to name his peculiarities, we hardly feel bound to do so in the present instance, knowing that they were so freely canvassed in Mr. Triggs' lifetime. Lest, however, we should be deemed partial, we would say, that he had almost as many crochets and frailties as his dignified accusers among professors, only with this difference : he was a public man as a preacher ; they in comparative privacy. He was led to "contend earnestly for the faith once delivered to the saints ;" they to please a poor dying man. He sought, as led by the Spirit, to honour God ; they to gain the transitory applause of the spiritually blind multitude. Very different, however, were his failings and infirmities spoken of by the children of God. In soberness of mind, considering "that they were yet in the body," they would not attempt to justify everything that Arthur Triggs did any more than they would in themselves or in any one else ; neither would they "call evil good, and good evil ;" but they did not seek to condemn, knowing that the explanation given often threw a very different light on the otherwise questionable proceedings. But what need we to recapitulate ? The frailties of Arthur Triggs were *felt* by himself, and were dwelt unctuously upon in his lifetime by professors who had no appetite for the truths of God, which His servant preached ; but a keen relish to "eat up the sins of God's people." Why, if there was any sin left against the children of God, they would not have that long, because the world and professors, not content with having enough sins of their own to damn their souls, must needs greedily devour any that God's people have or appear to have. What an awful state carnal man is in, whether in the world or in a profession ! They are not only coalesced with the devil and all his agents, though peradventure, taking the name of God on their lips, and, apparently calling upon His name, but fight against the Most High continually in rampant rebellion ; first, opposing THE *truth* which His sent

servants preach, then, making a feast of their sins, which Jehovah the Son has put away by the sacrifice of Himself. They, in wretched ignorance, suppose that they are only opposing a man; but God's people are a part of HIMSELF; "for he that toucheth you toucheth the apple of His eye."

It has been said that the dear departed was unapproachable. He certainly had not that suavity of manners or fleshly courtesy which is thought so much of now-a-days. For our part, although we have no wish to discard gentility, we should be sorry to see substituted for plainness of speech, volatility called French manners, which is now so much admired among professors. It behoves the children of God to shun such nonsense. The conversation of Arthur Triggs, in the things of God, was the same out of the pulpit as in. Certainly, his house was no place for religious or rather irreligious gossip, so much of which goes down for spiritual conversation; but to those who went to him to "declare what God had done for their souls," a happy response in him would be sure to be experienced by them. That soul-cheering, Holy Ghost adoring theme,—the knowledge of Jesus in the heart by the testimony of God the Eternal Spirit,—"was the experience which his soul loved;" which expression was so often uttered by him.

It is with much diffidence that we attempt to describe Arthur Triggs as a minister of the gospel, which God committed to his trust. Who can forget the blessed effects, as taught by that same Spirit, of such portions as, "My beloved is gone down into His garden," "That in all things He might have the pre-eminence," "I will mention the loving kindness of the Lord," and many others particularly blessed to the children of God. How heart joined in heart, that, every thought being brought into captivity to the obedience of Christ, both in the pulpit and in the pews, we, by faith, saw no man, save Jesus only. Unknown to the preacher were many of the trials which the hearers were suffering; but he, passing through the same troubles unknown to the hearers, there was, as he used to say, "a sweet reciprocity experienced, so that we were of one heart in "our most glorious Christ;" for we "received the word in much affliction, with joy in the Holy Ghost." Let not any one think that these almighty realities spoken of and experienced by Arthur Triggs came to him in the plains of ease. No; frequently "a day and a night in the deeps," he came forth, in melancholy sweetness, testifying of the love and faithfulness of his covenant God and Father. In one mind and in singleness of heart we worshipped the Lord in the beauties of holiness, "rejoicing in Christ Jesus, having no confidence in the flesh." Indeed, such was the effect of the oil poured through the golden pipe, that we often felt quite unfitted to enter on our worldly employment.

Dost thou not find, dear reader, who art quickened into life, that the

loveliness of Emmanuel, God with us, from time to time revealed in the heart, whether by His secret and daily ministrations to thy soul, or through the preached word, that self, the world, and the things of time are a trouble to thee? How often have we, the hearers of the dear departed, heard his longing to depart, year after year. If he had been taken home from the pulpit, it would not have surprised us; for he so often "longed," to use his own words, "for the last Saturday night of time," when he should enter his eternal Sabbath, and see his Jesu's lovely face, "without a veil between." He lived in the freedom of adoption, and died, or slept, with the simplicity of a child. He lived in the affections of the heart of God, and died in His embrace; and now, as the lawful adopted heir, he inherits the kingdom "prepared for him from before the foundation of the world."

"All his sorrows left below,
And earth exchanged for heaven."

We remember his speaking from the twelve manner of fruits; we recollect the divine unction which attended the word, especially the fruit "Pardon;" how that the Lord often granted "a dear abiding" with the preached word;

"And all for the lifting of Jesus on high."

Time would fail to mention the peculiar trials, difficulties, and temptations under which both preacher and hearer felt the power of the Lord "present to heal;" but they are felt to this day, as brought to mind by the Remembrancer and Teacher of the Church of God; they are memorials to "the praise of Him who hath made us accepted in the Beloved;" and are registered in heaven as testimonies of His love, and to witness the sending of His servant Arthur Triggs to preach "the glorious gospel of the ever blessed God."

Most gracious Lord, by whose love, mercy, and power all things subsist, let us be privileged to see that power manifest in thrusting out labourers into thy vineyard; for although many rise to speak in thy name, of whom it will one day be said, "I never knew you," yet, with thine own quickened anointed servants it must be, by the almightiness of thy constraining power, felt within their own souls, that necessity must be laid upon them to preach thy word. Therefore, we beseech thee to remove all timidity from the minds of those whom THOU, and not man, shalt ordain. As thou art pleased to embosom one and another of thy witnesses, raise up others in their place; that,

"As one Elijah dies,
True prophet of the Lord,
Let some Elisha rise,
To preach thy gospel word;
And fast as sheep to Jesus go,
May lambs recruit thy folds below."

That God may be all in all. Amen.

SAMUEL.

THE LATE MR. A. TRIGGS.

To the Editor of "Zion's Witness."

DEAR SIR,—It is seldom that the pen of your writers is employed in describing the history of one so eminently taught to preach the gospel of our Lord and Saviour Jesus Christ as was our dear departed brother Mr. Arthur Triggs. With what simplicity, power, and grandeur did he set forth the covenant love of Jehovah in His Trinity of persons, as being all engaged to ensure the salvation of lost and ruined man; of the union which exists between Christ and His body the Church,—He the Head, we the members; and of our being complete in Him. Led by the Holy Ghost to enjoy a personal interest in that union, he was often wont to adopt a higher tone of expression than could many others; and although he well knew that this brought him many enemies, among whom were to be found even professors of the gospel, he was not thereby in the least daunted; for he did not shun to declare the whole counsel of God, whether men would hear or whether they would forbear. Founded on Christ and His resurrection, he was led for some time past to look forward to the article of death with composure and delight, often longing to depart and to be with Christ which is far better. When the time of his departure was at hand, his faith and hope in God were not shaken; for when an interval of apparent ease was experienced from the excruciating pains of the disease under which he laboured, he would say to those around him, "I am waiting for my dear Lord to take me home." From the nature of my engagements I was prevented from visiting him during his illness as often as some others; but on going to his bedside with my wife a few days before the vital spark had fled, he held out his hand to us both, and seeing that we felt as though we were taking our final farewell, he said, "Don't be concerned on my account; I am going home quite safe."

On Wednesday the 10th of August, being in his usual waiting posture, (for he was deprived for a time of both speech and vision) he breathed his last in the bosom of his God; and on Monday his remains were interred in Norwood Cemetery, awaiting the final resurrection. His funeral was attended by a numerous train of persons clad in sable attire, the most of whom were those who had attended his ministry for nearly twenty years past, whose countenances portrayed the sorrow which they endured in their hearts, that they should no more see him in the flesh. His bereaved widow and family will, by his decease, experience a heavy privation, and those who visited them most can testify to the tender solicitude which he during his life-time evinced on their account.

In concluding these remarks I would state, that there are others

are often terrified at shadows. What is there in death for a b to dread? Nothing, when his eye is fixed upon Him who plucked and carried away the sting; but when, like Peter, t is off the Master, down we go; and unless He is pleased hold of us, we should sink like lead.

We should hail with pleasure the appearance of the second of dear Triggs' life, his letters, and sermons, bound in several volumes. Who will undertake the task? We have no doubt would reap the benefit, and are well sure Zion's King would glory.

The first letter we ever received from our departed brother shall never forget. It is now nine years ago; and well do we remember the soul trouble we were in, together with a severe thorn in the flesh. One thing in the letter is still fresh upon our mind: after blessing the Lord on our behalf for what He had done for us, he said, "and we know what God doeth it shall be for ever, nothing is taken from it nor added to it." Many, many times since it has arisen in the mind with much sweetness.

We have never had occasion to alter our opinion of dear Triggs as a faithful ambassador of peace; and though thousands of times he have been employed against him, we can bless the Lord he has allowed our's to be thus used. That he had his infirmities evident; and was a creature of like passions with ourselves; but he can cast a stone at him, if led into the mystery of iniquity by him, in one's own heart? Who, indeed! However, he is now praised for his praise or blame; and we can adopt the language of scripture holding head and members—in saying, "The memory of the righteous is blessed;" and, "The righteous shall be had in everlasting remembrance."

(To be continued.)

ACROSTIC.

We now must part, and may the Lord
Impart a blessing on His word
Left with us here by you :
Long may it prove a source of joy
In each our hearts : when foes annoy,
And doubts and fears our faith destroy,
May it our faith renew.

Be God's electing love to man,
In saving him, O wondrous plan !
Design'd before he fell,
Declared by you : where'er you go,
Exalt our Christ, and we will, too,
Rejoice, and add—farewell.

ZION'S WITNESS.

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No. 14.

SAFETY IN THE LIONS' DEN.

God hath sent His Angel, and shut the lions' mouths, that they have not hurt me: as before Him innocency was found in me; and also before thee, O king, have I not hurt."

There can be no doubt who this angel was, seeing none but glorious Christ, the Angel of the Everlasting Covenant, could shut the lions' mouths. He it was,—the promised seed of the woman,—who alone could bruise the serpent's head.

The history of Daniel, as in the case of most of the elect family, is a truly remarkable one. He was loved of his God, and hated of his enemies. But he could well join with his brother Paul, and say, "If God be for us, who can be against us?" It is sweet and profitable to read the lives of the family as recorded in the scriptures: the dangers to which they were exposed, the many temptations they were laid to, the enemies that persecuted them, and the triumph given by their God, "Out of them all the Lord hath redeemed me."

Daniel was, as before noticed, hated by the enemies of his God; and as a consequence, was very narrowly watched by the seed of the serpent, who are never at a loss for plans to attempt to entrap the precious child of God. But in Daniel's case, as will ultimately be seen, the case of every child of God, this scripture was fulfilled: "And he shall bring upon them their own iniquity, and shall cut them off by their own wickedness; yea, the Lord our God shall cut them off."

Why was Daniel thus hated, and a plot laid for his life? The answer in scripture language: "I will put enmity between me and her seed." This enmity is a fixture, which none—even God himself—shall remove. We may, and do, make many attempts; but, alas! alas! they are all of no avail; for "what God hath joined together, let no man separate."

Where was Daniel when he uttered the above-quoted words? In the lions' den—the very mouth of danger; in the very jaws of the enemy; and in the most—humanly speaking—unlikely place for safety. But yet there he was, amidst the roaring, ravenous lions, safe, and quite free from harm. The Lion of the tribe of Judah

was there; nor dare the inferior lions move without His Almighty nod. The Creator of these beasts of prey was there, who would not grant them natural strength to open their jaws to consume His child who was given to them for prey; but the prey must be taken from these mighty foes, and this lawful captive delivered. Surely we may say, in considering this loved saint, this favorite of the Most High, this trophy of the Redeemer's blood, in the lions' den, "Is there anything too hard for the Lord?"

"My God hath sent His Angel and shut the lions' mouths." Yes, indeed, Daniel, thy Lord was looking on, not as an idle spectator, not as an uninterested person; but as thy faithful God in covenant. Nor did He think you unworthy of His most marked attention, undeserving of His deepest sympathy, or beneath His especial regard. On the contrary, He watched over you with all the anxious care of a Father, compassionate sympathy of a Brother born for adversity, and all the ardent love peculiar to a Saviour's heart. O happy, thrice happy blood-bought child! How blessed wert thou! How safe wert thou, though in a lion's den! The secret of thy safety was—the presence of thy God. He was there as the wall of fire round about thee, and the glory in the midst of thee. So that,

"Who could harm, or who molest thee?
Or thy walls of fire break through?"

Was Daniel safe in this, to us, most unlikely place? He was! Well, then, thou trembling, fearing child of God, his God is thy God; your protection is the same. You may in God's unerring providence be placed in a most peculiar position; aye, in a place extremely distasteful, and perhaps you would, according to your feelings, prefer any other. But why? Surely the Lord knows best. Are you surrounded, as it were, with beasts of prey? Does it appear at times as though they would devour you? Are your enemies lively, and too strong for you? O that the Lord would graciously say to your soul, "Fear thou not, for I am with thee; be not dismayed, for I am thy God."

Had not Daniel gone down into the lions' den, he had not proved—in this instance, at least—the strength of the Angel of the everlasting covenant. But into the den he must go, not merely to prove that the Lord was able to bring him up again; but to learn that the Lord could keep him while there in safety. Yes, indeed, it matters not whether it is Noah on the floods; Joseph in the pit or in the prison; the Israelites in Egyptian bondage; David in the house of Saul, or hunted like a partridge upon the mountains; the three Worthies in the fire; Jonah in the belly of hell; Peter in the devil's sieve; the mad Gadarine among the tombs; Paul a prisoner at Rome; John an exile in the Isle of Patmos; or Daniel in the lions' den:—all were in perfect safety, the Lord saying to

each, "There shall no evil befall thee; neither shall any plague come nigh thy dwelling." We find in the Lord's dealings with His children, whether Old Testament, New Testament, or present day saints, that He lovingly, graciously, and allwisely places them in the very opposite position to that that nature would suggest. And what lesson are we thus learning? "This is not our rest." No, beloved, it is not; so that we must expect to go into dens; the belly of hell; do business in deep waters; be shaken in the devil's sieve; be bound with fetters; hated by all men; and be led to say, with the Apostle, "Neither count I my life dear unto myself, that I may finish my course with joy,"

"My God hath sent His Angel." How frequently we read of the Lord's appearing to His saints as an Angel, showing His great care for them, that they were ever near and dear unto Him: and, in this instance of Daniel in the lions' den, what a marvellous display of God's superabounding grace! Could Daniel go into the lions' den alone? No! Why? "There is no schism in the body of Christ;" Christ is not divided; therefore Daniel could not, being a member, go without the Head. Could the three Worthies go into the fiery furnace without Christ? No! Why? For the foregoing reason, they being a part of Christ; and there could be no Christ without a body; and no body without members. So that "the Head cannot say to the foot, I have no need of thee." No, not in one thing that Christ did, or in one place He travelled when in this waste howling wilderness,—including the garden, cross, tomb, and the right hand of power and glory,—could He say to one of His members, "I have no need of thee." Yea, we may safely go a step further, and say, Christ could not have suffered without His body; out, His body being in union to Him, when this member (the Head) suffered, the whole of the members suffered with it; and when this pre-eminent member was honoured, they all rejoiced together; plainly showing the impossibility of Christ's doing one thing in any separatedness from His church. Nor can His church, in this mysterious relation, do one thing without Him; for had she not been in union to the Lamb of God when she fell in Adam, there had been no atonement. But as she stood in everlasting oneness with Christ her life-giving and life-maintaining Head, every blessing treasured up in His fulness was her's by right, and flowed to her through His bleeding heart of love. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

"My God hath sent His Angel and shut the lions' mouths, that they have not hurt me" &c No, it was impossible for this man of God to be hurt; for the Lord's people are always in safety, ever having the same Covenant God watching over them. It is true that a lion's den is not the most likely place to be chosen by the

creature; but wherever God is pleased His people should go, that must be the best place for them. In the case of good old Jacob, who would have chosen Egypt for him to go into in order to end his days? Yet the Lord said, "Fear not to go down into Egypt." It is only for the Lord to speak, and onward go the children immediately, though it be in the belly of hell, or the very jaws of the enemy.

"That they have not hurt me." Take courage, beloved, for though your position in life be anything but congenial to flesh and blood feelings; though you are placed, as it were, among lions, and the Lord has not closed their mouths so as to prevent their roaring, depend upon it roaring is the limit of their power; for God hath sent His Angel and shut the lions' mouths; so that they cannot hurt you. Do not suppose your safety would be enhanced by going to a place apparently less dangerous. No, this is a great mistake that many of the Lord's people make. Do we not read in the word, "The very hairs of your head are all numbered?" Well, then, if the word of God be true, which you have no just cause to doubt, but contrariwise, why not leave all in a Father's hand, knowing He is more concerned about His child than the child is about itself. Yes, beloved, our Father at all times deals with us as children, though we so frequently deal with Him as some angry judge. We then forget His own sweet words, "This is my Beloved Son, in whom I am well pleased." Now, as the Father is ever pleased with His Son, and, as Christ said, "Thou hast loved them as thou hast loved me," He can but be well pleased with all His children. We are well aware that there are plenty of objections extant against such an inference being drawn; but though ten thousand, even of the Lord's family, object, still it is an heart-warming and soul-comforting truth. Were it not so what would become of us? But "He is in one mind, and who can turn Him?" Ah! indeed, who! It is true that we have many times acted—and no doubt we shall again act—before the Lord according to our own feelings; supposing that when we felt freedom to enter in by Christ that it was all right; but when we have been led away by the world, flesh, and the devil, all was quite wrong. What a mistake! What did Jesus say to Peter? "Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee, that thy faith fail not." This is the secret, beloved, we have in every temptation the mediation of Christ; and the entire victory, in Christ, over every stratagem of hell. Christ is far more concerned in our welfare—His glory being in it—than we can possibly be; therefore, in His gracious dealing with His people, He does not act as a disinterested one. On the contrary; He is deeply, vitally, and eternally interested in all His children. Who but the Head should be concerned about the members? Who but the parent should be concerned about the children

Who but the Saviour should be concerned about the sinner? Who but the Physician should attend to the wounded patient? Who but the Surety to the debt of those for whom He became responsible? Who like the Husband should care for the wife?

"Forasmuch as before Him innocency was found in me." This is the secret, beloved reader. Daniel was an innocent man, not merely before men, but before God. How could Daniel or any other saint be said to be innocent before God? Only in one way; namely, as he stood eternally innocent in Christ. For, depend upon it, if we look anywhere else, we shall get woefully disappointed. "Verily shall one say, In the Lord have I righteousness and strength;" and, as saith the Apostle, "Wherein He hath made us accepted in the Beloved." Here, and here alone, all the children—including Daniel—are found innocent. They ever stood without blemish, spot, wrinkle, or any such thing; here they are unblameable before Him in love; and here they eternally stand fair as the moon, clear as the sun, and terrible as an army with banners.

Some may find fault with us and say, we have altogether mistaken Daniel's meaning. Well, we will not attempt to force them to believe what we have written; but go on to show that, whatever Daniel meant, the Lord plainly intimates, by this precious portion, that His people are found innocent before Himself, before whom the heavens are not clean. The Almighty Person, called by the devils, "The HOLY ONE OF GOD," is the only innocent ONE; and wherever He dwells—however vile the sinner—that soul can well say, "INNOCENCY IS FOUND IN ME." Christ, then, must be our innocent one, and we must in Him stand innocent before a just, righteous, and Holy God. Yea, what saith the scripture upon the point in question? "For He hath made Him *to be* sin for us who knew no sin, that we might be made the righteousness of God IN Him." So that the church is no less than God's righteousness, whatever may be said to the contrary. What was the language of the heart of Christ when below? "Upon me be the blame, these sheep, what have they done?" O stupendous deep of covenant love! "O the depth of the riches both of the wisdom and knowledge of God!" O the condescension of our most glorious Christ!

Yes, beloved, to Him (Christ) was all the blame attached, that you might be able to say in holy boldness, and child-like familiarity, "Forasmuch as before Him innocency was found in me." Wherever innocency is not found, nothing but guilt can be seen; so that all such souls, whatever their profession, must be damned for ever and ever. Well might the great Apostle Paul say, after declaring the fulness of the Godhead to be bodily in Christ, "And ye are (not, shall be!) complete in Him." As all fulness dwells in Christ, and we are complete in Him, so we, the church, are called "the fulness of Him who filleth all in all" (Eph. i. 23). Therefore, separate the church from Christ, and where is His fulness?

O that the blessed Spirit would lead us more into a faithful apprehension of our grace-standing in Christ! May we be kept from judging so much after the sight of our eyes, and be led to judge righteous judgment. May we be kept from conferring so much with flesh and blood, knowing no man after the flesh. May we be reminded, again and again, by that Holy Remembrancer, that, "AS HE IS SO ARE WE IN THIS WORLD," according to His own words to His righteous Father, "I in them, and thou in me, that they may be made (manifestly) perfect in one; they are not of the world, EVEN as I am not of the world."

In conclusion, beloved, we would wish, for ourselves and for you, to be more taken up with the Person of Christ; and then we should know, according to the scriptures (Eph. i. 23), that He hath no fulness without His church, and His church hath no fulness without Him (Col. i. 19); that there is no Christ without a body, and no body without Christ; but that "He hath set the members in the body as it hath pleased Him;" and we "are members of His body, of His flesh, and of His bones, JOINED TO THE LORD AND ONE SPIRIT."

THE EDITOR.

London, September, 1859.

PROGRESSING, THOUGH SLOWLY.

DEAR MR. EDITOR,—It is with almost unspeakable delight, in gratitude to our sovereignly-gracious Triune Jehovah, and admiration of the published truths contained in the "Witness," and for the purpose of giving expression to the glad emotions of a small and obscure people, over whom the Holy Ghost hath given me the oversight, that I now write to you.

A Christian brother in his mid-day wanderings in the bustling city of Manchester, who is wont to visit the book-stall and stationer in quest of truth new or old (as to the date of its publication), to his great joy fell in with a number of your periodical. After perusing knowing that he and I eat of the same spiritual food, and drink the same spiritual Rock, he kindly handed to me Nos. 1 to 8 copies which are now wending their way, as it were, through the hands of souls I love. An order for 4 copies, for each month from the commencement, was this week given to my stationer, to be continued until countermanded, which I hope may not occur so long as the productions are found up to the mark in spirituality, clearness, and truth, which are rare traits in ministers professing to be called to the august work of the ministry of the gospel. The above and like observations are some of the results of our first readings.

Few there are that divide the hoof (of the two covenants), and, lovingly, knowingly, and by faith, chew the cud; and you know that such only were accounted clean beasts; few that preach Christ the Covenant GIVEN to the people,—that have learned by a Spirit-taught experience the import of those ever-memorable words: “God was in Christ reconciling the world (elect) unto Himself, not imputing unto them their trespasses;” and lastly, there are few that know for themselves, and can tell it to others, what it is to live in and by Him who is the END of the Law for Righteousness.

Enough, my dear brother. God speed you in the Truth, and continue to bless, and richly too, all the “Ruths” and Naomies, &c., in spiritual correspondence with you.

Yours sincerely,

T. SUTTLE.

Manchester, Sept., 1859.

HYMN FOR THE OPENING OF A NEW PLACE OF WORSHIP.

Father, of Love Divine,
Source of created things,
Through all the world Thy glories shine,
Eternal King of kings.
For these we give Thee praise,
They form Thy starry crown;
But most we thank Thee for the grace
That sent Salvation down.

Son, who has borne our woes,
To save our souls from hell,
And, battling with thy church's foes,
Accomplish'd all things well.
Thy goodness we proclaim,
In all Thy hand hath wrought,
And bless and praise Thy gracious name,
For what Thy blood hath bought.

Spirit, of heavenly joy,
From whom true pleasures spring,
Who bidst our inward tumults fly,
And doubts and fear take wing.—
Thee for the life through death,
Thy power divine imparts,
We praise with our united breath,—
Praise from our grateful hearts.

Eternal Three in One,
Thy blessing now we crave,
On this our work of love look down,
And here thy children save.
The house now built for Thee,
With thine own presence fill,
And let our constant object be
To love and praise Thee still.

T. RAGG.

“SALUTE RUFUS

Chosen in the Lord, and his mother and mine,” ROM. XVI. 13.

As a partaker of the hope of the gospel,—as one “who has obtained like precious faith with us,”—and as a member of the same church of the living God—“Jerusalem, which is above is free, which is the mother of us all,”—I desire to greet William Winkworth, and also those at Hope Chapel, Rochdale, “who love our Lord Jesus Christ in sincerity and truth.”

With regard to those who have been pleased to excommunicate this Rufus, I would beg to ask them (without attempting to make the pages of the "Witness" an arena for superficial wordy controversy), Whether they really believe William Winkworth to be a child of God; that is, a partaker of the new birth in the power and demonstration of God the Eternal Spirit? Are they really persuaded that he is living as a witness to divine realities day by day, rejoicing by the Spirit in the truth, and not in error in any way, except on the points mentioned by him, which they are pleased to designate "heresy?" And do they believe, as before a heart-searching and reins-trying God, that, in excluding William Winkworth from a church he has ceased to be a member of the church of the living God elected in Christ, and chosen in Him from before the foundation of the world?

Leaving those at Hope Chapel who are taught of God (not the mere doctrinal professors, who "err, not knowing the scriptures, nor the power of God"), to answer these questions in the fear and love of God, I would make a few remarks on the subject of church meetings. In the first place I aver, that the necessity and use for them have ceased to exist; for if a man can deceive the minister whom the church believe to be anointed and thrust out by the Lord to preach, he will most assuredly evade the vigilance and discrimination of the two or three who question him at the church meetings. In the next place, Does all their strictness, adjourned examinations, and cross-questions have the effect of keeping out hypocrites, or even discourage them from coming forward? On the contrary: Do not ministers and deacons find the Achans creep into the church, and cause havoc among the children of God? Have they not proved, that many children of God are kept back, and others afraid of coming forward; that frequently the professor shines brilliantly before the church, and is readily chosen in, while the confused trembling child of God is rejected or sent back, not being ready-worded, or, perhaps, scarce anything to say? Lastly, Do they know or believe that there are more carnal men in churches where they have no church meetings than in those which have them? Wherever God has a portion of his church gathered in a place, there Satan will have counterfeits, according to the word of God. As the goat will imitate the bleat of the sheep, and as the tares grow with the wheat, so the professor will go among and try to appear a child; for his *desires* are not spiritual, but he says, "Only let us be called by *thy name*."

Now, if the children of God at Hope Chapel solemnly believe that William Winkworth is rejected according to the Spirit's words by the Apostle, it follows that this so-called heretic is included in the following verse: "Knowing that he that is such is subverted, and sinneth, being condemned of himself." If, then, he is not

condemned of himself, and only by you, but rejoices "in Christ Jesus, and has no confidence in the flesh," it is clear to a demonstration that William Winkworth is not the man described; therefore, those who excluded him are the heretics, if possible, or, rather, I would say, in error. Albeit, I, with Rufus, cheerfully forgive the children of God walking in His fear, who so mistakingly conclude after the *letter* of God's word, not, as yet, being instructed in the *spiritual import* of many vital points connected with "our most holy faith." It is not many years ago since I believed as they do. "When I was a child I spake as a child, I understood as a child, I thought (or reasoned) as a child; but when I became a man, I put away childish things." Multitudes of the children not only cannot partake of strong meat at present, but have "need to be told which be the first principles of the oracles of God." But they are in bondage, and, what is more, till God's appointed time arrives, they are content to have it so. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace," then thou wouldst rejoice as the Lord's freemen. When, however, they shall be "delivered from the bondage of corruption into the glorious liberty of the children of God," and instructed, by Jehovah the Spirit, in "the ways of the Lord more perfectly," then they shall delight in these words: "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." "I am black but comely, O ye daughters of Jerusalem." "Thou art all fair, my love, there is no spot in thee."

Bound up in the bundle of life with William Winkworth, ye the called of the Most High at Hope Chapel, art not blessed out of Christ, but in Him, and with thy discarded brother, in the same blessings, though thou art not at present in the heart-felt experience of them as thy brother.

"The strong, the tempted, and the weak,
Are one with Jesus now."

In saluting "Rufus, chosen in the Lord," I cannot but express the union of heart which I felt in reading his epistle, especially that part wherein he says, "This I am satisfied of, heretic or not, that God does not chastise His people for sin, neither can they backslide; but their life is a chastening scene from first to last." The worldling may stand astonished, may deride and sneer; the formalist, with his fleshly zeal and utter ignorance of the power of God in the soul, may oppose and malign the adopted sons of God living in peace by the blood of the Lamb applied to their conscience; but nothing can touch that life in their hearts, for it is in God, it is of God, it is to God,—yea, it is God Himself dwelling in their heart by faith; as it is written, "I will walk in them, and dwell in them."

"'Tis I in them, and they in me,
For thus the union stands."

Various are the accusations and reproaches which those suffer who are brought by the Eternal Spirit to live as "heirs of God, and joint heirs with Jesus Christ." But let their accusers know, that wherever these realities are experienced, the soul enters into them with "holiness to the Lord." The more familiar God is with the soul, the more single is the eye; the more frequent the intercourse with the King, the greater the sense of weakness. Love shed abroad in the heart by the power of God the Holy Ghost softens yet strengthens, exalts yet humiliates, invigorates yet weakens, rejoices in the Spirit, yet trembles in the flesh. It is no theory with such. In much tribulation almost every word of God is demonstrated in the soul. We are not to marvel if the world speak evil of the children. But remember, my brethren, the solemn position which you occupy in thus condemning the man living as God's rightful heir. Whom do you think you impugn? The rejected? No; the almighty operations of God the Holy Ghost in William Winkworth. Yet with all this, it behoves those who are in sweet childlike liberty to bear with those who condemn them; for "We that are strong—(how weak is that strength to bear and forbear with others' infirmities)—ought to bear the infirmities of the weak—(how strong is that weakness as members of the same body with the strong)." On the other hand, the children in their nonage or infancy make many mistakes; and although it is the same life and blessedness which they have with those more grown in "the knowledge of our Lord and Saviour Jesus Christ," it is not to be expected that the "little children" should preside over those "who by reason of use have their senses exercised to discern both good and evil." Why, it is evident that those who reject the Winkworths' unwittingly "charge God foolishly." What, are the plants of the Lord not to grow? and are the trees of righteousness to remain according to the contracted views of the would-be husbandmen? Is puny indiscerning man to limit the Holy One of Israel? No; "It is God that justifieth, who is he that condemneth?" Say, then, is it for those who believe in God to condemn their brethren—I do not mean those merely of the church professedly—in the family of God? These favoured characters who receive the truth in the love of it, are not those "who turn the grace of God into lasciviousness," but those "who adorn the doctrine of God our Saviour in all things." They feel too much of the plague within to run into open sin. The chastening and affliction which they feel here "is not," as that servant of God Arther Triggs used to say, "for sin, but from sin." Sinner! the weight of one evil thought in God's wrath, as He visited it on our Surety, would have sunk us the first moment we had a view of it in the light of God's countenance! When we are chastened it is for our profit, "that we might be partakers of His holiness."

In conversing with a saint the other day on the subject of backsliding and chastising, she remarked, "What the generality say of backsliding belongs to those under the first covenant, that is the covenant of works, which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation." But, under the new covenant, we cannot backslide; for that would imply a sliding or slipping from good to bad. Now, this old earthly Adam nature never did nor ever can do *anything* good, for '*every* imagination of the thoughts of his heart was only evil *continually*.' The Apostle, speaking of His covenant,—that made with Christ—says, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Our boast is, the power of God in the soul or new heart keeping in subjection the old man and his affections. It is the experimental knowledge of these blessed truths in the heart which makes us cry to the Lord who hath loved us, and given Himself for us: 'Hold thou me up, and I shall be safe.' 'Keep me as the apple of thine eye.' So that we are enabled, through God's keeping power, to raise our Ebenezers to His holy name, day after day, year after year, even up to this present, and having obtained help of God we continue to this day.'" "And as to chastising," she continued, "That comes from the love of God toward us; 'For what son is he whom the father chasteneth not?' 'For whom the Lord *loveth* he chasteneth.'"

In conclusion I would observe, that it is ignorant presumption in anyone to suppose that those who are taught these soul-cheering, God-honouring, Christ-exalting, and Holy Ghost-adoring truths, lead less moral lives than those who the greater part of their time are in bondage, or are held in subjection to the trained dogmas and contracted notions of well-intentioned but indiscriminating men. Some will ask, "But do not God's people commit sin outwardly?" I reply, Certainly they do, which are the works of the flesh; "for there is no man that sinneth not;" and it is only as we are kept by the power of God that we do not lead immoral lives. There is not a sin mentioned in scripture that the most highly-favoured saint is not capable of committing. The man who merely has a notional knowledge, may sin greedily, having no opposing principle, or new heart; but the child of God has the "inward man," which is holy as God is holy, and rules over the old or fleshly nature. This is the image of God, which after Him is created in righteousness and true holiness; the other is no better than the representative of hell. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the *work of the Lord*,

forasmuch as ye *know* that your labour (‘ye are God’s workmanship’) is not in vain *in the Lord*” (1 Cor. xv. 57-58).

“My love be with you *all* in Christ Jesus. Amen” (1 Cor. xvi. 24).

SAMUEL.

Kentish Town.

WALKING IN CHRIST.

(Continued from page 192.)

These are some of the sweet mercies known and experienced by God’s children while in the wilderness; and they take root downward, and bear fruit upward.

Let me make another remark here: that it is no use for you or I, as trees of righteousness, to expect to proceed home to our Father’s house without storms; and, perhaps, while sitting in your house, with your windows and doors shut, such a storm or inundation shall take place, that every evidence shall be swept out of mind; you shall tremble like Job, that you may rest in your lot in the end of the day. I tell you believing in Jesus Christ, living by faith and hope, are no trifling matters. Faith must be tried, and faith none but God can try in a proper way. We may speak of troubles and trials; but to have faith tried is according to the wisdom of God in a mystery, and the life of God which is in Christ Jesus.

Peter saith, “that the trial of your faith being much more precious than of gold that perisheth, though it be tried by fire.” Many things try the flesh; and the worldlings have their trials, troubles, and sorrows. We may have thousands of trials relative to our fleshly feelings; but here is the point: “the trial of your faith,” &c. How shall I know that my faith is tried? Very easily: first, there will be a cleaving to the Lord Jesus with full purpose of heart; there will be a laying hold of Him, everything apparently going to wreck and ruin; “but I will not let thee go, except thou bless me.” Another breaks out with, “Hath He said, and shall He not do it?” We never honour the Lord our God more, whatever may be going on, than by laying hold of Him, and pleading His own word. God will certainly fulfil it. Yes, say you, I believe He will fulfil it; but the Lord seldom fulfils His word in my experience in the way I thought He would, yet this does not prevent me from crying. I find my supposed wisdom baffled, that the wisdom of God may be highly exalted, and then sing, “Let the God of my salvation be exalted.”

Take notice of another thing: that every trial and every exercise is settled, and we shall go through them in complete safety, however bitter and dark they may be,—even the Way of the Lord

with us. The winds of error carry away and fold up in their wings those that love error better than the truth, and God's children, by winds of doctrines and error, may be puffed up in their fleshly minds, and may run with the multitude to do evil; but the Lord knoweth the way they take, and He will embitter all their acts, and bring them to cry, "Hold thou me up, and I shall be safe." Do not be in haste to run over God's word as you would a newspaper; for there is something in every page, yea in every verse, that is for correction, instruction, comfort, and consolation; so that we are fully furnished unto every good word and work. "Taking root downward," &c. The next word is "grounded." It is something very singular that the Lord should first say "rooted," and then, by Paul, to the church at Ephesus, "grounded in love." Here it is, "rooted and built up in Him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving."

Man's reason cannot understand these things; but God's elect know them, and acknowledge that they are true: "Rooted and built up in Him" (Coll. ii, 7). "Rooted and grounded in love" (Eph. 3). God the Father laid Christ the foundation in Zion; and there is not a believer here, nor in the world, nor in glory, but what is built on that foundation. Who is the builder? The Lord Himself. Who is the foundation? The Lord. Who is the top-stone? Jehovah Jesus; and He is the corner-stone, and a sure foundation. Now mark the privileges, and we will rejoice together concerning the blessedness of being built on that foundation. "He that believeth in Him shall not make haste;" and we stand still and see the salvation of God with us. Let me quote another scripture, which comes in so sweetly in connexion with it; and here is the sweet simplicity for the children of God as they live by faith, "You have no need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you." We learn, whatever enemies we may have, be they few or many, great or small, we cannot manage one of them, for the Lord hath told us, you cannot make one hair black or white. Then, how dear and precious the truth, "built up." I say again, it is always upward. The flesh and its concomitants are always going downwards; but lively stones on and in the living foundation are, by God, built up a spiritual house, to offer spiritual sacrifices acceptable to God by Jesus Christ. Are we engaged in the sweet employ, or are we digging in the earth to hide something there? How precious the word, "for of Him, to Him, and through Him are all things, to whom be glory for ever Amen." "Rooted and built up in Him." As we are made lively stones, for God's building, and are built upon the foundation Jesus Christ, every stone stands enclosed in these dear words: "That we should be to the praise of His glory who first trusted in Christ."

The next clause in our text reads: "Stablished in the faith;" that is something very particular. "*The faith.*" That proves there is but one faith, and that is the faith of God's elect; and Jesus Christ is the author and finisher of faith. I never perform a spiritual function of life but what Jesus Christ is the author of it. As we are brought into a knowledge of these divine realities, we learn that nothing of our's can mix with the faith of God's elect. Your faith may be very little, but it is always perfect, like a grain of mustard seed. There is no imperfect faith. There is little faith and great faith, weak faith and strong faith; but faith is faith. I shall never forget, while I am in the wilderness, when I first heard that man of God, Dr. Hawker. How it made my heart dance for joy. "Why," saith he, "the filings of gold are as much gold as the lump;" so little faith is as much faith as great faith, for it is the faith of God's elect. If we are new creatures in Christ we can no more live and walk without the faith of God's elect than we can without our Lord Jesus Christ. I would have you think over these precious mercies in your leisure moments; and I add, there is something so Christ-endearing to have nothing to do with anything in time or for eternity only as it stands in union with the Lamb of God; therefore, how blessed to be "stablished in the faith." Who is the establisher? It is not our exercises that tries our faith, that establishes us, though we cannot separate it from our being established; but the same God that gives us faith establishes us in the faith. Then, bless Him, He sends us good hearty troubles, that we may have hearty cries, to let us know the blessedness of what it is to be established in the faith. Do not these things warm your heart, and do not these things draw out the heart and mind toward Jesus Christ who is the author and finisher of faith? So, as we are members of His body, we may assure our hearts before God, that as Jesus is our portion, our life, and is the author and finisher of faith, we shall never die without faith, no more than we can live without life; for "Christ is all in all." We know not what lays before us, and it would be worse than foolishness were we to think the days to come would be better than those that are past; for the nearer we get home the more acute trials and trouble will be. Why? That we may sing of mercy and of judgment; that we may trust in the Lord at all times; that we may believe in Him, and may comfort our hearts before Him, however great the sorrow, that "It is well;" for He saith, "I will never leave thee nor forsake thee." There is a dear portion I will read to you which was very precious to me this afternoon: "When I walk through the valley of the shadow of death, I will fear no evil." O, say some, that is presumption! O, says another, that belongs to David! There are many Davids here, God's beloved. Look at it again: "when I walk through." It runs coeval with, "*through* much tribulation ye must enter the kingdom."

There may be mountains on either side, they shall not fall on us, or shall we run over them; but mind, if we walk through the valley of the shadow of death, we experience the truth of this precious mercy, "Thou art with me; thy rod and thy staff they comfort me." "Faith is the substance of things hoped for." There never was a child of God that ever walked through that valley but what had faith. David was led to the end of the valley in all safety; so shall you and I, and shall hear Him say, "Arise, my love, my fair one, and come away." "Stablished in the faith, as ye have been taught." We acknowledge there are two comforters; that is, Jesus Christ and the Holy Ghost; and we believe, according to His word, there is now in the Gentile Church one efficient and sure Teacher, that is, God the Eternal Spirit. "Stablished in the faith as ye have been taught." There is something so blessed in thinking of it in this way: there is no faith, nor any establishing in it, without the life of God, and the Christ of God. Then, how blessed to be witnesses of the word of the Lord, "He shall teach you all things, and bring all things to your remembrance whatsoever I have spoken unto you." What a dear Remembrancer! I cannot help telling you of it. He often wakes me up from sleep to talk to me, and bring to remembrance His testimonies concerning Jesus Christ, though at times in the very depths of affliction and trouble; yet He comforts my heart concerning Jesus Christ; so that I do not know a time or a circumstance that prevents me saying with Thomas, "My Lord and my God." I know there are many of God's children say, such preaching goes over their head. Then to such I would say, my desire is that the Lord would bring you up a few steps higher, that we may meet together in oneness of heart and mind, and crown Him Lord of all, exulting in the truth, "All are yours, ye are Christ's, and Christ is God's." Amen.

THE LATE MR. A. TRIGGS.

(Continued from page 24.)

From what we have heard of our brother's ministry, he was the most useful at "Trinity Chapel," Plymouth, and "Zion Chapel," Waterloo Road, London; the latter place especially. But he is now no more! Where is he? "Where the wicked cease from troubling, and where the weary are for ever at rest." Where is he now? In the same arms that he was in in eternity. Upon whom he now gazing? The same altogether-glorious Person—only without a vail between—he was privileged to look upon here. Who does he walk with now? The same Lord and Master he walked

with below. Christ was **ALL IN ALL** to Arthur Triggs here, and He can but be *all in all* to him there. Here, he was highly-favoured indeed! being sweetly instructed by the Spirit of light and revelation into the sublime mystery of God, and of the Father, and of Christ; but there, he knoweth even as he was known. Here, he bore the image of the earthly as well as the heavenly; but there all semblance to a fallen head is eternally unknown. While below he was compelled to alternately sigh and sing; but now eternal Hallelujahs bursts from his enraptured heart. In this lowland of sorrow no small share of tribulation fell to his lot; but now he has passed its boundary, and enjoys uninterrupted peace. In this wilderness he was exposed to enemies of almost every kind and character: not so there; for,

Within the sapphire walls is found
A golden pavement for the ground,—

A sea of purest glass;
Where all the blood-bought saints can sing,
Who through the pearly gates came in,
But foes can never pass.

'Tis there the saints all walk in white,
And gaze with infinite delight
Upon the Lamb of God:
No fogs or fears, nor sighs or pains,
But songs in sweetest noblest strains
Of Jesu's precious blood.

Our brother, then, beloved saints, is inhaling the pure air of the Paradise above, and has for ever dropped the plaintive note,

While he ever strikes the higher,
Most sweetly on his golden lyre.

And now, O Lord, we would pray thee, as thou hast seen fit to take our brother, and thy child, to thyself, because thou didst want him more above than thy church needed him below, do in love and mercy equip and qualify another to take his place upon Zion's ramparts. Thou, O Lord, knowest what is best for thy people; and, as none but thee can lead us to pray for what thou wilt grant, do in much love and mercy lead us to ask aright, praying in the Spirit. If consistent with thy blessed pleasure, send forth a man after thine own heart with a double portion of thy Spirit resting upon him, that he may speak of the mysteries of thy spiritual kingdom as recorded in thy word, and as set up in the souls of thy believing people. This, O this, favour do be pleased to grant, O Lord, our Covenant Jehovah, Father, Son, and Spirit. Thine outcasts will soon be gathered in; thy sheep will soon be enfolded; and thy jewels will shortly bedeck thy crown to an eternal day. Thy voice shall soon be heard speaking the world back again into its non-existence, and calling thy ransomed home to ever enjoy the heights of thy love, the depths of thy goodness, and the lengths and breadths of eternal glory. Till then, keep us as dear children waiting and watching for thee, our Lord, to come; when,

We all shall see thy lovely face,
And ever rest in thy embrace.

THE EDITOR.

Plymouth, August, 1859.

[Since writing the foregoing we have heard with much pleasure that Mr. Triggs' Sermons are about to be issued monthly; also the second part of his memoir is to be published when a sufficient number of subscribers have sent in their names. We need not say, Brethren send in your names for Copies for yourselves and friends, feeling confident our readers will hail the announcement with pleasure, and heartily respond by ordering as many copies as possible.

We have just received the last nine Sermons, preached by our dear departed brother, for review; and we are not a little puzzled in deciding upon an extract, for there is such a sweet vein of the golden ore running through the whole, that it appears a pity to divide it. However, as we cannot give the whole, we will make one extract from the last Sermon:—

"WHO can comprehend the fulness of these two words,—'The Lamb?' What would it advantage us, if we were not in union with the Lamb, and the Lamb dwelt in our hearts by faith, and we joined to the Lord and one Spirit? What was the grand object under the Levitical dispensation? 'The lamb morning, and the lamb evening?' It was to be a perfect lamb, one that had no spot nor a black hair, which pointed to the Lamb of God—'Holy, harmless, and undefiled.' Who is he? 'Emmanuel, God with us.' Who is Emmanuel, God with us? 'The friend of publicans and sinners.' What kind of friend is he? 'A friend that loveth at all times, and sticketh closer than a brother: 'a friend that never said one word against his own, although we once were enemies to him, and have said many words against him, and lied against our own right; but his words are always 'words of peace and not of evil, to give us an expected end.' 'Ought not Christ to have suffered these things, and to enter into his glory?' Luke xxiv. 26. Precious words and a blessed question! But who spake it? Himself. He listened and heard what the disciples had to say about him: 'We trusted that it had been he which should have redeemed Israel;' and they told him many things that had been prophesied of him. Then he said unto them, 'O fools, and slow of heart to believe all that the prophets have spoken.' I tell you, we shall never prize Christ until we become fools! I believe that whilst God keeps his children in the wilderness, they will learn more and more of their foolishness; for we are never wise enough to apply one scripture to ourselves. Man may say, this and this is my scripture. I say nothing against it: I would rather say, 'Whom have I in heaven but thee? and there is none upon earth I desire besides thee.' Have you not many times wondered that he bears with you in your folly and foolishness, in what we call our waywardness and backwardness? I believe, if we belong to Christ, we learn something about sliding back; but even then 'we are kept by the power of God through faith unto salvation, ready to be revealed in the last time.' Now, saith our Lord, 'Handle me and see, for a spirit hath not flesh and bones as ye see me have.' There is nothing material that we can handle; there is nothing corporeal that we can touch; yet he hath our very flesh, blood, and bones now on his throne. I many times have tried to comprehend it, but it is incomprehensible! yet, I understand the truth, 'Handle me and see.' I would now refer to Mary. He said unto her, 'Touch me not; for I am not yet ascended.' Mary was to be the messenger to his disciples; she was not to sit at his feet then; but to do his business: 'Go to my brethren, and say unto them, I ascend unto my Father and your Father: and to my God and your God.' Now, the Lord not only referred to Moses and the prophets, but he also speaks of the Psalms; and I consider the Psalms a complete volume of divinity. O how it hath delighted my heart to hear him say to his

Father, 'Thy wrath lieth hard upon me, and thy hand presseth me sore;' 'While I suffer thy terrors I am distracted.' Who could say this but himself? and when did he say it? 'When he suffered the just for the unjust to bring us unto God.' Could we remove the person and sufferings of Christ, everything would be a blank to the children of God. What produces our greatest joy? Experience and communion with Christ in his sufferings, having fellowship with him in his sufferings; so that we forget our troubles and miseries, and 'rejoice in him, having no confidence in the flesh.' Look at those sweet words: 'He led them out.' There is something very precious here; the disciples never attempted to move till he led them out! Are we waiting for his coming? He saith, 'I taught Ephraim to go, taking him by his arms.' Sweet mercy, precious truth, glorious position! and we are constrained to cry out, 'Hold thou me up and I shall be safe.' Now a question: Was Christ Christ before he was made of a woman, or was he only Christ after he was made of a woman? We believe, according to the word, he was Christ in eternity, and he was no more than Christ when visible. He tells us, 'I was set up from eternity, or anointed from everlasting.' Who set him up? God the Father. Who anointed him? God the Father. We then connect with it what is recorded in Acts x.: 'How God anointed Jesus of Nazareth, with the Holy Ghost, and with power.' Now, God the Father anointing him with power, did not make him the all-powerful, or make him God Almighty; but it fitted him as the Mediator, and the Father's Servant, to do his will and finish his work. And he was made in all things like unto his brethren, that we in all things might be made like unto him. Is he Christ? We are Christed. Is he Jehovah our righteousness? We are made the righteousness of God in him. Was he made sin for us? We have salvation in him with eternal glory. 'When the fulness of the time came, God sent forth his Son.' Who was his Son? Christ. How did he send him? 'Made of a woman;' and when he came forth from his invisibility, God the Father declares, 'Behold my servant whom I will lay hold upon, mine elect in whom my soul is well pleased.' Then let me quote that glorious truth, 'Through the law I am dead to the law.' 'Ye are dead, but your life is hid with Christ in God.' This is another mystery of godliness: we live dead, yet can never die. Read where we may, in any of the prophets, we shall find some sweet testimony concerning Jesus Christ. How often in the midst of despondency, trouble, vexation, sorrow, and pain, the word of the Lord cheers up the heart; and what a mercy we can never live unfit for Jesus. Now the word *ought* is a peculiar one, and it seems to imply something like this, as if Jesus had lowered himself to perform something and ought to suffer these things; for he was God the Father's servant, and he swore to bear the evil and he changeth not; these are secrets between the Father and Christ; and as all responsibility belonged to Christ we are to stand still and see the salvation of God. Say you, that is the hardest work I have to do. It is because you want to have your hand in matters, trying to do something for the Lord. But 'ought not Christ to have suffered these things?' and none but himself knew what those sufferings were. He saith, 'While I suffer thy terrors I am distracted; none but himself knew what distraction was. Again, 'I sink in deep mire;' we never did. Stop, say some, I often sink there. Then you are not grounded and built up in Christ. 'Thy waves and thy billows are gone over me; and he made peace by the blood of his cross; and we are at peace with God through him. And 'as the sufferings of Christ abound in us, so also our consolation aboundeth by Christ Jesus.' We know a little about abounding; 'when sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life.' We feel the abounding of sin, but it never injures us, but makes us groan, sigh, and cry. Where did sin abound? In Christ when God laid on him the iniquity of us all. We were never sin-bearers; Jesus Christ was the only one. We were sin-actors; but all our sins were put away by Christ. Now notice the separation between sin and the children of God who live

and walk by faith in Christ Jesus. And another sweet truth which appears to be but little understood: 'It is no more I that do it, but sin that dwelleth in me.'

The above needs no recommendation of ours, therefore we will give none. One word to our brethren in the ministry: Do all you can in circulating the works of the dear departed, by recommending them from the pulpit; for by so doing a threefold good will be effected: viz.—God will be glorified, the saints edified, and the bereaved widow of our late brother supplied with the needful things of time.—ED.]

THE LORD'S OWN WORK.

MY DEAR BROTHER,—I must call you brother, for I believe we are one in Christ Jesus; and, being one in Him, it is manifested by the love I have to you: "For by this shall all men know that ye are my disciples, if ye love one another." I had a sure token of this love last sabbath evening; indeed it was a sabbath of rest to my soul, fulfilling that precious portion of scripture: "For we which have believed do enter into rest." I can truly say, I have not had such a season since the day of my regeneration. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" It surely passeth all understanding; so that we cannot tell how good and how pleasant it is. The Lord Himself causes the union, and no mortal man can tell how good the Lord is. His goodness is past finding out; and cannot be known in any measure but by tasting. David [or rather David's Lord] says, "O taste and see that the Lord is good." David could not tell the extent of that goodness, therefore it is no use for me to attempt to tell you how good He was to me on Sunday evening. I am sure you must have realized the blessedness of what you preached. How delightful it is to be talking and hearing of Jesus, by whose name alone we can be saved.

"None but Jesus
Can do helpless sinners good."

You were reading and speaking of Christ's sufferings, humility, and death; how He humbled Himself and became inferior to angels, leaving the realms of glory to suffer, bleed, and die, rather than we should perish; of His taking the nature of man and suffering sinners to mock Him, when He could have made them keep silence; allowed man, who is but a grasshopper, to strip Him; was judged by man, when He Himself was Judge of quick and dead; nailed to the cross of wood that He had caused to grow: and when He thirsted, they gave Him vinegar mingled with gall, He even denying Himself a drop of water to quench His thirst. He, who

held the winds in His fists, and the waters in the hollow of His hand, would not allow Himself a drop of it to drink. The soldiers in their madness, because they were not allowed to break His legs, pierced His side, the effect of which was, all the sins of the church were washed away.

“O love of unexampled kind !
Which leaves all thoughts so far behind ”

When you, my dear brother, were speaking of the fore-mentioned things, I was so humbled down in soul that it was immaterial to me whether I lived another day or not ; and I believe it was even so with you. I longed to be gone to see my dear Redeemer face to face, the language of my heart being,

“ My willing soul would stay
In such a frame as this ;
And sit and sing herself away
To everlasting bliss.”

Truly this was real humility of soul, caused by the goodness of God being made know to me a sinner ; and all other humility is of no use, being feigned.

I must now close. I thought to have said more ; but let this suffice. May the Lord bless you, and fill your earthen vessel with His hid treasure, causing you to abound in every good word and work, to the glory of His own great name.

I am, your younger brother,

To Mr. Harding,

HENRY.

Hastings.

THE EFFECT OF LOVE.

DEAR FRIEND AND PASTOR,—The Lord hath so enlarged my heart that I feel a desire to speak of His faithfulness and mercy to one so vile, so base as me ! Yes, the old man seems viler than ever ; so that “all tables are full of vomit and filthiness ; and there is no place clean.” These words were brought very sweetly to the mind on Sunday night, as I was returning home in the omnibus : “Thou wilt I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with *one* consent.” How sweet—*ONE* consent ! What union and fellowship with our Beloved Jesus in this one word ! In another place He says, “They shall have *ONE* HEART and *ONE* WAY.” How blessed ! Yet more,—*ONE* MIND, *ONE* God and Father, and one Lord Jesus Christ ; and He says, “Thou shalt have no other gods beside me.” Yes, He is jealous for Zion with great jealousy ; and why is He so jealous

That we may not turn aside, not even to look; but to have the mind, soul, thoughts, and affections taken up with Jesus. I will tell you a secret: When I have no will of my own, then I see Jesus only. All self, sin, and everything else goes into nothing, and I sing, and rejoice in the Spirit,

“My Jesus hath done all things well.”

But as my beloved pastor, Arthur Triggs, used to say, these things are not learned in the plains of ease, neither are they learned in the schools; but it is when afflictions abound in us, when our way is hedged up with mountains of difficulties, when flesh can see no escape, but sinks in utter helplessness; then I am weak, and yet strong. Yes, so strong, that all the hosts of men and devils cannot drive me from the shelter of the Rock which is higher than I.

“My Beloved is mine, and I am His.” This is heart language. He is mine, for He gave Himself for me an offering and a sacrifice to God of a sweet smelling savour. “His mouth is most sweet;” yea, he has whispered into my ear this morning those two lines of dear Kent,

“Sweet the accents,
Whispering peace and sins forgiven.”

Christ is sweeter than honey, and the honeycomb; and more to be desired than much fine gold. My heart is melted like the wax before Him, and I am dumb, because it is impossible to utter the overflowings of a contrite heart. But God puts all my tears into His bottle. “Yes,” say you, “but those are the tears of Christ.” So they are; but is it not sweet to mingle our tears together! Then, if our cup overflows with sorrow, our heart overflows with joy; such joy, such holy delight, that we feast at the royal table, drink at the banquet of wine, and have the blood-stained banner, whereon is written, “Love,” waving in peaceful folds; and all the glorious promises are unfolded to our understanding, while we eat and drink with our Beloved. I do love to sit at His dear feet, and bathe them with the overflowings of a broken heart! There is a secret in this which no angel can fathom. The everlasting Father receives our tears as His jewels, and he mingles His own with them. But perhaps you will say, I have made a mistake, it was Jesus who wept. Yes, I mean Jesus the Everlasting Father; for He says, “I and my Father are one.” And He hath taken us into a glorious union with Himself to be for Himself, and not for another; His own Hephzibah, whom He loved; and there is no love like His. It is so great, that I am lost when I strive to apprehend it; it is so full, that it comprehends all the members of His mystic body; and so vast, that heaven cannot contain it. It is an ever-flowing stream which comes down and meets every hell-deserving sinner who rushes down to destruction; and the overflowings of ungodliness do

not even make him afraid, he is so determined that he will run the broad road. But He who is higher than the highest regardeth all his steps; and in some silent hour when conscience cannot sleep, but arrays before him all the terrors of eternal vengeance, his ears are opened, the fountain of the great deep is broken up, and he, who had just before despised all offers and all warnings, would now give all worlds to close in with Christ; if so be there may be hope. And there is hope; for "when he was yet a great way off, his father saw, and had compassion on him." A stream of rich mercy breaks forth to him in the wilderness, and will continue to follow him in all his wanderings till he reaches the desired haven.

"Safe landed on that peaceful shore,
Where sin and death are known no more."

"And shall this worthless name of mine,
Amongst them numbered be,
A sinner saved by grace divine,
A jewel bought by thee?"

Yes, dearest Lord, thou hast said thou wilt satisfy the desires of the humble; and thou art the author of the desire; and thou art the desire of all nations. Thou wilt not deny thine own flesh; and we are "members of His body, of His flesh, and of His bones." The Head *cannot* say to the feet, I have no need of you; but He *does* say, "Here will I dwell, for I have desired it, or, I have a delight therein." And again, "Thou art all fair my love, there is no spot in thee." Yet in feeling I am black all over; and it is something worse than feeling, "for the body *is dead* because of sin; but the *spirit* is life because of righteousness." When I look downward, the stench of this carcase is so unbearable, that I cry, "O wretched man that I am;" but when the hand of constraining love is put upon me, then all sinful thoughts vanish, and I look up with holy confidence and say, "The Lord is my light and my salvation. Yes, light and salvation; for all is darkness beside; and, God is my salvation, I will trust, and not be afraid. What! not be afraid of the devil? No; for he only walketh about seeking whom he *may* devour. Again, "God hath shut the lions' mouths;" and, He says, "Be not afraid, only believe." This is indeed a sweet morsel when the Lord speaks it in my heart; then is joy and peace in believing. But, says some poor soul bowed down with grief, I am so feeble that I cannot speak. Do you desire? Yes, say you. Then He says, "the desire of the righteous shall be granted."

"In me ye shall have peace; in the world ye shall have tribulation: but be of good cheer, I have overcome the world." What say some, be of good cheer when in tribulation? Yes, I say, be of good cheer in the midst of all evil; for greater is He that is in you than he that is in the world. I can rejoice in tribulation, knowing

tribulation *worketh* patience. Then it must be continued. I never had a trial, a conflict, or temptation, but I can always say, "He hath done all things well;" and "all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God." My Jesus endears Himself to me in every trial, in every exercise, and in the greatest straits. I will sing, "the Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him."

Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, be strong, for the Lord is with you. Fear ye not! What, no fear? Yes, no fear of evil; for all the evil is put away; and our Beloved One swore to bear the evil, and He changeth not. The adversary may bind us with green withs or new cords; but before the strength of Emanuel they become as tow; and we walk in that large place of God's free grace.

But before I close I would say, Suffer the word of exhortation. If my feeble testimony to the goodness and faithfulness of Jehovah Jesus would add one iota to your feeling of the same, I would remark, Be faithful, be steadfast; proclaim, as I have heard, the riches of grace, free and full, flowing from the heart of Emanuel, God with us. Praise the name of God with a song, and magnify it with thanksgiving; this also shall please the Lord better than a bullock that hath horns and hoofs.

May the Eternal God our Refuge guide you into all truth. Publish ye, praise ye, utter it even to the ends of the earth; for the Lord hath redeemed His servant Jacob; and let Israel rejoice in Him that made him; and let the children of Zion be joyful in their King.

One of those whom God delights in,
JACOB.

West Brompton, October 4, 1859.

REVIEW.

A FUNERAL discourse on the descease of Mr. J. Sandland, delivered at Woodbridge Chapel, Clerkenwell, by the Rev. R. Luckin.

Though we do not approve of what is generally termed funeral sermons, believing they savour more of the flesh than the spirit, yet we cannot say we disapprove of this.

We intended to have given extracts from this Sermon; but, for want of space, we have been compelled to forbear. We, however, commend it to our readers.

SOVEREIGN LOVE.

Who can express the fervour of that love!
Which brought the Saviour from the realms
above,
To spend a life of sorrow, bleed, and die,
That guilty man might be exalted high!
From the high regions of the eternal throne,
The eternal Son in matchless love came
down;
Left the dear bosom of the eternal God,
And for His people hath the winepress trod.
O love beyond all thought! can angels scan
Th' unmeasured breadths? or finite mortal
man,
E'er half its worth make known? Its rising
height
Shoots far beyond a seraph's piercing sight.
Thy depths unfathomable reach beyond
The plummet e'en of Faith! Too deep to
sound,
She hovers o'er the shoreless deep, and sings
With kindling rapture as she spreads her
wings.
Her peering eye looks far beyond the span
Of Time's contracted bound! Her piercing
ken
Descries th' expanding in the eternal mind!
Here's the vast fountain, where she loves to
find
Her rest. Ah, sacred rest! to lay thy brow
On love's calm, tranquil bosom! O, to know
More of this unknown love, this love of loves,
That from its favour'd object ne'er removes!
We talk of love; but O, how faint the flame!
Is woman's fervid ardour worth the name
Of love, compared with this, e'en though her
soul
Beats bowels of compassion, fain would roll
Her darling's cares upon her own pain'd
breast,
And sighs with fond impatience for its rest?
Lo! from on high the mighty God descends!
He whom ten thousand times ten thousand
bands
Of willing angels waiting to obey,
In cheerful reverence their homage pay.
Immanuel! (O, th' abasing, humbling thought
To proud self-righteous man!) 'twas love that
brought
h' Eternal God from His eternal throne,
Beneath the weight of all our sins to groan!
Start not at this! What but Jehovah's love
Could the vast weight of all our crimes re-
move?

HASTINGS.

What less than blood divine could ever pay
The ransom price to Justice?—Sinner, say,
Was ever love like this? Too vast to scan,
With wonder we adore the wondrous plan.
From love's full fountain flowing, we behold
Ten thousand blessings which can ne'er be
told.

Do I by this exalt this love the more!
O, no! I'd humbly at His feet adore,—
Beyond all praise, and blessing thron'd above,
He reigns the Great Eternal God of Love;
And God is Love; thus saith th' unerring
word

Of Holy Scripture. Here upon record
Is left love's vast achievements! Love to
man

Flam'd in Jehovah's heart e'er angels sang
His sounding praises; e'er the word went
forth

To frame heaven's concave; e'er this dark
earth

From chaos rose; e'er yon resplendent sun
Deck'd the ethereal vault; or e'er the moon
With mild effulgence blooming rose t' adorn
Night's sable mantle with her crescent horn!
O'er love's unmeasured plains how sweet to
rove!

On love's swift wings, uprising far above
The reach of earthly cares, how sweet to gaze
With kindling ardour on her radiant face!
Immanuel! again that lovely name
Sounds through the soul, and kindles to a
flame

Of strong desires within my longing breast,
To speak the love that cannot be expressed!
Immanuel! and is it here I see
The beamings forth of love in Deity:
Deity veil'd in spotless flesh, that I
To realms of glory might be lifted high!
In Bethlehem's manger see th' Incarnate
Son!

O ponder o'er the wonders love has done.
He, whom ten thousand thousand world
obey,

A helpless infant at the bosom lay!
O love profound! a theme so great, so grand,
Warms my affections, while my trembling
hand

Wholly in vain attempts to shadow forth
Its unseen beauties or expressless worth!

ZEBEDIAH.

ZION'S WITNESS.

VOL. II.

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No. 15.

CHASTISEMENT A FRUIT OF LOVE.

‘For they verily for a few days chastened us after their own pleasure; but He for our fit, that we might be partakers of His holiness.’

s, beloved, even for our *profit*, and not for our *sin*, as some people would fain make us believe. It is true, that if the Lord was strict to mark iniquity, none could stand before Him a moment. Christ was not our holiness before the Father continually, there could be no hope of our ever appearing before the Lord. Professors in our day seem to have lost sight of the following portion of Scripture: “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.” “Whosoever hateth his brother is a murderer.” So that to love our brother is to MURDER, according to the spirituality of the law. We read in the word, “The Lord seeth not as man seeth; man looketh on the outward appearance, but the Lord looketh on the heart.” And what does Infinite Purity behold there, but the seed of every evil brought into our nature in the fall of man? Once we read, “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” It shows, then, that these enumerated evils, together with thousands of others, are always there; and as no impure fountain can send forth sweet water (James iii. 12), all that proceeds from that fount must be impure, and therefore so many *breaches* of that law of God. Who then can hold up his head, sensible of this? Who can glory in the flesh after a spiritual knowledge of our depravity? Who dare open his mouth for a blessing upon the land of his goodness, seeing every breathing in the flesh is a breach of God’s law, and deserves eternal damnation? Ah! who heed! Away, then, with the God-dishonouring plea of perfection in the flesh! Down with the Christ-despising plea of being dealt with according to our goodness! Annihilated for ever be that foolish libel on the work of the Holy Ghost which would insinuate that the work of the Spirit in a believer is not sufficiently powerful

to keep him in the right ways of the Lord: The Apostle Paul tells us that, "By the deeds of the law shall no flesh living be justified." He was therefore delighted with the precious Christ-exalting fact of not being under the law, but under grace. If the Lord was to chastise us for our sin, we should undergo one perpetual chastisement, and yet give no satisfaction to God's justice; seeing that in our *old* nature we can do nothing but sin, as saith the Holy Ghost by Paul, "In me that is, in my flesh or old nature,) dwelleth no good thing." Not one good thing, Paul? No. "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I." Well, Paul, and what conclusion do you arrive at? that the Lord chastises you for doing that which His holy nature in you hates? No. The Lord hath taught me better things; I have not so learned Christ: for He hath shown me, "If then I do that which I would not, I consent unto the law that it is good. Now, then, it is no more mark I that do it, but sin that dwelleth (no part of him in me." If preachers and writers would compare scripture with scripture, it would be more to their credit. What can be plainer than the foregoing confession of that highly-favoured man of God, to show that everything which springs from the *old nature* is altogether vile: while, from the *new*, nothing can arise but that which is pure. For we read in the word, this *new man* "is renewed in knowledge after the image of Him that created him" (Col. iii. 10). "And that ye put on the new man, which after God is created in righteousness and true holiness." "Whosoever is born of God doth not commit sin: it is no longer I that do it": for His seed (Christ) remaineth in him; and he cannot sin (can he then be chastised for what he cannot do?) because he is born of God." "Whosoever abideth in Him (Christ, which every member of His body must do), sinneth not. Whosoever sinneth hath not seen Him (by faith), neither known Him." So that, "That which is born of the flesh is flesh ('they that are in the flesh cannot please God'): and that which is born of the Spirit is spirit" (from which can proceed nothing fleshly). Hence, chastisement cannot be for our sin: but, according to the Scriptures, "for our profit." It appears that the disciples were tainted with the same error, when they asked Jesus whether the blind man had sinned or his parents, that he was born blind, naturally (but not spiritually) supposing the affliction to be a severe chastisement either for his, or his parents' sin: but Christ soon hurled to the winds such a misconceived notion, by saying, "Neither hath this man sinned, nor his parents." Whence, then, the affliction, Lord? How could there have possibly been blindness, if it was not for sin?" "That the works of God should be made manifest in him." Jesus well knew the cause of this man's blindness, nor did He keep His disciples in ignorance about it, but clearly accounted for the affliction

to the glory of God; and not as men professing to believe in *free grace*, say, "It was *for sin*." Perhaps some are ready to ask, "Do you not believe that the Lord chastises His own loved people?" We answer, Yes, of course we do, and have been chastised again and again, and believe that each chastisement was a proof of sonship, and an effect of a Father's love (Heb. xii. 6); not of **ANGER**. Away with so false a notion! for we fully believe with dear Kent:

"To His Church, His joy, His treasure,
Every trial works for good;
They are dealt in weight and measure,
Yet how little understood!
Not in anger,
But from His dear covenant love."

We read in the word of God, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth;" but it does not say, *for sin*. Why, then, should man wish to add to "the word of the Lord?" Notice the Apostle's argument: "If ye endure chastening, God dealeth with you (not for sin) as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement (showing the impossibility of escaping it, though perhaps some are so *pious* (?) as not to have deserved it) whereof all (the family) are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather (however afflicting His all-wise dispensation may be) be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but He for our profit (not sin), that we might be partakers of His holiness." The great mistake made upon the point of chastisement appears to us to arise from taking a view of the *letter* of the law, instead of having a feeling experience of its spirituality.

Thus much upon the point generally. We will now, the Lord enabling us, enter upon it more particularly, giving both sides of the question in a dialogue between a man who believes chastisement to be a fruit of covenant love, and one who holds it to be a punishment for sin; and may our readers be enabled to divest themselves of all prejudice, whether for or against, attend carefully to the arguments on both sides, and judge scripturally which tends to glorify God most.

MR. LAW.—How do you do, Mr. Grace? and how is your wife and family?

MR. GRACE.—Well, thank you, friend Law, I am in good health, through mercy, but my wife and family are far from well; in fact, my wife has been ill for a very long time. Her complaint appears to baffle all medical skill.

L.—I am truly sorry to hear such an account of your family,

especially of your wife; but do you know I have an impression that the Lord is chastising you for your sin in thus afflicting your family.

G.—Do you indeed think so? surely you cannot?

L.—Yes, I do indeed positively believe that it is the hand of God gone out against you for sin. Our minister told us last sabbath, that if we did not walk very circumspectly, the Lord would punish us in some way or other; either in circumstances, body, or family; so that it makes me walk very warily, for I should not like to be deprived of the needful things of time, have my health impaired, or any of my family suffer, when it can be avoided by a good walk and conversation.

G.—You astonish me! Your minister preaches very differently to ours. In fact, if he was to preach such doctrine, I should soon vacate my seat. I should conclude your minister was under the “Do and live” covenant; for he certainly cannot believe in that covenant which is ordered in all things and sure, and which stands fast with Christ, the covenant Head.

L.—You are altogether wrong in your opinion of our excellent minister; for he preaches *free grace* from first to last, and abominates the “Do and live” delusion.

G.—Then you have done him an injustice by saying that he told you that God would punish a believer for his sin.

L.—No I have not, for he did say so; in fact, he often states it with marked emphasis.

G.—Well, then, he is not a *free grace* preacher, whatever his pretensions may be.

L.—Just give him a hearing, and then I am sure you will be of a very different opinion.

G.—There is no occasion for me to hear him upon the point in question, if you fairly represent him; for I consider you a *specimen* of the effect of such a doctrine.

L.—I only said that I thought your wife's illness was a chastisement for your sin. Surely that is reasonable enough?

G.—Yes, it may be *reasonable* enough according to man's judgment; but our covenant God seeth not as man seeth, for He looketh at the heart; and sure I am were He to deal with me according to what is in my heart, mine would be a hopeless case; for I know that if one impure thought was charged upon me, I must be damned for ever. But the Lord hath said (speaking of His family), “Their sins and iniquities will I remember no more;” therefore, “where remission of these is, there is no more offering for sin.” Neither is any other offering needed, seeing “He hath perfected for ever them that are sanctified.” In this perfection I glory, in this perfection I boast; and he that glorieth in any other, does not glory in the Lord.

L.—Your's is a most dangerous doctrine indeed! and if your minister preaches such things, I should certainly advise you, as a friend and brother, not to hear him again. I have heard of Antinomianism being preached, but I never met with one before who held it. Be careful, my friend, and take timely warning; for you certainly have taken a most dangerous position. According to this doctrine, a man may walk as he pleases, and the Lord will take no notice of it.

G.—You appear to be entirely ignorant of the nature of unmerited grace. The free grace of God has but one effect on the heart: It writes on the believer's heart the law of lovingkindness and tender mercy, wherein the child of God perfectly understands the difference between a fleshly performance and a spiritual obedience. You appear to have received, either by tradition or writing, the old story that was used in argument against the free-grace gospel Paul was enabled to preach. But it fell infinitely short of the mark; for Paul reiterated the question, and then in a masterly manner answered it: "Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

L.—I know Paul said so, and have admired the expression many times, seeing if love does not constrain us, law-terrors will not.

G.—No, indeed; you have made a very judicious remark. If the grace of Jesus Christ does not keep a man right, no production of the flesh will.

L.—I begin to see and feel the force of your argument, and should like to hear you further upon the matter; but for the present I must, though reluctantly, wave it.

G.—I am glad to find you willing to listen, while I endeavour to give you, as far as I have been taught, my views upon the subject. I will therefore, as you appear anxious about the matter, take the first opportunity of entering more at large upon it; till then, may the Lord graciously give you an understanding into His own truth.

L.—Suppose we meet at my house every Tuesday evening for a few weeks upon the point in question? What do you say, Mr. G.?

G.—As it is a leisure evening with me, and the Lord is willing, I shall be most happy to do so; and sincerely hope that the Lord will be glorified, while our souls are built up in the knowledge of Him, our precious Christ. Till next Tuesday, then, farewell.

(To be Continued.)

"For what the lawe coulede nott doo in as moche as itt was weake because off the flesshe, that performed God, and sent his Sonne in the simillitude of sinfull flesshe; and by (not, for: See ii Cor. v. 21) synne damned synne in the flesshe, &c.—*Tyndale's Testament.*

HEART EXPRESSION.

MY VERY DEAR FRIEND,—I greet you in the name of the Lord our God, who worketh wondrously, having His way in the whirlwind, and who rideth upon the floods. Even in the floods of great waters I will be with thee, He hath said; and, bless His name, He is not slack concerning His promise; for what He hath promised, He is able to perform. The Lord hath said, "As thy day, so shall thy strength be;" and He hath laid help upon one that is Mighty, who is strong to save; and, to His praise I would say, that He has ever appeared strong on my behalf. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

My heart has been rejoicing lately from hearing of the wondrous things that the Lord has done for you. My soul is indeed right glad, that I am constrained to say, "He hath done all things well." All His dealings we know are in love, yet "no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby;" "And the fruit of righteousness shall be peace." "I sat down under His shadow with great delight, and His fruit was sweet to my taste." Is it not so, dearly beloved, when by faith we behold Him smiling upon us? O, what sweet joy and peace we realize in believing! This is infinitely better than angels beside! But you have felt of this far beyond what I can speak of yet I know you will receive this as it comes from my very heart and soul.

I anticipated spending a Sunday with you; but the Lord hath otherwise ordered it: He sees not as we see; and works all for His own glory, and the good of His loved people. This I doubt not you can say with regard to your late affliction, as well as of all other dispensations of His love; for He has ever some end in view in all He does; yea, it is all present with Him who knows the end from the beginning, and views things that are not as though they were. O to feel that this God is our God for ever and ever and that He is working all things after the council of His own will to the glory of His own great name, and the good of us His chosen people! If He is for us, who can be against us? Did not our Jesus say, "Though an host should encamp against me, in this will I be confident?" The host of hell fought against Him, yet He sustained the fury of the storm, came off victorious, and ascended up on high leading captivity captive. There He ever lives to make intercession for us. What, then, can we have to fear! May we ponder over His matchless love and boundless compassion, hearing

y,* "Is it nothing to you, all ye that pass by? behold, and here be any sorrow like unto my sorrow, which is done unto me with the Lord hath afflicted me in the day of His fierce

This is an expression of His heart of love when He bore sins away, and drowned them in the depths of the sea of His blood. "For the joy set before Him, He endured the cross, and the shame;" and now reaps the reward of His toil. "Doth husbandman wait with patience for the fruit of the earth?" and disappoints Him not, and shall He disappoint His well-

Son? O, no! "Father, I will that they also whom thou hast sent me, be with me where I am, that they may behold my

We will, therefore, in anticipation of the glory that awaits with dear Kent,

"Immortal love shall then repay
The transient sorrows of the way;
And Jesu's name swell every song
A whole eternity along."

Your's for Jesus' sake,
ZEBEDIAH.

* CHRIST IN HIS SUFFERINGS.

Is it nothing to you, all ye that pass by,
Beholding my sorrows, my groans, and my cries;
My afflictions so great, and hard to be borne,
While treading the wine-press alone, quite alone.

See, see, I'm forsaken of God and of man,
Not one to my help doth now render a hand;
Here groaning and sweating beneath the huge load,
Yet am not regretting, though rough is the road.

Now, now the Lord's anger upon me has come,
I'm stricken, I'm smitten, yet nothing I've done;
But 'tis for my people I suffer this woe,
That vengeance should never their souls overthrow.

Alone in the garden I stand, and do see
The black cloud of vengeance rising against me;
It strikes me with horror, with gloom, and with dread,
Now, now it is bursting right over my head.

See, see, O my people, I stand in your stead!
Being from everlasting your Surety and Head!
So all your black crimes are now charg'd upon me;
And, through my blood-shedding, you stand fair and free.

Is it nothing to you, I on the cross hung?
In bleeding and dying I fury's cup wrung;
And, all for the purpose of saving from death
My lov'd and my chosen, I gave up my breath.

A. W.

CHRIST ALONE EXALTED,

IN A SPIRITUAL CORRESPONDENCE BETWEEN THE LATE MR. A. TRIGGS AND "RUTH," A GLEANER IN THE FIELD OF BOAZ

First Letter.

BELoved IN THE LORD AND MUCH ESTEEMED SISTER,—Grace, mercy, and peace be with you from God our Father and from Jesus Christ the Son of the Father in truth and love.

According to promise, I take my pen to say a few words unto you concerning one Jesus that was dead, but is alive again, who is the Resurrection and the Life, and is living in the presence of God for us, and who hath said, "Because I live ye shall live also." In the bowels of His tender mercy, and in the perfections of His Person I hail you, as one of the travail of His soul, the purchase of His blood, and as one redeemed from all iniquity, bone of His bone, flesh of His flesh, and bound up in the bundle of life, with whom your life is hid in God, and of whom Jesus saith, "Neither can they die any more."

These dear truths are unspeakably blessed; and, as I am aware that the Lord hath given you a spiritual knowledge of the same, I write the more freely to you, to put you in remembrance of them, that you may have a second benefit. I believe that we have but ONE HEART and MIND concerning these things, being confident that nothing short of a precious Christ will ever satisfy our precious souls; for it is our every-day mercy that Christ is to us ALL AND IN ALL. We have all things in Him to enjoy, not a Christ in all things; for we should then have a great number of Christs; but to us there is but ONE Lord Jesus, and our all is in Him, consequently it remains to us and for us like Himself, unchangeable,—"Jesus Christ the same yesterday, to-day, and for ever." Blessed be His glorious name! The testimony of the Holy Ghost also is very blessed, and at all times the same: "All are your's; ye are Christ's; and Christ is God's." Cheer up, beloved, rejoice and sing, "It shall be well with thee."

I now call your attention to a subject of vast importance, which is little thought of, dwelt upon, or preached about in this day of flaming profession; yet I desire to bless and praise our precious Lord that it is most blessed to my soul, namely, a personal knowledge, according to the scriptures, of the eternity, underived nature, personality, and Godhead of our most glorious Christ, in the unity of the essence, Jehovah, and coequal with the Father and the eternal Spirit, over all, God blessed for ever. Amen. In the reception of this by faith, and as the Lord gives to us the spirit of wisdom and revelation in the knowledge of Him, so the following testimony will

be plainly understood ; for "there are Three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these **THREE ARE ONE.**"

I pause with you at the threshold of this boundless subject in its incomprehensible nature ; and, whilst our hearts are comforted, being knit together in love, let us rejoice in "the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge ;" and in whom dwelleth all the fulness of the Godhead bodily ; and saith the Holy Ghost, by Paul, "Ye are complete in Him." I verily believe that the completeness of the church cannot stand unalterable in anything short of the eternity and Godhead of our most glorious Christ, who is the eternal God our refuge, everlasting light, our God, and glory.

Ponder over these things, and consider the Person HIM, in whom all the fulness of the Godhead personally (bodily) dwells. It is evident, whatever may be said to the contrary, that all the nature, both of men and angels combined, cannot contain all the fulness of the Godhead ; but our ever-blessed Lord Jesus, the self-existing WORD—and God was the WORD—in the eternity of His Person, possesses all the fulness of Godhead, and every perfection of the same shine and are glorified in Him. O the depth ! Christ is the glory Jehovah, the great mystery of godliness, God manifest in the flesh, of whom it was said, "Forasmuch as the children were partakers of flesh and blood, He also Himself likewise took part of the same, that, through death, He might overcome him that had the power of death, that is, the devil." This is that mighty HIM of whom Moses in the law, and the Prophets did write, Jesus of Nazareth, Emmanuel, God with us ; the child born, the Son given, and upon whose shoulders the government ever rests. "His name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father [not without everlasting children], the Prince of peace : " He is the most High God, possessor of heaven and earth. "Crown Him Lord of all." Amen. Well might Moses and the children of Israel sing of Him in strains so noble, and in harmony most sweet, having witnessed His personal triumphs over their enemies, and His glory in their deliverance, saying, "I will sing unto Jehovah, for He hath triumphed gloriously ; Jehovah is my strength and song, He is become my salvation (or, He shall be to me for salvation), this is my God ; I will dwell in Him (I will make Him my home, habitation, refuge, or rest—so it may be rendered according to the original), my father's God, and I will exalt Him : Jehovah is a man of war ; Jehovah is His name." Beloved, what a development of the essential names of our most glorious Christ we have in this song, which sweetly testifies of Him in His underived essence Jah,—Jehovah ; and the eternity of His person, nature, and

Godhead are clearly set forth, while we by faith behold Him in His greatness, majesty, and glory; in the infinite fitness and fulness of His person, rejoicing with them, saying, "Who is like thee, Jehovah, among the great, or mighty ones? Who is like thee, Jehovah, glorious in holiness, fearful in praises, doing wonders?"

Here I pause another moment with you in humility of mind, while I bow before the Lord at the threshold of this great mystery, and in no way attempt to step over the bounds with a thought of comprehending what is in itself altogether incomprehensible; but let us praise our precious Christ, for He is our God for ever and ever; and will be our guide even over death. I pray that the fulness of these things, concerning our Lord Jesus, may be more familiar with us; for there is nothing so comforting and establishing as a knowledge of Him, and nothing so soul-humbling. A knowledge of our wretchedness and sinfulness makes us completely miserable; but a knowledge of our precious Lord Jesus makes us happy, and our hearts right glad. If we ask what made Simeon so happy, and ready to depart in peace, the answer is plain. It was not, because he had so much corruption, darkness, and rebellion; but because it had been revealed to him by the Holy Ghost that he should not see death until he had seen Jehovah's Christ; and, on seeing Him, he took Him up in his arms (how sweet, by faith!), saying, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." It was, therefore, a sigh and a knowledge of the Lord Jesus that made him so happy and ready to die. Ah! let me and thee, dear Ruth, have these things in our hearts, professors are welcome to their doctrine of corruption, with their experience of the same, endeavouring to set it up as a standard of childship. Blessed be the Lord, the foregoing testimonies of Jesus in their rich experience in my heart,

"Makes sov'reign mercy dear to me,
And Jesus all in all."

This lifts me above sin, self, and death, while I sing, "Behold, God is my salvation, I will trust and not be afraid; for, Jah,—Jehovah is my strength and song."

Again, if we take a view of that which filled the shepherds with delight, we find it is the same subject—Christ Jesus the Lord. It is written, "For, lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ Jehovah." The song that follows is always suitable to a spiritual mind: "Glory to God in the highest; and on earth peace, goodwill toward men." This is just as it should be with the

redeemed, that in all things Christ should have the pre-eminence. We will say, also, "The Lord liveth, and blessed be my Rock, and let the God of my salvation be exalted."

If we take a further view of this dear subject, we find that it is on the account of this same glorious Jesus that such sweet sayings flow forth from the heart, in the unity of the Spirit, whereby the dear Redeemer is exalted with the tongue. "Elizabeth was filled with the Holy Ghost, and said, Whence is this to me that the mother of my Lord should come to me? for as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy." Pause and admire, my sister; and then follow on the boundless and endless subject: "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." This is not speaking of self, sin, nor corruption; but of that MIGHTY HIM, of the glory of His kingdom, and talking of His power. He alone is worthy to be praised, and to be had in reverence of all them that are round about Him. Anna, the widow, coming into the temple at that instant, having waited for the consolation of Israel with Simeon and others, sweetly harped upon the same string; for she spake of HIM to all them that looked for redemption in Israel. To HIM gave all the prophets witness; and He Himself said, "Moses wrote of me;" and, "Abraham rejoiced to see my day; he saw it, and was glad." I have yet to learn what there is that can or will make me glad short of Jesus and His great salvation.

"With Him I daily love to walk;
Of Him I hourly love to talk."

It is only as we have right apprehensions of HIM, and a scriptural acquaintance with the eternity of His Person and Godhead, that we can properly see, know, and believe the fulness, excellencies, validity, and efficacy of the glorious and honourable work and sacrifice of the great mystery of godliness; for it was the infinite dignity and glory of His Person that gave eternal blessedness to all He did, wrought, suffered, and obtained, through which every perfection of God harmonizes and shines in the salvation of the church by Himself. "O the depth of the riches!" "It is of Him, and to Him, and through Him are all things; to whom be glory for ever. Amen."

Beloved, when you have duly pondered over the preceding testimonies concerning the Lord Jesus, then I would take you by the hand, and, in the unity of the Spirit, walk with you by faith in meditations sweet and thoughts profound to contemplate the mystery of the heights and depths, and lengths and breadths of love eternal, sovereign grace in its exceeding richness, and mercy free in all its bearings, as displayed by Jesus the High and Lofty One, the God of Glory, the Lord God Omnipotent that reigneth. Hallelujah! What divine glory, love, and majesty here meet the eye, to see the

lofty ONE, the Holy LORD and God, in His amazing stoop, come down and bind our nature to His Godhead, in order to underbottom all the church's sin, in likeness of poor sinful flesh, a servant, found in fashion as a man, the second Adam, the Lord from heaven; yet He saith, "I am a worm and no man." Here we behold the Highest in the lowest place, humbling Himself, taking upon Him the servant's form. O matchless and amazing love! My soul would sit and gaze with wonder and delight, beholding Jesus, the eternal God, humbling Himself in depths too deep for finite minds to fathom, while believing He made Himself of no reputation [which none but God could do], was obedient unto death to the eternal Father for the law's fulfilment; yea, to make it honourable in magnifying the same in, of, and by Himself. All active was His obedience, delighting to do His Father's will, and finish *all* His work; and thus He gave Himself for us—the Lord our righteousness—and was made sin for us, who knew no sin, that we might be made the righteousness of God in Him. Yea, He Himself, the God and Man, the mystery of godliness so great, was made the curse of His own law [glorious truth, dear reader], to redeem us from the curse, and make us, who were afar off, nigh to God. He, the Shepherd, was smitten, the sword was filled with blood, and all the captive flock were and are free; justice is satisfied, the atonement is fully made, and all our sins are blotted out with precious blood, even the blood of God [whatever may be said to the contrary: see Acts, xx. 28]; His own and proper blood—blood of Himself—in underived oneness with Himself, the God and Man—one Christ.

This is, beloved sister, our Jesus, the Lord of glory, who was crucified, bearing our sins in His own body on the tree, appearing once in the end of the world to put away sin by the sacrifice of Himself; and who, by one offering, hath perfected for ever them that are sanctified. Bless Him, He is the author of eternal salvation, hath saved us in Himself with an everlasting salvation, obtained eternal redemption for us, justified us from all things—and we are reconciled to God by His death—and has, through death, destroyed death, and him that had the power of death, that is the devil; yea, He hath swallowed up death in victory, having abolished it, and brought life and immortality to light through the gospel; and Himself is the resurrection and the life, who, in all the fulness of His Person, God and Man, is made of God unto us "Wisdom, and Righteousness, and Sanctification, and Redemption; that He that glorieth, may glory in the Lord."

Mark well these blessed truths, and ask if there is any sin, death, devil, curse, or wrath standing between the church and her glorious Lord? The answer is as plain as it is true, that, there are none of these things; as it is written, "There is therefore now no condemnation to them that are in Christ Jesus;" and, "Who shall lay any-

thing to the charge of God's elect?" All the children, then, must be free. These are a few of the sure mercies of David, the blessings that enrich Joseph's land, the precious things of heaven, the dew, and the deep that coucheth beneath. This is the joyful sound blown over the sacrifice, that brings a sweet savour of Christ and His salvation into the renewed mind; and these are the blessed truths that comfort our heart. I am sure that, as the Lord hath given you a knowledge of these truths in the rich experience of the same in your heart, you will gladly join me in heart and voice to ascribe all to the praise of the glory of His grace, who hath made us accepted in the Beloved.

The Lord our God saith, "Let the inhabitants of the Rock sing." We will, therefore, have a song before we stop, and you shall set the tune, while I give the words:—

"O blissful dawn of endless day!
When sin shall cease, and death shall die;
And Christ His glory shall display,
And beam upon my longing eye.
Then, then, my God, this soul of mine,
Bought, dearly bought, and made thine own,
In thy bright righteousness shall shine,
And have it's portion on thy throne."

"O sweet employ to sing and trace
Th' amazing heights and depths of grace;
And spend, from sin and sorrow free,
A blissful, vast eternity."
"Amen, they cry, to Him alone,
That sits upon His Father's throne;
They give Him glory, and again
Repeat His praise, and say, Amen."

Dear sister in the faith, I have to say, that the Lord in tender mercy brought me home in safety; and, bless Him, communed with me by the way. I hope this will find you in the sweet employ of a spiritual mind, looking unto Jesus, and considering Him who endured such contradiction of sinners against Himself, lest ye be weary and faint in your mind. This will lift you above the afflictions of your body. The Lord bless you, and cause His face to shine upon you, that you may abound in hope by the power of the Holy Ghost; and live in daily peace with God through our Lord Jesus Christ.

My Mary unites with me in love. She is much pleased with your token of love, and kindness shown to her worst husband [Christ being her best], that hath been a sore trouble to her; yet she bears with him, and is always pleased to hear of his welfare. She joins with me in love to the dear friends and lovers of Jesus at N—. Will you give our love to Mr. and Mrs. N. The Lord bless them for their kindness to one who is unworthy of the least of the mercies and truth of our God. When you see dear Mr. R. give our love to him and his spouse; not forgetting his son and children. The Lord be gracious unto them, and their servant Bessie. Unto Mr. G., say, I am alive, and have not forgotten him. The Lord Jesus be precious unto him; and Miss —, that I saw at your house the last Saturday morning. The Lord give her peace, that she may know that the Millenium is already begun in her soul.

Others of the family, that enquire after me, do not forget. I cannot overlook Mrs. W., the widow indeed, and her children. The Lord enrich their souls. Mrs. A., and her son, I would likewise remember. The Lord the Spirit guide them into all truth.

And what can I more say? the time would fail me to tell of Gideon and of Barak &c. But the mercy is that, **WE ARE ALL ONE IN CHRIST JESUS**; and Himself is our all and in all. Amen. Harken, my daughter, at meal-time come and eat of the bread, and dip thy morsel in the vinegar. I hope you are getting on sweetly at Zion Chapel; that it is still with you—Jesus only. Remember your very near kinsman, Boaz. The strong one is a Mighty man of wealth; He hath raised up the name of the dead, and redeemed the mortgaged inheritance. “Thy Maker is thy Husband, the Lord of Hosts is His name.” Paul speaks of the unsearchable riches of Christ; and we will say, “My Beloved is mine, and I am His;” consequently, all He is and hath is ours, and we are His in unbroken relationship and eternal union. Bless and praise His name!

Your's in our precious Lord Jesus,
A. TRIGGS.

THE ADMONITION FULFILLED.

“Love as brethren.”

MY OWN DEARLY BELOVED BROTHER IN A PRECIOUS LORD JESUS,—Blessed in Him with all spiritual blessings in heavenly places, love with an everlasting love, and chosen in Him before the foundation of the world, that you should be holy, and without blame before Him in love, according to the good pleasure of His will. Grace, mercy, and peace be multiplied unto you abundantly from God our Father, and from Christ Jesus our Lord.

I am constrained to send you a line or two of greeting; and to remind you that, though absent in body, you are present in spirit, and I am anxiously waiting to hear of thy welfare.

When the heart has been fired with the shafts of love naturally, what a yearning over and after the loved object there is; but how much more so when that precious fire has been kindled by the Divine Spirit; when soul has been so knit to soul that the **two are as ONE**. This, beloved, is indescribable. I was meditating the other day on these sweet words, “Many waters cannot quench love,” and was somewhat comforted with the thought, that, Christ's love to His church, nor her love to Him, because His, can ever be quenched, nor our love, as brethren in Him, to each other. Does it not often amaze you, beloved, how ever the Lord can love such

rebels as we are? He said to His disciples, "Do men gather grapes of thorns, or figs of thistles?" And what are we naturally but thorns and thistles! Again, "Cast not your pearls before swine." And what are we but swine! Yet the Lord so transforms us by His own dear Spirit, that we are changed into His own image, though in ourselves as black as the devil. May we not truly say,

"O to grace how great a debtor,
Daily I'm constrained to be!"

How is it, Lord, thou dost manifest thyself unto us, and not unto the world? Because unto you it is given! O precious, precious love! who can define it! Thrice blessed are we, beloved, having been made partakers of it. May we be enabled by precious faith to drink full draughts of it; may it be unto us a river to swim in, may our heart be so filled, that we shall be compelled to exclaim, in the language and experience of the Psalmist, "My cup runneth over." Whoever tasted of it, and did not long for more? How great a privilege it is to be able to say, without the shadow of a doubt, "My Beloved is mine, and I am His!" He must be mine; for He really is, and He only, my Beloved: "Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee." "We love Him because He first loved us;" "Whosoever believeth on the Son of God, hath the witness in himself;" "Blessed are they which have *not* seen, and yet have believed;" "Whom having *not* seen ye love, in whom though now ye see Him *not*, yet, believing, ye rejoice with joy unspeakable, and full of glory." I believe the Lord has begun that good work in me, therefore He will carry it on until the day of Jesus Christ. Not all the evidences can assure or satisfy a child of God, it must be the Spirit bearing witness with his spirit, to enable him to cry, "Abba Father." It is indeed no easy matter to believe you are a Christian.

I must not forget to thank you for "Ruth's" savoury epistles, which are all Christ. She has indeed had some precious gleanings in her spiritual Boaz's field. Truly He has given her some choice morsels, and been most gracious unto her. She is highly favoured! O blessed position! blessed oneness! precious fellowship! glorious union! There is no other stay or comfort to the soul: "I in them, and thou in me." May we be daily growing into a deeper knowledge of this everlasting, indescribable union—God manifest in the flesh, —God in us and we in Him; and may He blessedly lead you more and more into a knowledge of Him in His glorious finished work, and all His fulness as the Head over all to His body the church.

I should have dearly liked to have been with you on Sunday; but I could not. My soul, however, rejoices to hear of such a testimony; to Him be all the praise. "He will work, and none shall let it." The more Christ is exalted, the more will the devil

and empty professors roar; but let them; God's Word **SHALL** stand.

Our sister "Ruth" writes so much in the strain of dear old Triggs, that really, I could almost fancy it was his. She is taught by the same blessed Spirit. The dear old man has been branded with all sorts of names by the children of the bondwoman; but nothing could daunt him or destroy his confidence in the Lord. Few, very few understood him, I believe; but it has long been my desire to have fellowship in, and an heart understanding of, the glorious truths he was enabled to preach from time to time, and in which he was favoured to live. The Lord bless thee, my brother. Believe me to be ever thine, in Him,

T. NORWOOD.

INDIVISIBLE UNION.

"Every branch that beareth not fruit in me, He taketh away."

Many of the Lord's people have been much tried in their minds respecting the possibility of a person's being a branch in Christ, yet taken away by the Lord as useless. We have met with several lately who we believe to be children of God, stumbling at the above-quoted portion. The transposition of the words, "*in me*," is the immediate cause of the misunderstanding of this portion of scripture. We have therefore placed the words according to the rendering in the old Bibles: "Every branch that beareth not fruit in me ('From me is thy fruit found'), He taketh away;" or, "Every plant which my heavenly Father hath not planted, shall be rooted up." Now, though the transposition may appear but a slight one, yet it is of vast importance; for, according to the present translation, a branch may be in Christ, but entirely fruitless. But by the old rendering it is simple and plain, shewing, no matter what tree a branch is in, nor what fruit is found upon it, if it is not in the *True Vine*, bearing fruit to the praise of the root, and the Husbandman. Instead, then, in this way of reading—"every branch that beareth not fruit in me"—being a stumbling block, it is a heart-warming and soul-comforting truth. It shows the necessity of vital union to Christ, as a branch in Him the *True Vine*, as a member of His body, and as a child of Him the Everlasting Father.

How many of the Lord's people, until taught better things, are looking into themselves for fruit, forgetting the scripture declaration, "From me is thy fruit found;" and the acknowledgement of the church: "O Lord, thou hast wrought **ALL OUR WORKS IN US**." "Ye are God's husbandry; ye are God's building." What part do the plants take in being reared? What part does the building take in being

raised? You that contend for the works of the flesh—which are so many breaches of God's law—say, What communion has your darkness with such light? Or what part hath the doctrine of Christ, with your doctrine of Belial? What giveth life and verdure to a branch? The sap contained in the root, which riseth to every branch in union to it. But though other trees may be very near, and bear fruit, neither the nature nor quality of this can be found in them. Thus would Christ show the fallacy of all unions save the indivisible union of Vine and branches; Head and members; Husband and wife; Father and children. This union is eternal, therefore unaffected by all the ravages of sin, death, devil, and grave.

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall for ever be.

"In covenant from of old,
The sons of God they were;
The feeblest lamb in Jesu's fold
Was bless'd in Jesus there."

EBED.

London, November 3, 1859.

WAITING TO DEPART.

DEAR BROTHER IN JESUS,—I thank you for the poems. I enjoyed the last ("consider Him") very much; it is sweet and precious. Your testimony of our glorious Emmanuel is very sweet.

I am longing to be where all is holiness and love; where there is no Canaanite within or without; where we shall see as we are seen, and know as we are known; and be ever with the Lord, and like the Lord; for we shall see Him as He is. How wonderful! He took *our* likeness, that He might change us into *His*. He was made in the likeness of sinful flesh; and He will change our vile body, that it may be fashioned like unto His glorious body. We can but long for it; for our new man is holy, being born of God, and it cannot sin. But it has an evil neighbour, the flesh, which makes it often groan, being burdened, and long to be clothed upon with the heavenly house. The Shulamite is now a company of two armies, and many a sore conflict is felt; but, the word declares, "the elder shall serve the younger." "Sin shall not have dominion over you; for ye are not under the law, but under grace." Though sin makes us sigh and groan, it shall not be our ruin, because our Father hath laid upon Him, our elder Brother, the iniquity of us all; and by His stripes we are healed.

"What wondrous love! what mysteries
In this appointment shine!
My breaches of the law are His,
And His obedience mine."

G

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." "Thanks be unto God who always causeth us to triumph in Christ." O may He, by us, make manifest the savour of Him in every place, even by our lip and life, that we may be His living epistles known and read of all men. May our hearts be full of Him; and out of their abundance may our lips speak: so speak, that they who hear may follow Jesus (John i. 36, 37). It is the warm desire of my heart so to speak and write that I shall be lost sight of, while our souls are absorbed in our all-lovely Lord the Lamb. May you, my dear brother, have that anointing of the Spirit which teacheth of Him, and have much personal communion with Him, that you may be enabled to declare that which you have tasted, handled, and felt of the good word of life; for the husbandman must first be a partaker of the fruits.

Christ has been very gracious and precious unto me lately. I have been under the shadow of our glorious Apple Tree, finding His fruit sweet to my taste. I have been greatly enjoying the following portion: "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, &c., immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me." When we have Christ, He is all we need. We have no need to go to our own flesh, or to those who are before us; for He is all our purity and perfection. We are no debtors to our flesh for any of it; for He is all our salvation. We need not go to the wisest to know if we are right; for He is our wisdom. "His own self bore our sins in His own body on the tree." "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him;" so that we are dependent on Him alone. O the blessedness of being brought to "Jesus only!" * * * *

I thank you for your last, which was a sweet savour of Him, our precious Christ, who is our life and liveliness; "and when He shall appear, we shall be like Him; for we shall see Him as He is." "I shall be satisfied when I awake with thy likeness." I hope your soul prospers, and is in health. The Lord keep you from all evil. Farewell. In our ever-adorable Lord and best Beloved, I remain your affectionate sister,

RUTH.

High Pavement, Nottingham.

THE SUFFICIENCY OF CHRIST.

MY DEAR FRIEND AND PASTOR,—My desire is to speak of the wondrous works of Him, who is the King Eternal. Of myself find I can speak nothing but foolishness; but, if He speaks the word in my heart, there is joy and peace. Yes, though I am in the

midst of tribulation, all the noise and tumult is hushed immediately at the sound of His voice, and there is a calm, while my soul reposes in the arms of my Elshaddai—God all-sufficient. And this all-sufficiency is so great, that I forget all my weakness and vileness, and I go on singing, Hallelujah: Praise to the Lord. I am day by day looking out for Him to call me home according to those sweet lines:—

“Thou shalt see my glory soon,
When the work of grace is done;
Partner of my throne shalt be,
Say, poor sinner, lov’st thou me?”

And yet I cannot desire anything different to what the Lord has already done for me. I was much taken last evening with the passage, “Faith which works by love.” There is no faith without God’s all-abounding love in the sinner’s heart. Oh! I do love to feel my heart move with His love; it swallows up all natural love; and I fall down in amazement at the condescension of that Jehovah who spared not Himself; but gave Himself an offering, and a sacrifice to God, of a sweet smelling savour. He was in the bosom of the Father when He hung upon the cross; and He is now at the right hand of God where He ever liveth to make intercession for us, whom He hath chosen, not of the Jews only, but also of the Gentiles; for we being many (members), are **ONE BODY IN CHRIST**; and every one members one of another.

These words, “My Beloved spake and said unto me,” were brought to the mind as I returned home this evening; and very precious they were and are. “My Beloved!” Yea, “my Lord and my God;” my Hope, Anchor, and my all. When I look into His word, He is my light; when I read the word, He is my understanding; and when I believe His word, He is my Faith; for all my faith is in Him, all my joy is in Him, all my peace is in Him, and I have no **HEAVEN** but what He is. Can we not, then, say, “Who is a God like unto Thee, glorious in holiness, fearful in praises, doing wonders!” I cannot pray without Him; for He is my Elder Brother to speak for me; and, when He speaks the word, all His hosts obey. But for what can I ask, which He has not bestowed? Has He not laid out all that almighty fulness possessed, to accomplish the purpose of His love, to bring His bride to be a partaker of the throne of righteousness? As complete emptiness in ourselves, we are filled with all fulness in Him; as weakness in ourselves, we have all strength in Him; as poor, He became poor, that we, through His poverty, might be made rich: as our compassionate and faithful High Priest, He offered up Himself for us, and ever liveth to make intercession for us. “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” Well might Moses exclaim

with holy rapture, "Happy art thou, O Israel! Who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency!" And we are "excellent as the cedars" in Him our Beloved. Is not this the Song of songs, which is Solomon's: "And He turned to the WOMAN, and saith unto Simon, Seest thou this WOMAN? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this WOMAN since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this WOMAN hath anointed my feet with ointment." Most precious ointment is this, when the heart overflows with love to Him, which is, which was, and which is to come the Almighty, who hath said, I go to prepare a place for you,

————— a City built by God,
And fashioned by Almighty Sovereign love:
Foundations deep and large this city hath,
Whereon are built, by Him, Salvation's walls,
Which pierce infinity and guardeth Zion
From all her foes. Its massy gates are pearls,
Each one of countless price; but all resound
Eternal praise to His great Holy name.
Within these jasper walls a nation dwells;
A people born at once, to bear the name
Of sons and daughters to the Lord of all.

"Thy people shall be all righteous, they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified." But my heart is so small that I cannot praise Him as I would. It is my desire to praise the Lord daily and hourly; but the flesh is weak; so weak, that I cannot do anything of myself. I will cry, "Lord, remember me;" and, when I cry thus, He puts another cry in my heart, "I will not let Thee go except Thou bless me." Bless His glorious name, He will bless us, and none shall say aught against it; for He hath said, "Thy Maker is thine Husband, the Lord of Hosts is His name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called."

Thus have I endeavoured to speak well of the name of our Immanuel; but how can a finite worm speak well of Infinite Perfection? Only as I stand in Him my near Kinsman, and as He stands to all His chosen ones, Urim and Thummim. There is no light but in His light; and no beauty but in His all-glorious perfection. May the Light of Israel shine in our heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ, and to His name be endless praise.

Your brother in Christ,

West Brompton, November 2, 1859.

CHARLES FARNER.

TEMPTATION.

"Again the devil taketh HIM."—Matt. iv. 8.

There is something in the Spirit's teaching which, to the soul by Him, and led "to consider Him" who was in all points like unto His brethren, yet without sin, which is always so, as it is written, "He shall teach you all things, and all things to your remembrance whatsoever I have said unto you." And there are certain spots in our pilgrimage, and particular scenes, trials, and deliverances which that same Almighty Spirit brings to remembrance, which enables the soul to plead with the Lord, saying, "Didst Thou not say." Such is the effect of His word, so indelibly impressed on the souls, and rivetted in the heart, that not all the darkness, tribulations, and afflictions which the world can erase it from the mind; for they are our Bethels, our pillars, our twelve stones for a witness, on earth and in heaven, memorials of the Lord's faithfulness and loving kindness to our souls, as waymarks, as it is written, "Set thee up waymarks." Of these waymarks, these memorials, and the amazing effect of them in my mind I do not believe will be forgotten by me, because of the remembrance, to my last day. Now, although it is more than thirteen years ago, still the same blessed effects are felt and extended to this present day; but never have I felt so sweetly and the condescension, heights, depths, lengths, and breadths of His love to me in His temptations as I did towards the end of the last. The time, place, and every circumstance connected with that blessed revelation came with all the freshness, suitability, and blessedness which it did on that memorable morning in 1846; yea, I can say that I saw greater beauty, greater love, and infinite condescension in "our most glorious Christ" that I cannot now describe; and if I could put it into words there would still be "the deep that lieth under."

I now attempt to enter upon the words, "Again the devil taketh HIM," and the manner and time they were applied to my soul as with the Holy Ghost sent down from heaven." I had felt His holy law charged home upon my conscience: I had felt that "law was holy, just, and good:" I had rejoiced before the Lord according to these words, "All are yours; ye are Christ's, for Christ is God's:" I had felt the sweets of sins forgiven, and by His blood sung before the Lord:

"Now free from sin I walk at large,
This breaker's blood's my soul's discharge;
At His dear feet content I lay,
A sinner saved, and homage pay."

"Wept as pardon'd sinners do,
Felt the blood of sprinkling too."

But temptations crowded into the mind, and so completely besieged my soul that I often cried to the Lord, "Hold thou me up, and I shall be safe." They came so often, and were so powerful, that I used to wake up, or, rather, be woke up from my sleep. It then appeared to me that Satan had power over my eyelids. All I could do was to sigh, and look up, and groan before the Lord. I was amazed, and "wondered were the scene would end." I said, "I shall one day fall by the hand of this Saul." "Oh that I had wings like a dove, then would I fly away, and be at rest; I would hasten my escape from the stormy wind and tempest." "And it came to pass," about five o'clock in the morning, while I was grieving in my spirit, and while I was thinking that it was not possible for any child of God to be taken of the devil as I then appeared to be, that "the word of the Lord came unto me, saying," with almighty power, "Again the devil taketh HIM;" yes, even the Mighty God was taken by the devil who had lost all power by rebelling against the Lord. I was sinking with the thought of Satan having power to wake me up from refreshing sleep, and forcibly draw or drive the mind with his temptations; but lo! the Eternal God in our nature was "led up of the Spirit into the wilderness to be tempted of the devil!" When the above mentioned portion came with such power that I cannot describe;

(But brethren who have felt the same,
The sweetness know, but cannot name),

My mind was led in a "moment, in the twinkling of an eye," to see HIM in temptation; and I was now so lost in wonder and astonishment at the blessed transition of thinking of myself "to consider Him," that for some minutes I remained stationary. It is of no use my attempting to describe the change; for I have wondered, adored, wept, and admired almost in the same moment. I have felt the blessed effect of those words, "Ye are they which have continued with ME in my temptations; and I appoint unto *you* a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." The time, too, is very noticeable when HE was led or driven into the wilderness to be tempted of the devil. It was not in trouble, anguish, or the hidings of His Father's face; but after God had declared "This is my beloved Son in whom I am well pleased." Oh! such was the filial, ardent love which the Father bore to us in Christ that, in viewing us in Him, His Son, He, the Father, was thus pleased with *Himself*. The glory of this adoption blessedness cheered the heart of God and Man; and He, the High and lofty One that inhabiteth eternity, was so pleased with His Son's marriage and His taking all the dreadful responsibility of the union, though fearful in praises, doing wonders, He gave Himself up

It is in the glorious person of the Son that the Spirit lifteth up a standard against Satan when he comes in like as if he would carry body, soul, and spirit into non-e. It was by His ever-blessed Person that the accuser of hren was cast down, which accused us before our God *day* *t*; and we, by faith, have overcome Satan (in Christ) by the f the Lamb, and by the word of our testimony, having that the Lord is gracious; for He is the Standard, the of our salvation, and He our accused, tempted Brother, cast e devil by the holiness of His person.

(*To be continued.*)

REVIEW.

etween Christ and His Church. By JAMES RELLY. London: eylin, 28, Paternoster Row.

re-issue of this truly valuable volume we have no doubt, in it's hands, will be a cause of much benefit to Zion. Without t reserve or slightest prejudice we pronounce it to be *the* k on UNION it has ever fallen to our lot to peruse. Union is a nd glorious theme: a theme in which our Author excelled. how few there are of Zion's favoured sons who appear to be it! We intend making long extracts from this work for sons: to induce those of the Lord's people who can afford urchase, not for themselves merely, but for their poorer 1; and that the poor of the flock, who are unable to pur- nay gather up a morsel or two from the extracts in our al. As we are anxious to quote as largely as possible each we will proceed at once, and sincerely hope that the great the Church will make it a blessing to the edification of His e fulness of Him, who filleth all in all. first extract we will give is from a very choice Poem in blank ntitled, "The Believer."

stery of God incarnate, the
; Father, Creator, God
a helpless infant born! Of
de; the Word made flesh
bear my sin, and
sed me to the fulness of His
the virgin's womb mysteriously
chamber. Confess'd as God by
are Him in her womb, when her

God her Saviour, and her spirit
he Lord. Worship'd His name by

The young baptist when in mother's belly.
He heard the joyful tidings of holy
Incarnation. Though incapable of
Reasoning, he leap'd and strangely bounded,
as
Tho' o'ercome with joy. He adoration
Paid to him, his Lord and God, and Bride-
groom,
Whose harbinger he was. With like sur-
prise,
Wonder, and joy unspeakable, I see
Him born,—Ancient of Days, and Father of

Eternities,—a helpless child. The God,
Whose presence fills infinite space, upon
His creature's knee. Nourish'd by her,
whom His
Own hands had made, and powerful word
had

Spoken into being ; nor could she for
A moment's space exist without the power
And godhead of that child she in her arms
Did bare. He, her Creator, and she as sinful
Woman, bless'd and sav'd by Him. Great
Son of

Mary, hail ! born to universal reign
And monarchy. Ambassadors attend,
From every world, to pay thee rightful
Homage in thy humbled state. From
heaven

The angels come to own thy government
And right to wear the crown. From
heathen lands,
And earth's remotest bounds, the princes
come

To worship thee, Great Monarch ! To render
Tribute, due from them as subjects. Wise
men

They were : no man that's truly wise, but
what

Will bow to thee. * * * * *
Great Son of Mary, hail ! Thy birth the
deep

Foundation of my perpetual sonship :
Thy love to man, to me, unfathom'd, since,
For my sake and safety, thou wert a poor
And helpless infant born. Oh, wonder, and
Astonishment ! Deep boundless mystery !
Omnipotence (whose powerful word, wisely
From chaos spoke unnumber'd worlds to
life

And being, from nothing made, hung by
Him

In boundless space, only supported by
His Deity), is here a speechless child ;
In want of raiment, food, and nourishment ;
But yet incapable of asking to
Have His wants supplied. Those hands
that made and

Spread the starry plains abroad, the heav'n's
like

A curtain ;—those hands that grasp'd the
awful

Sceptre, and sway'd it o'er ten thousand
worlds ;—

That flung the dreadful thunderbolts of war,
When mighty angels, in rebellion, thought
To shake His throne, till drove like timorous
deer

By Him to endless deeps, and there reserv'd
For future and eternal judgment ;—those
Hands are now a feeble infant's, whose
grasp

Is soft, unsteady, and unable to
Defend or to relieve Himself. Those eyes
Like burning flames or dreadful fires, swifter
Than lightning or the swiftest comets, shoot
Terribly through space infinite : those eyes
Omniscient, from which there is no hiding
Place, seeing all eternities at once,
Are now in infant slumber clos'd when
lull'd

To rest. Where is the scribe, the man who
dreams

He's wise ? Where the disputer ? Can he by
All his wisdom fathom this great depth, this
Mystery unfathomable ? Who dare

Bow to the new-born infant, and yet not
Fear idolatry ? confess Him as the
Highest, God Almighty, without any
Dread of blasphemy, commit their life and
Soul into his hands, nor doubt His power to
Save, even to the uttermost ? This man,
By wisdom natural directed, dare
Not do ; reasons how can it be, starts back,
And shudders at the thought. Thus thought
I once,

But now 'tis not my case. I worship from
My heart the holy child, no other God
I know. What in Him stumbles human wit
And wisdom, and hinders adoration
To be paid, is proof most pregnant to my
Heart, that He, the child at Bethlehem born, is
The eternal God. Young Bethlehemite I thee
Adore. Thy birth hath healed mine of all
Its curse and malady. Into a state
That's new I enter now, where joy and
truth

And plenty reigns ; where, as the Prince of
Peace,

Thou reign'st, and I'm thy blest and happy
subject :

Here with delight I'll ever learn thy love."

The above is far beyond our praise ; so that our readers must not find fault with us for being thus abrupt. Next month we hope to give another extract from this Poem ; also a page from the treatise on "Union," which we consider rich in the highest degree.

We should advise our friends, wishing to enrich their library with this work, to order it early, as there has been but five hundred printed. It is our wish that there may be a demand for not 500 merely, but 500,000 ; for it certainly deserves an immense circulation.

ZION'S WITNESS.

V. II.

JANUARY. 1859.

No. 16.

THE LORD AND HIS PEOPLE.

Consider the lilies of the field how they grow, they toil not, neither do they spin."

It is an unspeakable privilege, beloved, to be listening to the precious words which proceed out of the mouth of our precious Jesus. How true are the words, "Never man spake like Him." No one knoweth how to speak a word in season to His own beloved Church. Well might Jesus call Himself, when below, the good Shepherd who giveth His life for the sheep. He also said, "My sheep hear my voice, and I know them, and they follow me." The voice of which voice is the heart confession of the children: "The Lord is my Shepherd, I shall not want." How true! Not wanting that shall be for our good and His glory? No; for it is His will, "No good thing will He withhold from them that walk uprightly." There is an abundant provision treasured up in His precious Person both for time and eternity. And though we are weak, yet He abideth faithful; for He cannot deny Himself. Every the least of the household of faith would be to deny a member of His body, therefore Himself in that member. Can it possibly be true that His children stand so allied to Him that they cannot be affected without the knowledge and sympathy of the Head? Yes, indeed, brethren, it is a precious truth that every member is so set in the body, which is in indivisible union to the Head, that whatever is done to any member the Head takes to Himself. Hear His own precious words: "Inasmuch as ye have done unto one of these my brethren, ye have done it unto me." Christ, therefore, though enthroned in highest bliss, is not unconscious of His suffering members below. How true are the words of the great Apostle: "We are His members, of His flesh, and of His bone." — *Hawker*:

"The foot can't be crushed below,
And the Head be unconscious above."

Consider the lilies of the field," &c. The Lord of life and of death was ever wont, when below, to impress upon the minds of His disciples, by beautiful and striking illustrations in nature, His love over them; and how that one hair of their head could be lost. In the words that we have quoted, He lovingly calls attention to a most beautiful and simple plant in nature, in order to preach in a more striking way His great wish that they

should not be over-careful about things of time ; also it appears to us He would preach a higher and far more glorious truth, which we hope to enter upon in due course.

"Consider the lilies how they grow, they toil not, neither do they spin." As though the Lord would reason with them, and say, "Have those lilies any control over themselves ? They grow, it is true ; but have they any hand in their growth ? Can they bud or blossom when they please ? Can they flower in the winter as they do in the summer ? Would it not be considered madness in you to expect it when the cold blasting wind from the north causes them to droop and apparently die ? Are they to be blamed when necessitated to drop their snow-white blossom, or lose their wonted verdure ? On the contrary, are they to be praised when fair Spring appears with her smiling countenance ushering in a train of willing helpers, all alike determined to bring forth these beautiful lilies in their native loveliness and odoriferous sweetness ? If you were to praise them, would they be conscious of your eulogies ? Now, as they grow, and are most beautifully arrayed in purest white, but have no hand in their growth and beauty, so shall you, under my guardian care and government, be provided with every needful thing without consideration on your part. 'How much more will He clothe you, O ye of little faith !'"

What an undue care and anxiety there is manifested by the Lord's children. How often we conclude, after looking at things according to their appearance, that all is wrong—in every way different to what we would have it. Yet, what hath the Master said ? "If ye then be not able to do that thing which is least, why take ye thought for the rest ? Consider the lilies of the field how they grow ; they toil not, neither do they spin." Have I not loved you with an everlasting love ? Have I not taken upon myself the form of a servant, that I might be among you as Him that serveth ? Has not everything been done for your welfare that love could devise ? Have I not granted the foxes holes, the birds of the air nests, and yet withheld a place whereon to lie my weary head ? Have not I, who am the Most High God, come down into the lowest place ? Though I have been opposed by all, even my own friends, have I shrunk from my mission of love ? Has one thing failed of all I have promised ? As I am the Creator of all things, upholding, supporting, guiding, and governing all by my own Almighty power, have I allowed one thing in all my creation to do you any real harm ? Do I not hold the winds in my fist, and the waters in the hollow of my hand ; and, though I allow enough of the wrath of man to appear to praise me, do I not restrain the remainder for your good and my glory ? If not, would it not sweep you away ? Is there one thing in all my creation which would be for your good, that I could possibly withhold from you ? Yea, is not the gold and the silver mine, and the cattle upon a thousand hills ; and are not all men's hearts in my hand ? When, then, you are in need

silver—as it is mine—you shall have it, but not gold. When you need gold, you shall have it, and not silver. If you need cattle, cattle shall not be withheld; “for your heavenly Father knoweth that ye have need of all these things.”

Consider the lilies of the field, how they grow.” When they spring, I water them by wearying the thick cloud. When they are withered by cold winds, I cause my sun to shine upon them; they are not withered, but without any care of their own. So neither be ye of a doubtful mind. Do I care for lilies to adorn and beautify my garden? In like manner you are cared for, watched over, preserved, and granted every needful thing; for “are ye not much better than they?” They, it is true, are my creatures; but you are my children. They are my flowers in this earthly plantation; but you are my lilies in the heavenly paradise. I care for them in my providence; but you are cared for in my grace. They can do nothing of themselves; thus learn your own helplessness. They can be crushed by the foot of man or beast; but not a hair of your head can perish. They may blossom but once, and then cease for ever; but you shall blossom in my paradise for ever and ever. Therefore, then, all things that concern you in my hands, fully knowing that my love shall so mould and fashion things, that nothing shall by any means hurt you; but all things shall work and concur to the glory of my great name, and your soul’s good. Be not faithless, but believing; for my love toward you is such that no waters can quench it, neither can the floods drown it; and whatsoever I have promised I will surely perform. Be not dismayed at the tribulation allotted you while below, and conclude not that you are tried and troubled that you are not one of my children; for whom I love I chasten and scourge betimes. Therefore all chastisement is as much a fruit of my love as my coming into this world of sin to save you in myself with an everlasting redemption. “Consider the lilies,” then; also consider me in the glory of my person. Consider me in my great love, blood, death, joyful resurrection, wherein I have triumphed over all your sin, having brought all their strongholds to ruin. Consider me as the Fountain of Life, wherein death is for ever destroyed; as the Son and sin-bearer of all my people; the Bridegroom of the Church; the Shepherd of the sheep; the Saviour of sinners; the Lord who loveth at all times, and who sticketh closer than a brother; yea, consider me as all your salvation and all your desire. I have overcome, and have sat down on my Father’s throne, in my victory your’s. Whatever you were in the Adam fall, I eternally destroyed. Ever keep the eye of your faith on me, so no evil shall befall you, neither shall any plague come nigh dwelling. For in me you dwell in oneness of nature, and art as the apple of mine eye. “Fear not, therefore, little flock, for your Father’s good pleasure to give you the kingdom.”

Thus, beloved, we have attempted to write a few lines which we hope may not be in vain. The Lord grant a blessing, and to His own worthy name we will ascribe praise.

THE EDITOR.

Saturday Evening, November 26, 1859.

CHASTISEMENT A FRUIT OF LOVE.

(Continued from page 53.)

FIRST MEETING.

MR. LAW.—I am heartily glad to see you, my dear friend, and hope we shall not have a barren opportunity; but that the Lord may instruct us in those things that shall prove to the honour and glory of a Covenant God, and our mutual spiritual welfare.

G.—Right glad am I to hear you thus speak, and sincerely hope you are honest in thus expressing your wishes; for I have been deceived in people so many times, that, do you know, I do not like to lay hands suddenly on any man. My knowledge of you, Mr. L., is very limited, not having spoken to you more than half-a-dozen times altogether: and the last impression you made upon me was far from favourable, for, if you remember, you told me that my dear wife's affliction was owing to my sin.

L.—I am sorry that you should have commenced the discussion in so warm a way. I like to commence coolly, collectedly, and moderately, so as to rise in warmth by degrees, and not begin sharply as you have done.

G.—Ah! I see, you are an advocate for the moderator lamp and art fond of artificial light, increased or diminished by the screen of human philosophy.

L.—You are too severe upon me, I assure you, and hope ere we part this evening that you will be necessitated to own me as brother; though I must confess I cannot yet believe the doctrine advanced by you the other day, is according to the Word of God. But, however, I shall be glad to hear your opinion further.

G.—The best way for us to proceed will be for you to ask me any question that may first arise in your mind, and I will endeavour to give, not simply my opinion, but a scriptural answer.

L.—As you believe that chastisement is not for sin, how can you explain verses 30, 31, and 32 of the 89th Psalm? I consider those verses give the *death-blow* to the awful heresy of non-chastisement for sin.

G.—Those verses to the natural mind appear conclusive enough I admit; but it is one thing to read a literal statement by the light of nature, and quite another to understand its spiritual significance by the light of Life. Does not the Word of God say, "The natural man receiveth not the things of the Spirit of God: for they

foolishness unto him : neither can he know them, because they are spiritually discerned."

L.—Yes, I am fully aware a man can receive nothing except it be given him from above, and without the Spirit of God we cannot understand the things that are freely given to us of God ; but I cannot understand how you or any other man can explain the forementioned verses favourably to non-chastisement for sin.

G.—Christ told us, when below, to search the scriptures ; and did not He after He arose from the dead, begin at Moses and *all* the Prophets, and expound to the two going to Emmaus in all the scriptures the things concerning Himself? And did He not also say to His disciples, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me?" So you see, my friend, that even verses 30, 31, and 32 of the 89th Psalm were also fulfilled when Jesus suffered the just for the unjust.

L.—How could those verses be fulfilled then, seeing it speaks of the children of Solomon, and not of Christ, Solomon's Lord?

G.—You, my friend, like most in our day, stumble at that *one* stone which God hath laid in Zion. Those who have spiritual eyes to see Christ throughout the scriptures, do not stumble ; but those who have not those spiritual eyes, cannot see the stone, therefore stumble over it ; and we read of such, "whereunto they also were appointed."

L.—I must confess my total ignorance of your meaning. How did Christ fulfill the three verses named in the 89th Psalm?

G.—Was not Solomon a type of the Lord Jesus Christ?

L.—To be sure he was.

G.—Very well. Now follow me while I read the words carefully over : "His *seed* will I make to endure for ever, and His throne as the days of heaven." (Psalm lxxxix. 29). Has the literal seed of Solomon endured even to the present time in accession to his throne?

L.—To be sure not ; the words must have an higher and more important meaning ; for the Jews are now a scattered people, and have no king to reign over them.

G.—Well, then, Christ must be meant here ; for we read of Him in the 4th verse of the same Psalm : "Thy seed will I establish for ever, and build up thy throne to all generations. Selah." Also in the Lord's promise to Abraham this same SEED (Christ) is spoken of : "And the Lord appeared unto Abraham, and said, Unto thy SEED (Christ) will I give this land."

L.—Stop, my friend, you are straining the point here. Though I can see clearly the two verses you have quoted from the 89th Psalm can be only applicable to Christ, I cannot understand this SEED, spoken of by the Lord to Abraham, to mean Christ.

G.—Indeed ! I am somewhat surprised to find you thus ignorant of the spirituality of God's promise to Abraham. If you refer to

Gal. iii 16, you will find the Holy Ghost has blessedly explained it. Listen while I read it to you: "Now to Abraham and his **seed** were the promises made. He saith not, And to *seeds*, as of many; but as of **ONE**, And to thy **SEED**, which is **CHRIST**."

L.—I never saw that before in such a way; but, it is very clear. You have showed to a demonstration that the 29th verse of the 89th Psalm refers especially to Christ. Please to go on with the others.

G.—Most gladly, I will: "If His (Christ's) children forsake my law, and walk not in my judgments; (which of them has not forsaken His law?) If they break my statutes, and keep not my commandments; (who has ever kept them beside Christ?) then will I (God the Father) visit their transgressions (not their persons) with the rod (the rod of my terrible anger), and their iniquity (not persons) with stripes. Nevertheless, my loving-kindness will I not utterly take from—(them? No!)—Him, nor suffer my faithfulness to fail." Now, my friend, wait one moment while I compare scripture with scripture, and I have no doubt your dogma will get a terrible thrust: "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten (here's the rod) of God ('then will I visit their transgressions with the rod,') and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities (here are the iniquities, you see, found upon Christ): the chastisement of our peace was upon (not the believer) Him; and with His (not ours, mark!) stripes we are (not, shall be) healed. All we like sheep (not goats) have gone astray ('If His children forsake my law,' &c.); we have turned every one to his own way (so that *we* cannot boast of good behaviour as some can, who have never been taught their undone condition); and the Lord (the Father) hath (mark!) laid on Him (not chastised **THEM** for it, as Christ-deniers affirm) the iniquity of us all." That is, of all the church, from Adam down to the last vessel of mercy; and if laid upon Him what has He done with them? Well, then, what is the consequence? "Their *sins* and *iniquities* will I remember—(when they commit them? No!)—NO MORE. So you see, my friend, men are wiser than God in our day. They would trammel the minds of God's people, in making God say what He hath not said. But let God be true, though every man, that asserts God chastises believers for sin, is a liar.

L.—You have, I must acknowledge, so far upon scriptural ground established your point, that I cannot controvert it from the 89th Psalm. Yet it is very strange that so many good and gracious men should quote that Psalm to support that doctrine. By the by, I have lately heard of a pamphlet's being issued in favour of chastisement for sin. It is written by a minister in the Establishment addressed to his young parishioners; and, from what I have heard its excellencies are highly appreciated, not only by his own parishioners, but, with a few exceptions, the whole race of professor Reviewers give it an excellent name.

-Indeed! You have not given me a very favourable account work.

-I think you could not have a better estimate of its merits than it is approved by the religious world.

-Do you forget that portion of God's word which saith, "That is highly esteemed among men is an abomination in the sight of God?" And, "Woe be to you when all men speak well of you?"

-Yes; but you know that means natural men, and not spiritual men.

-It is true that it means natural men. But do you suppose profession makes men spiritual? If I had written a work, and generally applauded, I should be greatly afraid it was not so. Perhaps, as my time is gone for the evening, you will read this said book, give it a good reading, compare it with the scriptures, and if it falls in with your views of the matter in hand, I will have it at our next meeting as a prop to your already existing notion.

-I will certainly purchase it; the price is only threepence; I have no doubt you will find next Tuesday that my armour is, if not quite, impregnable.

-Well, I am quite willing to meet you, in the Master's hall, next week, though you may be clad in Goliath's formidable array. For the present, then, farewell.

-Good by, Mr. Grace, until next Tuesday evening.

(To be continued.)

CHRIST THE TRUE LIGHT.

... was the true Light which lighteth every man that cometh into the world."—

The above text has obtained a notoriety from being used by the Rev. Mr. Fletcher, of Madeley, who, in the days of the controversy between John Wesley and Toplady, came to the front of the battle in defence of his friend John, using this remarkable and significant text as one of the corner stones on which he reared his ponderous work universally known as, "Checks to Antinomianism." The interpretation given to the words exhibits this reverend and champion-vindicator of Wesley, to those who are spiritual men, as being ignorant of the true meaning of the text, and being found among those who are not moved, and consequently taught, by the Spirit of God to qualify them to teach others. He, Mr. Fletcher, states, in the above-named "Checks," that this text means *the human reason that is given to every man, which, if used aright,*

enables him to obtain salvation; and, if misused, he is lost and ruined. From this basis he starts to overturn the truths advocated by the excellent divine Toplady. So that his power to determine true doctrine and infidel Paine's to prove all doctrine false was precisely the same—HUMAN REASON, OR NATURAL WISDOM. The *avowed* infidel lived in the "age of reason" as his guide, and the *masked* infidel, though *called a reverend divine*, claimed the light of reason as the guide which directed men to a knowledge of salvation; & that they were both led by the light of nature, which is called darkness in the word, into open enmity to that "True Light Jesus Christ, who, beyond all dispute or doubt, is this "Light" that lighteth every man that cometh into the [spiritual] world.

The chapter out of which this text is taken opens by preaching Christ, as the Beginning of all things, under the name of the "Word:" "In the beginning was the Word, and the Word was with God, and the Word was God." Paul refers to the same Person of Christ under the name of the "Word" when he exhorts the church not to seek in height or depth, length or breadth for this Christ; but says, "The Word is nigh thee, even in thy heart and mouth; that is, the *Word of faith* that we preach." Thus identifying the life of faith as the life of Christ, or the Word which dwells in every believer in the Son of God, and is called, "Christ formed in the heart the hope of glory."

John, in this gospel, after saying this "Word was God," and that "all things were made by Him," says, "In Him was life, and the life was the light of men." Thus calling this "Light," or "Word," Christ's life in His people. "The just shall live by faith." This faith is Christ's life in those designated, "Every man." So that faith's operation is governed by Christ's wisdom directing, and Christ's power accomplishing or working in them the WILL and the DOING according to His good pleasure.

We will not stay to inquire here what objections and resistance human reason and fleshly wisdom make against God's good pleasure in aiming to have its pleasure and gratifications, though thereby destroying itself, but proceed to look at the 6th verse of this chapter, where John says, "There was a man sent from God, whose name was John: the same came for a witness of that Light, that through Him might believe. He was not that Light, but was sent to bear witness of that Light." Who can doubt that this Elias, John who was sent immediately before Christ's face to prepare way for Him to follow, was a figure both in person and ministry the glorious Person of the Holy Ghost, since it was to be through Him that all might believe? Hence, John Baptist's ministry at baptism coming before Christ as the voice of one crying in the wilderness, &c., truly prefigures the Great Testifier of Christ coming and finding the church (or soul) in a barren wilderness in death and darkness, quickening her by the baptism of repentance, or the Spirit, whilst in her blood; and so discovering to her her need

Christ, that, when He, Christ, passes by, it is the "time of love." The prepared state of the baptized soul is such, that, as soon as the Lamb of God, that taketh away the sin of the world, is announced by this Baptizer, and seen by the disciples, they leave JOHN to follow CHRIST. And the same Spirit who does this preparatory work, making Christ so precious and suitable to the necessities of the church, by a diversity of operations by one and the self-same Spirit, joints, seals, and binds in the bundle of life with the Lord our God, that the end of the work of this Forerunner of Jesus is, as the friend of the Bridegroom, to bring Bride and Bridegroom together in a tie of God's joining, identifying each with other, thus overwhelming the Bride with all the WEALTH AND GLORY of the inheritance of her GLORIOUS LORD. Thus the Bride is made one with Christ as He is one with the Father, which is the fulfilment of the purpose of God's predestination by open sanctification, thereby ensuring obedience.

But to return: admitting John to be the figure of the Holy Ghost in his testimony of Christ. For, directly or indirectly, all the work of the Spirit, be it ambiguous or plain, is to exalt, as it testifies of Jesus, and exhibit HIM in the glory of His Person and work; and what language can be more emphatic, or point more directly to the Lord Jesus Christ, than this 9th verse, where He says, "That was the true Light which lighteth every man that cometh into the world!" So that the REASONING DIVINE, before alluded to, by his want of knowledge, and abundance of *blind zeal*, has blasphemed the Son of God by instituting "HUMAN REASON" in the place of that Christ, who is ALMIGHTY GOD—who is "Light"—and ascribed a POWER to the possessor of this "human reason" which *alone* belongs to God. And wherefore? Simply because his reason was at fault to explain the universality of the effects of this "Light" lighting *every man* that cometh into the world.

This reasonable divine (Mr. F.) in his universal scheme is at a loss to show *how* every man is enlightened by this "Light," therefore says, "*Every man has this human reason.*" But here is a *lapsus*; for every man is not possessed of reason, some being lunatics from birth, and THOUSANDS of infants die before their reason is matured to work these results for themselves. And yet the text is universal some way, for it "lights every man that cometh into the world." If we say, it lights every one of the *elect*, every *believer*, every *saint*, every one redeemed by the blood of Christ, and that the work wrought by Christ to save the church is faithfully conveyed in all its benefits by God the Spirit to all that church;—we raise the storm of all freewillers, who know they are not [manifestly] in this covenant of grace, and so show their anger at a doctrine that condemns themselves, thereby proving their utter destitution of this Light—since Christ and His body the Church is an hateful subject to them. But if we boldly invite them to the

context, and show them that this *reasoning* divine exhibits more of imbecility than the light of the commonest reasoning powers, or he would have read in the 13th verse of this same chapter that these *men* who are here referred to, and who are—every one of them—illuminated by this “Light” of eternal life—even Christ, are there said to be “born, not of blood (so it did not mean every man of Adam’s posterity naturally), nor of the will of the flesh, nor of the will of man (thus entirely negating the human race as the persons meant), but of God.” So positive and plain is this that a wayfaring man, though a fool, cannot err therein. The Lord here shows that “of His own will begat He us, by the word of His power;” thereby proving that the meaning of the text is, every man who is born of the Spirit, being born again and born of God.

I hope, my dear brother, this version of the text will not disturb any of your timid readers; my alone desire being to tear that ark that would drag the crown from Jesu’s head, and so have sprung out of my lair, but now return to my dwelling, and subscribe myself, “he that dwelleth as a
LION.”

REVIEW.

Union between Christ and his Church. By JAMES RELLY. London: A. Heylin, 28, Paternoster Row.

(Second Notice.)

THE more we peruse this invaluable book, the more persuaded are we of its intrinsic worth. Last month it was declared to be the best on “Union” we had ever seen. Since then we have read it over and over again, and are more than ever confirmed in our former statement. It is with much pleasure we hear that the five hundred copies are rapidly running out. Delighted indeed should we be to hear of its finding its way, not only in the house or hands of, but into the spirit of every child of God upon the face of the earth. Then, sure we are, many, aye, very many of the books now held in such high repute would meet with their deserved doom:—Acts xix. 19.

According to promise we again quote from the Poem, also give an extract from the treatise on “Union.” Upon Jesus, as the laborious carpenter, our author sweetly writes:—

A labourer was He: I saw Him in
The morning light go forth, with implements
Of toil, careful, in honesty to earn
With sweating brow His bread: I saw, and
well
I mark’d His fingers cramp’d, and bended
back,
Hewing the knotty oak! How earnest He
Was in His work, laborious blows, and
streams

Of sweat declared. When not a little
wearied,
Through the manhood’s vigour spent, that He
No more the axe could lift, I follow’d to
A private, lonely shade, where He to gain
His breath, so well nigh spent,—to gather
fresh
Contraction to His slacken’d nerves,—the
ferment
In His boiling veins to cool,—had now in

Weariness retir'd. There in a corner
I beheld Him stand, or kneel, or prostrate
On the earth along; with eyes, or hands, or
Heart uplifted :—thus the virgin's Son, the
Labouring man He prayed : nor did, nor could
He

Then forget the sinner me, but spake a
Word, or more, on my behalf; seal'd with a
Lover's sigh, as when the heart-strings break :

for
Me, then heard, now heard to all the endless
Ages of eternity the same. O
Lovely Bridegroom ! my dear prevailing
Lamb !

'Twas once a curse to be a labourer,
When then pronounc'd as wages, in part, for
Adam's first transgression ; but now no more,
Since thou wast made a perfect curse for me.

The sun declining, leaves the horizon,
Whilst darkness interposes, and bids the
Labourer cease from toil, and rest : fatigu'd and
Wearied, stagger'ing home He comes. I
follow'd

Close, in admiration lost, whilst pregnant
Was my soul with awful wonder, fervent
Love, and rapt'rous ecstasy. Hungry and
Thirsty, He blest His food, His drink, and
fed

With appetite. After a deed of gift,
Of Him and His, unto His Father and
His God, with thanks return'd for favours of
The day received, He laid Him down to
rest.

How sweet and precious are the above truths, dear reader ! They
are truly Christ-exalting, God-glorifying, and soul-ennobling.

We now pass over a page equally precious, and cull another
sweet flower from Jesse's stem, even a flower in fullest bloom and
sweetest odour :—

Meanwhile He sighs, and
Weeps, and groans, and bleeds from ev'ry
wound, and

Ories with bitter cry, My God ! My God !
whilst

Thrilling horror searches ev'ry thought and
Deep recess, with each reflection of His
Burden'd soul. Thro' ev'ry gaping wound,
and

Bruised part, mortality creeps in : the
Pangs of death come on, His heartstrings
break. He

Cries again, "'Tis finished !" Glorious sound !
Then

Voluntary bows His head, and dies. Now
Universal nature sighs ! Convuls'd, it
Groans in dreadful pangs, threat'ning rebel
man

With dissolution and a general wreck.

Creation mourns ! The sun in darkness
cloth'd,

How sweet the sleep, how calm the slumber of
The industrious man ! Such was my Lord
and

God, and such His peaceful slumber. Did I
Call Him Lord and God ! that man, so poor, so
Spent with labour, so griev'd, so tried, and
deep

In sorrow ! despis'd, unmark'd, number'd
with

Adam's sons ? Yea, still my Lord, my God !
This

Not the product of some fantastic brain,
Nor the wild transport of a sanguine mind ;
But faith deliberate, sufficient proof,
Which, after calmest consideration, and
Coolest reasoning, leaves my mind so fully
Certified, and positively sure, as
Of my own existence : that He, that man,
The Galilean, is my Lord and God !

Fertile this faith, producing every hour
Fresh transport, flowing streams of solemn
joy.

Gladness in the heart ; whilst high tri-
umphant

Sounds of sacred praise flow from my soul, my
Tongue ; and all my pow'rs conspire to love,
and

Evermore acknowledge, in that dear Man,
So wounded, my Lord ! my God ! my Chief !
my

Head ! my Husband ! Shepherd ! Lover !
Friend ! and

All that's dear to me ! A worm, but yet
beloved.

Makes general proclamation that Light, first
Of the creatures, refusing now to fill
Its orb, had taken flight, mysterious and
Supernatural ! back to its fountain,

Where it was gather'd, ere the sun was made,
Or yet the moon, or stars ; as dreading to
Expose in blood, and shameful form, Him
Who its fountain and supply eternal

Was. Rends, of its own accord, the temple
Vail, so long a type of incarnation,
Surrounding in concealment, mysteries
Sacred, hidden glories from ev'ry eye :

Entrance denied to all, but the High Priest
Excepted, ordain'd to offer sacrifice,

And he with blood to enter : but now the
Price is paid, it points to all the living
Way, open to deepest holiness, and

Bids with boldness to approach to God
through

His own mangled flesh. Trembles the earth,
and

Quakes as tho' annihilation, loss of
Form and matter was at hand ; and the old
Reign of chaos would again commence, such
Was its fright at the Creator's death ! Whilst
Drinking up His blood—strong physis,
working
Infinite, mov'd and convuls'd its bowels—
It staggers, reels, and with uncommon pain,
Casts forth the curse once swallow'd. Thus
purg'd, it
Now becomes new earth to all the royal
Seed ; presenting them with a new state of
Things. With horrid cracks and crashings
burst the

Rocks, whether the marble, adamant, ~~or~~
Flint, when smitten was the Rock of Ages
On which Jehovah stood. Thus broken ~~by~~
His pain, how'er impenetrable, strong.
Baffles the labour, strength and skill of
man.

Just so the stony heart, that adamant,
Baffling the labour, skill, desire of man,
Refusing to receive the least impress
Of good, by any means he can devise,
Or implements prepar'd by him : but break^s,
Dissolves, becomes a springing well, where
His bloody death in Spirit's power comes

We find it impossible to close our review of this choice Poem ~~without giving one more extract:—~~

I love thee so, that sin, and only sin's
My hell, yea worse than hell. To make me
sad
And miserable, thou only needest
Draw thine arm back, and let me fall a prey
To what within me lurks, as ever there
And ready, as a bold usurper to
Mount thy throne, impose new laws, and
govern
With arbitrary rule, and with a rod
Of iron. This, this is hell to me, and
Only this ; for this, I look to thee whom
I have pierc'd, with broken heart, and as
with
Tears of blood, I wash thy wounded feet,
griev'd
That I grieve thy heart, by sin repeated ;
Wounding my soul afresh with sharpest pain.

I love thee so, that never hunted hart,
Did pant for water brooks, nor thirsty land,
For the descending showers, nor shipwreck'd
Man, when (from the eminence of a wave) he
Spies the solid land, to reach the same ;—nor
Weary traveller, from whom the light is
Fled, in desert land where roams the savage
Beast, for the revolving day,—as thirsts my
Soul for thee my God. I hunger, pant, and
With desire I pine, to wear thine image.
The meekness, love, and pity of the man of
Nazareth charms my heart, and makes me
long
As never lover did, to bear thy mind,
Thy likeness, O ! my Lord, and to possess
Thee, in all the fulness of thy Spirit,
And ev'ry beauteous temper deep, divine.

I love thee so, that death no more affrights
my
Waiting soul. I kiss the dart, once dreaded,

By which mortality creeps in to loose
The knot, which ties me to a clod of dust.
Crowding on every sense, repeated
Messengers are sent, to lecture on the
Certainty of death, to me each day and
Hour. I welcome them, thou know'st, as one
To whom no tidings are more grateful, nor
Can there be a theme more pleasing, study
Or meditation more delightful, than
That I shall put off my clay to meet my
Lord, to see the beauteous King, and read His
Battles, valour, conquest, and His love to
Me, in all the wounds and scars He wears as
Now before and on the throne ;—legible
Character, deeply engraven in His
Sacred flesh, the Book of Life, which keeps
my

Name secure. To die is gain : not that I
Dare not live, since Jesus lives, contented
I would be to live for Him, and be the
Common mark of envy and disdain.
But O ! I long to see my Lord, my God,
Dear Man, celestial, where beauty, untold
Beauty, in perfection shines. That face once
Marr'd, and more than any man's, I long to
Gaze upon without a glass. Those hands,
those

Feet, and sacred side so pierced, I clearer
Still would view ; and there would learn, in
deeper

Lesson yet, the love of God to man, to
Me unworthy worm. Fain would I flee my
Evil heart, my nature sinful ; and from
The bait alluring to the flesh : escape
The son of wickedness, and all his rage,
And power, and rest me in the mansion
My Jesus has prepar'd : my weary soul
Shall there for ever rest, and wickedness
Shall cease from burdening, or troubling me.

We are compelled, not for want of inclination, but for want of
space, to close this beautiful Poem. One extract from the treatise
on "Union" must close our review for this month:—

In like manner, Christ the husband was not deceived : but his wife, the Church, being deceived was in the transgression. Yet as the union was such, that Christ was not without the Church, nor the Church without him, at any time ; it was equitable for her curse, and condemnation, to fall upon him. Withal, such was his love unto his spouse, that he voluntarily put himself into her condition, when he appeared in the likeness of sinful flesh, tempted in every point like her, that he might compassionate her ignorance, and wanderings, and be touched with a feeling of her infirmities. Moreover, the Scriptures affirm, that "by the offence of one, judgment came upon all men, unto condemnation." "For all have sinned, and come short of the glory of God." It is evident hence, that in Adam's offence, all offended : which supposes such an union between Adam and his offspring ; and that his sin was their sin ; and his ruin their ruin ; thus by his offence, were they made sinners ; whilst they included in him were in passivity, and he the active conscientiousness of the whole. And, that his sin hath reached the ends of the earth, hath corrupted the whole mass of mankind, both the Scriptures and common experience, (from the visible effects thereof daily produced in every man,) abundantly declare. If it be granted, that there was such an union between Adam and his offspring, as rendered his sin theirs, why should it be thought a thing incredible, that the like union, subsisting between Jesus and his seed, renders his condition theirs ? especially as the Apostle hath stated the matter thus : "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The Scriptures here shewing the method of sin in Adam, and of grace in Christ, takes an occasion to illustrate the latter by the former : intimating that as sin came upon all Adam's posterity by his single act, before they had any capacity of sinning after the similitude of his transgression ; or of personal concurrence, with him, in his iniquity,—it must have been from such an union to him, such an inclusion of the whole in him, as rendered his condition theirs in whatever state he was ; hence, his sin, its curse, and fruit, was theirs, before they felt it, knew it, or ever were conscious of its existence. Thus, by one man's disobedience many were made sinners. In like manner, Christ's righteousness is upon all his seed by his single act, before they had any capacity of obeying, after the similitude of his obedience ; or of assenting to what he did, or suffered. This manifests such an union to him, such an inclusion of the whole seed in him, as renders his condition theirs, in every state which he passes through : inasmuch that his righteousness, with all the blessings and fruits thereof, is theirs ; before they have known it, believed it, or ever were conscious of existence. Thus by the obedience of one are many made righteous.

"For as in Adam all die, even so in Christ shall all be made alive." (Besides proving the general resurrection) the Apostle explains in those words the matter whereof I am treating. As all died and were lost in Adam when he was caught in toils of sin and death, it is evident they were then in him, then united to him, so that his sin was their sin ; his death their death. As in Adam, so in Christ, united in him, in all he did, and suffered : saved in him, crucified with him, risen with him, ascended and seated with him, in heavenly places, &c. Why may not our salvation in Christ, from union with him in his obedience, and death, be judged as reasonable as our condemnation in Adam, from union with him, in his sin and misery ?

Why, indeed ! the Scriptures know no reason ; but, on the contrary, are pregnant, as our author in the most forcible manner shows, with fullest proofs that whatever Jesus is in Himself, He is that to His Bride ; and whatever He did when below she did by virtue of oneness to Him. Union with Jesus is one of the most glorious doctrines in the Bible, and one of the most important for a believer to be conversant with. To be ignorant of the union which eternally existed in the mind of Jehovah between Christ the Husband, and the Church the bride ; Christ the Head, and the Church the members ; Christ the Shepherd, and the Church the sheep ; Christ the Father, and the Church the children ; Christ the Saviour, and the Church the sinners ;—in a word, Christ in whom all fullness dwells, and the Church the fulness of HIM who filleth all in all,—is to be miserably and wretchedly ignorant indeed.

Next month we hope to give another page or two from the same all-important subject—"Union."

CHRIST ALONE EXALTED.

Second Letter.

THE GLEANER TO THE REAPER.

HONOURED AND MUCH BELOVED MINISTER OF JESUS,—Accept my warmest thanks for your welcome and delightful epistle, which emits such fragrant odours of Christ the odoriferous Rose of Sharon as are exceedingly reviving. Truly His name is as ointment poured forth.

Your knowledge in the mystery of Christ is very great. To Him be all the glory, for He is your wisdom. But that I should be made a partaker of the benefit is very astonishing; and, with my namesake, I exclaim, "Why have I found grace in thine eyes, seeing I am a stranger?" Ah! I believe it is because the Heavenly Boaz hath looked lovingly upon me, and given you a commission to drop some handfuls of purpose for me. May you gather while you scatter, and be enriched while you communicate; for the wealth and liberality of this Mighty One are alike unbounded; and really it seems to me that none have so much cause as I to laud and magnify His holy name; for He hath raised me from the dunghill to sit among His Princes; He hath brought me up out of the horrible pit and miry clay, set my feet upon a rock, established my goings, and put a new song into my mouth: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

The condescension of Jesus toward me is so marvellous, His communings with me so endearing, and His superabounding loving-kindness so overwhelming, that it seems sometimes as if mortality would sink under the delightful pressure, and my longing soul fairly make its escape to His full-orbed presence, and everlasting embrace. Surely, then, dear brother, I *must* heartily join in all the sublime songs and aspirations of praise contained in your valuable letter. Ah! yes, indeed I do! And, though but a very babe, just beginning to lisp His praises, to know a little of His absorbing loveliness, yet my soul is energized while you, with a father's hand, lead me forth to contemplate His majestic glories in the *Eternity, undeived Nature, Personality, and Godhead of our most glorious Christ*. A deep personal acquaintance with these mysteries, by the power of the Holy Ghost, I confess to you I have not. I seem rather to be at the portal gazing, adoring, and longing for entrance; and, since privileged to hear the word of truth from your mouth, it appears to me that I have yet had but very low and mean conceptions of HIM whom my soul loves beyond all created objects, and in whom I have found the *perfection* of beauty, the *essence* of loveliness, the *marrow* of enjoyment, the *substance* of happiness, and the very *centre* and *circumference* of all that my renewed mind can

wish for or desire. May He elevate my conceptions by a further unfolding of Himself, as shall be for His own glory. I know His goings forth were from of old, even from everlasting; that then His delights were with the sons of men. But I seem to know it superficially, if I may so speak; not deeply. I know that He is the MIGHTY GOD, the EVERLASTING FATHER, and the PRINCE OF PEACE; and as such I worship HIM, with the Father, and the Spirit, ONE JEHOVAH. But I think, till now, my mind has dwelt more upon His Covenant offices and relationships than upon the glories of His Person; and, in what the Holy Ghost hath *thus* revealed, I have found a WORLD OF WONDERS, an AGE OF MIRACLES, of which I had no conception.

For a long time did I writhe under the loathsome burden of my own active corruptions, groan by reason of hard bondage, and, as my deformity was made manifest by the teaching of the Holy Ghost, found condemnation, wrath, and bitterness; but now, by the Son, I am made free. I can with you, my brother, sing of sovereign grace, unmerited mercy, and victory over sin, self, and Satan through the blood of the Lamb. I can also feel, with you, through His cementing love and blood, a kindred spirit, an oneness of soul, and an unity of heart which death will not sever nor eternity dissolve, because it originates in union to our dear precious Jesus, who is one with the Father.

Oh! to what are we born! To what a consummation of blessedness are we hasting! Well may we, with David, say, "O give thanks unto the Lord, sing unto Him, sing psalms unto Him; talk ye of all His wondrous works." To talk of HIM is more soul-satisfying, mind-animating, and heart-melting than any detail of our own corruption, the whole of which may be summed up in, "The heart is deceitful above all things, and desperately wicked;" and, "Out of the heart proceed evil thoughts, murders, adulteries," &c. It is wonderful how any of the dear children of God can please themselves with the knowledge of these things, and count the recital of their workings the only deep and desirable experience. Be it mine rather, under the teaching of the dear Comforter, daily to grow into a deeper personal acquaintance with our most glorious Christ, our dear and precious Lord Jesus. In Him I find all that I can possibly want for time and eternity; and, from what little I know of a life of simple and single dependance upon Him, it seems the happiest, most sin-subduing, and flesh-mortifying life in the world; for SELF will feed on MISERY, and PRIDE will thrive in UNBELIEF. But MISERY removed by BLOOD, and JUSTIFYING RIGHTEOUSNESS received by FAITH, lays SELF and PRIDE in the dust, and teaches us to glory ALONE IN THE CROSS OF CHRIST, by *which* we are crucified to the world, and the world unto us.

How blessedly you are led in your letter into that mystery of mysteries, the incarnation of our Well-beloved; and, after concentrating all the joyful acclamations which welcomed Him to earth,

you strike a chord which touches my soul to the very quick—Jesus our spotless Redeemer, holy, harmless, and undefiled; the immaculate Prince of Life; the Lord of glory made the curse for us, and we the righteousness of God in Him. When the blessedness of this is realized, how humbling, melting, and overwhelming it is. Great indeed is the majesty of His humiliation to the believing eye. Splendid are the beams of the glory of the Sun of Righteousness when setting in blood. The eye of carnal reason is dazzled into darkness, while faith and love gaze on the amazing sight, and hail Him conqueror when he seemed to fall. May it be our privilege, dear brother, to tarry often and long beneath the shadow of His cross, and receive into our souls the cleansing and invigorating streams of blood divine most willingly poured forth by our Beloved, who was Almighty to conquer and to save. May our songs of thanksgiving be loud and rapturous in this house of our pilgrimage; and louder shall be our Hallelujahs when, disembodied and unfettered, we bask in the eternal sunshine of His presence, who is our Heaven.

I have read this part of your letter over and over again with new delight. It is indeed the dew and the deep which coucheth beneath. The views you are led to take of our being eternally saved in Jesus are truly exalted ones, and do, as you say, put SIN, DEATH, DEVIL, and WRATH far away. But here, again, I confess you get beyond me. I see gleams of glory, and beams of brightness inexpressible; but they are transient. I humbly hope that one end of your being sent here by the Lord was to lead me—unworthy and insignificant as I am—deeper into these searchless mysteries, which I acknowledged darkly and believed, but had not entrance into. Nor do I wonder at it; for SELF and FEELING were my absorbing subjects; and to know my interest in Christ, the ONE OBJECT of my anxious pursuit. He has now graciously settled this matter, by giving HIMSELF to me. I ask an interest in your prayers that I may know more of the value of the Treasure I possess; for that He is mine I do not, cannot doubt. I find Him my Light in darkness; my Shield when the fiery darts of Satan fly thick around me; my Purity, when corruption stirs; my sin-atoning Sacrifice, when guilt oppresses; my Fruitfulness, when I am like a barren desert. He is my Strength in weakness, Joy in sorrow, Victory in battle, Health in sickness, and my soul-satisfying Portion. My Christ is first; my Christ is last; my Christ is—what shall I call my Christ?—the HEAVEN of Heaven! My Christ is the ALL IN ALL. And not unfrequently does He favour me to dine with Him at noon. O why, why am I favoured! why am I so privileged! My heart is melted, my soul astonished! and all I can say, is, “Grace, Grace unto it.”

I find it, dear brother, hard to leave off writing of HIM; for a dear precious Christ is a never-ending subject, full as ever after all our enjoyment. We have had but a drop of the inexhaustible

; and have—O yes! we have—an eternity of bliss and happiness before us. Often does my longing soul cry out, "Make my beloved, draw aside this thick veil of mortality, and let me hold Thee face to face. But still my prevailing desire is that I may be magnified in my body, whether by life or death. His is my happiness! to be glorified with Him will be its contention.

O dear Lord Jesus bless you abundantly, both publicly and privately. May He return you an hundred-fold for your kindness to me, one of the little lambs of His flock. I am truly loved at His goodness, and verily weighed down with His love. I more especially do I wonder, because most of His family are groaning in darkness, distance, and doubt; while I, the weakest, and vilest of all, am brought from the lowest banquet with the King under the blood-stained banner of Calvary. To Him be all the glory.

O Lord bless thee and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace."

Thine, O Lord, be all the glory. Your's, in Him, affectionately,

Wm. H. W. Nottingham, September 13, 1839.

RUTH.

TEMPTATION.

(Continued from page 71.)

The mystery of Christ's incarnation, ministry, sufferings, death, and resurrection will ever form a theme of pleasure, delight, and glory to every regenerated vessel of mercy. So also has been the mystery of His temptation, since the time mentioned, been to me. I find, too, according to the word, that the devil "departed from me for a season." As Satan always has been defeated in his contest with the Son of God, we, by Him, shall conquer too; for there is but one God the Father, of whom are all things, and in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."

"Our Captain stood the fiery test,
And we shall stand through Him."

What a great mercy it is for us that the word "Again" was used! and how much greater it is to us when applied by the mighty power of God the Holy Ghost! How often has this been proved experimentally in my soul. It is still with me when the tempter came again, and I felt utterly powerless against the force of his power over my mind, both asleep and awake. That my mind was drawn in a moment early one morning to consider Him" when HE said, "My strength is dried up like a potsherd." Yes, the Strength of Israel, He who was the Strength, had His strength dried up like a potsherd! Even He

who "upheld all things by the word of His power," was inconceivable weakness! Not a single insect can move without Christ; "He holdeth the waters in the hollow of His hand, and all the inhabitants of the earth are as grasshoppers." Even the devil cannot tempt without His Almighty sanction; and then only to prove to the soul thus tormented that Satan's power was destroyed by our ever-adorable Emmanuel! Yet He (Christ) the fountain of holiness was taken or driven by the fountain of iniquity! I thus saw that Christ's weakness in temptation made Him not ashamed to call those who were tempted His brethren. "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest." "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." It was here, in viewing His strength dried up like a potsherd, that I saw something of the meaning of that profound sentence: "For we also are weak *in* Him, but we shall live *with* Him by the power of God toward you."

"How it was done we can't discuss,
But this we know, 'twas done for us."

So that in His very weakness, which was the weakness of God, was manifested Almighty strength for His tempted ones; and He who made and appointed all things went beneath all temptations that He might raise us up with Himself, and make us (yes, the Eternal God, and every poor, sensible, tempted sinner with Him) sit together in heavenly places in Him. "O the depth of the riches!" For His heart not only melted like wax, but He, the Omnipotent Jehovah, was poured out like water; as it is written, "I am poured out like water." It is as we are led, by God the Eternal Spirit, to see Him in His humiliation, when His judgment was taken away, that we discover and enter into the blessedness of these words: "I may tell all my bones; they look and stare upon me," in wonder, love, and admiration, that He is our Brother born for adversity.

"On such love my soul still ponder,
Love so great, so rich, so free;
Say, whilst lost in holy wonder,
Why, O Lord, such love to me?
Hallelujah!
Grace shall reign eternally."

Here is another soul-humiliating view which I have had of this sacred truth: that, while He the Lord God Omnipotent that reigneth, God over all blessed for ever, is strengthened by an angel whom He Himself had made, we, in trouble and temptation, are strengthened, supported, and succoured by Him the Eternal God our Refuge; for underneath our every temptation Jesus went, however low we may sink, into whatever position we may feel ourselves to be in, or however annoyed, distressed, or horrified we may be for "there hath no temptation taken you but such as is common to *man* (even the Man Christ Jesus); but God is faithful, who will not

suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." O, to think that what we so often feel as horribly uncommon in ourselves was common to God in our very nature, yet without sin. O, to believe that He is full of faith or faithful, and will not suffer us to be tempted above that we are able, for He was able in weakness! O, to "consider Him" who will *with the temptation* make a way to escape, that we may be able to bear it! Bless His holy name! it is not merely reading these sacred truths in the word; but it is by the almighty power of God the Holy Ghost testifying of Christ's temptations, and we passing through temptation likewise, that makes the word of God refreshing to the soul! Jesus was the way of escape! He was enabled to bear it; "and we shall stand through Him," for we were in Him then; but the precious knowledge of the secret is made known to us in God's appointed time.

I have often thought of His amazing condescension in dwelling with us that we might not be overcome by the great adversary of souls; for it is written of Him: "and He was there in the wilderness forty days tempted of Satan; and was with the wild beasts." How marvellous it is, that although in temptation we may feel like wild beasts, yet Jesus, knowing all our vileness in the Adam nature, all our feelings of the same by the light of the Holy Ghost, came where we were. O that dear word "with!" What love springs up in the heart by the Spirit's almighty operation in the soul in testifying of the Father's love in Christ! He, Jesus, has such cheering words for us in every trouble that we exclaim, "His mouth is most sweet;" and as if we could not speak too superlatively, we follow it up by exclaiming from our heart, "Yea, He is altogether lovely!" What, then, shall we stop there? No; but proclaim, that "This is my Beloved, and this is my Friend, O daughters of Jerusalem."

That peculiar heartfelt grief which many of the children of God experience in temptation, and which is almost daily, is also blessedly met by that "Man of sorrows, and acquainted with grief." Here again my mind is brought to a time, a place, a spot where Jesus was such to me. I had been grieving in my spirit, and groaning before the Lord,—("I will bring them with weeping, and with supplications will I lead them,")—when in a moment these words came to my mind as with the Holy Ghost sent down from heaven:—"Mine eye is consumed because of grief." It is very blessed to read these truths, and while so doing, to have an entrance into the blessed import; but for Jesus to expound the things concerning Himself when we hardly know that such a portion is in the word, is something indescribably blessed. Indeed, I do not know anything that comes up to it; for it has the wonderful effect of burying our sorrows in His, and drawing the soul and affections after Him. Now, many have had their eyes so affected with grief

that their sight has become prematurely old; but this Mighty God, this Everlasting Father, has such wonderful love for His children in grieving that He *consumed* His eyes with grief that ours might be spared; so we weep with Him who wept.

Marvellous, however, as the subject of His temptations, His weeping, and His weakness have been, not one thought has been more precious to me than Jesus keeping the door of His mouth that He might not sin against God. This brings to my mind another temptation, which is blasphemy. This temptation has sometimes come with such dreadful force, as with an overflowing flood, that I have trembled, the blood has risen in my cheeks, and have been in horror, lest I should curse God, and die. John Bunyan, in his *Pilgrim's Progress*, is led to touch this string very blessedly. He says, "One thing I should not let slip. I took notice that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it. Just when he was come over against the mouth of the burning pit, one of the wicked jones got behind him, and stepped softly up to him, and whisperingly, suggested many blasphemies to him, which he verily thought had proceeded from his own mind (page 76). Thus it is frequently with the children of God; but it was for the tempted family's sake that Jesus sanctified and set Himself apart, that they also might be sanctified through the truth; so we are brought into that "through sanctification of the Spirit, and belief of the truth." Yea, as pertains to the children of God, there is not a temptation which they can possibly have except as the effect of that which He, their Almighty Conqueror, had the substance of. Jesus kept Himself, and that wicked one touched Him not. He prayed to His Holy Father to keep us through His own name that we, even Head and members, might be one, as they were. So He, by His own suffering in temptation and obedience, had the sorrow, that the tempted, grieving, and weak children might have His joy fulfilled in themselves.

O ye weaklings, ye tremblers, ye nerves and fibres of this glorious body; there is not a promise or blessing which is treasured up in Christ which thou art not interested in, although the set time may not have arrived for God the Eternal Spirit to seal them home to thine heart. That glorious body would not be complete without the tender, sensitive, bleating members. There are members in our body which can only be seen with the assistance of a powerful microscope, but which, when disordered, will distract the whole body, and the head in particular. So with the spiritual body: that which appears the most insignificant is as much cared for as the most attracting; yea, this same Lord Jesus seemed to leave even His own disciples that He might attend to a sick and helpless man and He is deaf to the complaints of His disciples while He waite upon His daughter with a bloody issue. The vigorous limbs and healthy countenance may appear to demand more attention; but

they would be nothing without the nerves, ligaments, and sinews which give action, support, and vigour to the whole of the members of the body : "Nay, much more those members of the body which seem to be more feeble, are necessary."

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Kentish Town.

SAMUEL.

THE MYSTERY OF GODLINESS ;

OR, FATHER, WORD, AND SPIRIT,

Revealed in the Person of Christ. Written in reply to a correspondent who would draw a line between the godhead and manhood of our dear Redeemer, contrary to the scriptures of truth, wherein it is written, "Thy Maker is thy Husband, the Lord of Hosts is His name ; and thy Redeemer, the Holy One of Israel ; the God of the whole earth shall He be called."

MUCH ESTEEMED FRIEND,—As you have written your letter in affection and faithfulness, we would, with all due deference to you in the sincerity of your motive, reply in the same spirit of affection and faithfulness.

You say in your letter, after a few introductory remarks, that,

"The Lord in much wisdom and condescension has been pleased to reveal Himself in the economy of human redemption—for our better understanding of the greatest of all mysteries—by three distinct persons in one undivided essence ;

This you contradict presently.

namely, Father, Son, and Holy Ghost ; or, God, Christ,

Is not Christ God ?

Holy Spirit :

Is not the Holy Spirit God ?

and, in order, the Father, for our better comprehension, is the first person in the glorious Trinity : made of none, neither created [nor begotten, consequently of no material substance.

The Son, or second person, is said

By the Church of England.

to be of the Father ; not created, but begotten. And the third person, or the Holy Ghost, proceeding. Christ Himself said, 'My Father is greater than I ;'

He also said, "I and my Father are ONE."

and, 'If I go not away the Comforter will not come.' Therefore Christ is a complete person ;

Who would attempt to deny it ?

and the centre or unity of the Godhead, where the fulness of the Father, and the fulness of the Holy Ghost dwells.

To this we add our hearty Amen. But you run away from this presently.

But by His being begotten and brought forth, and taking our flesh into union with Himself, not by conversion of the Godhead into our flesh,

Church of England.

but by taking the manhood into God. It is in this person of the Man Christ Jesus that He

is pleased to show forth this great and mysterious work. 'A body hast thou prepared me
This is the body that suffered, that bled, that died,
See Isaiah xliii. 11; xlv. 21; xlix. 26; lx. 16; lxiii. 8; Hos. xiii. 4; Luke i. 47; Jude i. 25. What have you done with the fulness of the Godhead now?

that rose again;

And yet we read, "God is gone up with a shout," &c. But you are wiser than God, and wish to strip Christ of His Godhead. yea, it is here God displays the whole of His mighty works; or, as the poet says,

'God in the person of His Son,
Has all His mightiest works outdone.

But the Godhead never bled, never suffered, never bare sins,
This is most awful! Who did bare them, then? If God did not, sure we are man could not, though as pure as an angel of light. If one sin was charged upon any but Immanuel, God with us, we must all sink under the eternal wrath of God. Those who attempt to reason away the Godhead of our glorious Jehovah Jesus, whether when a babe in His mother's arms, in Gethsemane's garden, or upon the cross of Calvary, are doing that that the devil himself dared not do when Christ was below; for he said, "We know thee who thou art, the HOLY ONE of God," agreeable to Isaiah xlix. 7. Surely you never had fellowship with HIM in His sufferings!

never died. He (God) it was that inflicted the punishment on this body,
As though our blessed Jesus, our only Rock and Hope, was a mere body. Dreadful indeed!

that smote this body, that cut down the great Shepherd with the sword of divine justice,
"I lay it down of Myself."

that exacted the payment, accepted the sacrifice, received the blood of atonement as a full payment of all dues and demands,

A curious payment now the person is stripped of His Godhead! How far this is from counting the blood of the Everlasting Covenant an unholy thing, I leave you and our readers to determine. The demand was an infinite satisfaction for an infinite offence, which none but an Infinite Person could give.

and gives a full release and a free discharge from under the broad seal of heaven; in proof of which Christ rose from the dead.

We would ask, how did *your* Christ rise, seeing you divested Him of His Godhead before He suffered? O wretched, wretched divinity!

"If God the Eternal Spirit bled,
Whoever said that abstract Deity bled? Does not our Bible tell us that God and man is one Christ? If so, it was this Christ, God and man, ONE Person, who died.

it confounds the Trinity, and the whole arrangement of the sinner's salvation; as the ransom price is paid in blood, there would be no one to pay it to or to receive it,
Here is carnality with a witness! We would ask you to read Ephes. v. 27, where Christ is to present the Church to Himself! How in this case can Christ present it to Himself? Surely you find yourself in the same perplexity, and compelled to say, "There would be no one to receive it." Yet the words read, "That He might

present it to Himself." When men attempt to carnalize God's mysterious truth they are sure to stumble at the ONE stone laid in Zion.

or to give a discharge ;

And yet Christ found no difficulty in giving many poor sinners a full and free discharge in the days of His flesh. But I suppose you would say, with those of old, "Who is this that forgiveth sins also?"

and the apostle could not have said, 'It is God that justifieth (not bled).' It is Christ that died and bled,

Is not Christ God? We are necessitated to think from your carnal argument that you have found one of the false Christs which we read should come into the world.

and that is risen;

Yet the word tells us that "God is gone up with a shout:" and Thomas believed it heartily when he said, "My Lord and my God." But Thomas would not believe that that risen One was his Lord and his God until he was brought by the Lord to recognize the same glorious Person that he had been with prior to the crucifixion. So you see we are not without precedents in our faith.

and the Holy Ghost witnesses this fact to all the redeemed family.

"And now I beg most distinctly to say that I cannot read Acts xx. 28, through any man's vision; but would read it agreeably with every other passage

Isaiah, liv. 5, to wit.

where it speaks of the blood of atonement, making or reading the personal pronoun He (Christ) hath purchased with His own blood.

Thus you would read it; but we beg to ask, by what authority? Every translator of the bible gives the noun *God* and pronoun *He*. Why, then, should you wish to alter the noun, and say, Christ? True, we are quite willing to say Christ; but not the Christ you talk about.

Then we can say with the Apostle Paul, 'Now the God of peace, that brought again from the dead

"I have power to lay it down, and I have power to take it again."

our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect

And sound in the faith.

in every good work.'

"And now, once more, God, or the Divinity, may be and is the altar: Christ, or the human body, the sacrifice;

Still stripped of His Deity.

the altar receives the blood from the sacrifice.

What have you done with the Priest who slays the victim and offers the blood? Surely you are not an adept in the scriptures!

Christ saith, 'Ye fools and blind, for whether is greater, the gift, or the altar that sanctifieth the gift?' Now, if we make the altar the Divinity, and Christ the sacrifice,

We repeat, And who is the Priest that offers?

then we may say with David, 'Then will I go to the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God.'

"Yours sincerely,

"LESS THAN THE LEAST."

We will also say, "Behold God is my salvation, I will trust and not be afraid; for the Lord Jehovah (this is a better Christ than the

one you write about) is my strength and song: He also (Christ) become my salvation." See also Luke ii. 28, 29, 30.

Now the foregoing may be considered sound divinity by those who are not better instructed in the mystery of God and of the Father, and of Christ; but to those who are led to believe in the mystery of godliness, God manifest in the flesh, and who do not wish to carnalize God's truths, but to hold the mystery of faith (Christ) in a pure conscience, your divinity would appear much more like human reason or worldly wisdom, than the revelation of God. May the Lord the Spirit, who alone searcheth the deep things of God, lead us to write His own precious truth in all simplicity and godly sincerity, committing the writer, and those written to, into His own gracious hands; that God in all things may be glorified, our spirits instructed, and our souls edified.

In your elucidation of the Trinity, you say, First, God; second, Christ; third, Holy Spirit. Christ you show to be the possessor of all the fulness of both Father and Spirit, which glorious truth you afterwards deny, making Him but a *mere man*. For instance, you say, "In this person, the Man Christ Jesus, He is pleased to show forth this great and mysterious work: 'A body hast thou prepared me.' This is the body that suffered," &c. Here you hold the manhood of Christ in distinctiveness from His Godhead; so that your letter contradicts itself. In the first place you declare Christ to be one of the Persons in the Deity, possessing in His person, Godhead and Manhood; but when you carry out your idea of Christ, you say, "the body suffered," &c. How dare you to take upon yourself a separation of His complex Person, by first showing Christ to be God and Man in one Person, and then, when the work of all works was being done, He is simply the man. Really, my dear friend, you astonish us! And allow us to say, If this is your Christ, we leave Him with you, to save you if He can. For our part, we cannot stand upon such a sandy base, knowing if HE was not God when born of the virgin, when working at His trade as carpenter, when suffering in the garden, and when on the cross of Calvary, the Church is lost, we are all yet in our sins, and Christ is dead in vain. But, blessed be the Lord, we have not so learned Christ; for HE is all our Salvation, and all our Trust. Therefore we can say from the very bottom of our heart, "Whom have I in heaven but Thee?" The Lord tells us to "search the scriptures." But you have written a letter with barely a reference to scripture; and yet you say in the opening of it, "I feel a desire to see every sentence (in the witness) so worded that it will bear the strictest scrutiny when brought to the true test or touchstone the infallible word of truth." Now, we like this much, and should have been pleased if you had brought any statement from "Zion's Witness" to this unerring Standard, and proved it false.

(To be continued.)

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THE MYSTERY OF GODLINESS.

(Concluded from page 96.)

BUT no, you write a letter stating your "creed," without one portion of truth to support it. Surely this is inconsistent with the foregoing quotation! We, however, will not write a system of divinity taken out of the common prayer book; but will write God's own truth copied from the Bible, comparing scripture with scripture; and may the Lord graciously lead us in writing, and anoint your eyes with eyesalve in reading, enabling you to see light (spiritual, not natural) in His light, and to His name—"of whom, and by whom are all things"—we will jointly ascribe glory, honour, dominion, and power, for ever and ever. Amen.

In our testimony of our most glorious Christ, we will commence by quoting the first verse in the Bible, coupling it with its parallel the first three verses in John's gospel: "In the beginning God created the heaven and the earth:" "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made." We read also in the book of Psalms, "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Likewise in the Epistles: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created ALL THINGS by Jesus Christ." "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature: for by Him (Christ, or the Word) were all things created, that are in heaven, and that are in earth, visible, or invisible (this is a far greater Christ than you write about), whether they be thrones, or dominions, or principalities, or powers: all things were created by Him (our glorious Christ, to whom Thomas said, 'My Lord, and my God'), and for Him; and He is before all things,

and by Him all things consist." And, "It pleased the Father that in Him should all fulness dwell."

Yes, when an infant in His mother's arms; when going about doing good--when He Himself said, "The Father doeth the works"--and when hanging on the cross of Calvary; He was still the "Mighty God, the Everlasting Father, and the Prince of Peace."

Again, we read in the unerring Word of inspiration: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last times spoken unto us by His Son, whom He hath appointed heir of all things, by whom (Christ) also He made the worlds: who being the brightness of His glory, and the EXPRESS IMAGE of His Person, ('He that hath seen me hath seen the FATHER; and how sayest thou then, Show us the FATHER?') and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of His Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they; for unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to me a Son. And again, when He bringeth in the first-begotten into the world He saith, Let all the angels of God worship Him (which would have been rank idolatry, had He not been God over all blessed for evermore). Unto the Son He saith, Thy throne, O God, (not as you say, 'the body,' &c.) is for ever and ever." This the Father declared of Him when a babe in the manger, commanding His own angels to worship Him. The Lord also brought the wise men from the East, and the shepherds from their flocks to worship Him, our Immanuel, the "God of the whole earth."

Well, as Jesus was acknowledged and worshipped as the MIGHTY God when an helpless infant, perhaps you will be kind enough to show us WHEN He was not the same MIGHTY God? If at any time He was not *very God* as well as *very man*, pray inform us *when* that was, and we will ask the meaning of this scripture, "Jesus Christ the SAME yesterday, and to-day, and for ever." But you Christ was not God when He suffered. Surely, friend, your statements are antagonistical to the scriptures. If you possess the ingenuity of dividing the Godhead from the Manhood of our precious Lord Jesus, you possess a power that is foreign to the scriptures (truth. If you were asked the question, Is Christ the only Saviour or not? You, we have no doubt, would correctly answer, "Of course; I know no other." But you must find yourself in a sad fix when the following portions of the Word are brought before you "For I am the Lord thy God, the Holy One of Israel, thy SAVIOUR" "Tell ye and bring them near; yea, let them take counsel together who hath declared this from ancient time? who hath told it fro

that time? have not I the Lord? and there is NO God beside ME; a just God (yes, even one who could *justify*, as well as lay down His life) and a SAVIOUR; there is NONE beside ME." (Where do you find yourself now, friend?) "Look unto me, and be ye saved ('and I, if I be lifted up, will draw all unto me'), all the ends of the earth; for I am God, and there is NONE ELSE." And Jesus said to the Pharisees, "If ye believe not that I AM (the pronoun He being in Italics), ye shall die in your sins." "For they shall cry unto the Lord because of the oppressors, and He shall send them a SAVIOUR, and a Great One (something greater than the Man you talk of), and He shall deliver them; and all flesh shall know that I the Lord am thy SAVIOUR, and thy REDEEMER, the MIGHTY ONE of Jacob." "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is NO SAVIOUR beside me." "I, even I am the Lord; and beside me there is NO SAVIOUR." "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my SAVIOUR." "For unto you is born this day in the city of David a SAVIOUR, which is Christ the Lord" (not a mere man). "We have heard Him ourselves, and know that this is indeed the Christ, the SAVIOUR of the world." "For our conversation is in heaven; from whence also we look for the SAVIOUR, the Lord Jesus Christ." "For therefore we both labour and suffer reproach, because (here is the offence of the cross) we trust (not simply in the suffering man, but) in the living God (who sent the man to be the sufferer and the Saviour? No!) who is the SAVIOUR of all men, &c." "Looking for that blessed Hope, and the glorious appearing of the Great God and our SAVIOUR Jesus Christ."

Thus we have run through a few portions of the old and new Testament, showing whether or no our Jesus, who is the Saviour of His body the Church, is the MIGHTY GOD, or not, being anxious that the Lord Himself, and not us, should decide the point. Another portion or two we will give, as we are not afraid of making too much of our blessed Lord Jesus: "But after the kindness and love of God our SAVIOUR appeared, &c., which He shed on us abundantly through Jesus Christ our SAVIOUR." "And now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the ONLY WISE GOD OUR SAVIOUR, be glory and majesty, dominion and power, both now and ever. Amen."

And so we say, with the scriptures, that Christ is "the ONLY WISE GOD OUR SAVIOUR;" for, "In Him dwelleth all the fulness of the Godhead bodily." We rejoice in the mystery, holding it, the mystery of faith, in a pure conscience, even a conscience purged by the blood of this "only wise God our Saviour," though it does clash with the commandments and doctrines of men, which are received by tradition, and not after Christ.

We read in the Word, "Whatsoever is not of faith (however reasonable it may seem) is sin;" and, "without faith it is impossible to please God." We would, therefore, tremble at the thought of carnalizing the holy mystery of godliness—Immanuel, God with us. But would read with reverence the following scripture as translated in our old bibles: "For unto us a child is born, unto us a Son is given; and the government is (not shall be) upon His shoulders, and He shall call His name ('No man calleth Jesus, Lord, but by the Holy Ghost') Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." This one verse comprehends the whole of the revelation of God; and, in sweet analogy with the same, Jesus said, "If ye had known me, ye should have known my Father also: and from henceforth ye know Him, and have SEEN Him" (this is a mystery for faith to revel in). In reply to the carnal question put by Phillip, Jesus said, "Have I been so long time with you, and hast thou not known me, Phillip? He that hath seen me hath seen (rather confounding this to those who rob Jesus of His Godhead) the Father; how sayest thou, then, Show us the Father?" Ah! how indeed! There are thousands in our day who reason in the same carnal way, yet call themselves believers in Jesus, though they cannot see that He is God over all blessed for evermore.

You say in your letter, that "The Godhead never bare sins," &c. If this is orthodox, we know not what to call heterodox. Surely you must believe in and preach a strange Christ, by separating what God hath joined together. How do you determine what God can or cannot do? The testimony of Jesus is—whom you have stripped of His Godhead—"WITH GOD ALL THINGS ARE POSSIBLE." You appear to widely differ in your testimony; but we would say, "Let God be true, and every man a liar."

Let us call your serious attention to the following portion of scripture, if you are not satisfied notwithstanding the many witnesses we have called in: "Thy Maker is thy Husband ('In the beginning God created the heaven and the earth,' &c.), the Lord of Hosts is His name; and thy Redeemer, (Is Christ the Redeemer, or not?) the Holy One of Israel (the devils made no mistake as to whom this Holy One was; for they said, 'We know thee, who thou art, the Holy One of God') is His name; the God of the whole earth shall He be called." Bless His Holy name, we believe it, and sing with the poet,

"In flesh and blood I see
My dear Redeemer, God;
And in that body He
Redeem'd me by His blood:
Made one, no more to part again,
In Him I ever shall remain.

"Bone of His bone I am,
And evermore shall be;
One great Immortal name
Is nam'd on Him and me:
In Him, complete, I now possess
The fulness of redeeming grace.

"When from His pierced side
Came forth, in bleeding love,
His loved, His royal Bride,
The life divine to prove :
To her this sacred truth He seal'd,
That all her maladies were healed.

"What, though I mortal am,
And shall to dust return ?
In the prevailing Lamb,
I unto God am born :
In Him I live above all fear,
Nor sin, nor death can reach me there."

We read in the Word, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord," Not wishing to fall beneath this curse, we trust in Immanuel, God with us, and sing with the sweet singer of Israel, "The Lord liveth, and blessed be my Rock, and let the God of my salvation be exalted;" and also Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Dear Simeon, too, must also be brought in as another witness of Him our dear Redeemer: "Lord, now lettest thou thy servant depart in peace, according to thy Word; for mine eyes have seen thy salvation." (Behold, God is my salvation!) Thus we have, by the scriptures, shown Christ to be the "true God and eternal life." And those who attempt, by whatsoever sophistry, to deny it, must be enemies to the cross of Christ.

Your arguments, being contrary to the revelation of the mystery of Godliness, fly before the scriptures like chaff before the wind. Glad indeed should we have been to have received an epistle from you for our pages savouring alone of "Him, who hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and our Father." This would have been far more creditable, and ten thousand times more suitable to our readers. We are well persuaded that "Christ alone" can satisfy a spiritual mind. And to those to whom He has revealed Himself as "the altogether lovely," He is always welcome; and higher He is raised, the better they like it. But when there is an attempt made to rob Him of His eternal power and Godhead, and lower Him to a mere man, there is a holy jealousy aroused, and, with Mary, a cry raised, "They have taken away my Lord!" Though it is true that Christ humbled Himself as to say, "I am a worm, and no man," yet, He as no less the Mighty God. We are well aware that many say, "How can these things be?" How they can be, we have not the inclination to stop and enquire; but this one thing we do say, that He was the Most High God, and yet called Himself that testible thing—a worm. Though He was Holy—and we read, "There is none Holy as the Lord: for there is none beside thee: neither is there any rock like our God"—harmless, undefiled, and separate from sinners, He was made sin, and dealt with as the guilty one, that we—O, amazing love! O, unexampled condescension!—might be made the righteousness—not of a mere man—of God in Him. Never, in one single instance, do we read of a person being

rebuked by the Lord of life and glory for recognizing in Him the eternal God; but contrariwise, we do find when His Godhead has not been acknowledged, there has been a rebuke; for instance: "When He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him (may He also say it unto you), There is none good but one God." So that if Christ was not this ONE GOD, even He Himself was not, and is not, good. But, bless His precious name, we have not so learned Him! We with all our heart believe the ever-memorable words which He uttered to the scribe: "The first of all the commandments is, Hear, O Israel; The Lord our God is ONE Lord." We, therefore, with Thomas, have recognized Himself as this ONE LORD, and say, "My Lord, and my God!" Delighted shall we be to hear that you (whom we much respect) also are satisfied with "Jesus only." The commandments and doctrines of men we abominate, therefore wish the scriptures alone to be our standard of doctrine.

In conclusion: may the Lord, whose we are, and whom we delight to serve—His yoke being easy, and burden light—open the eyes of your understanding, causing you to see light in His light; and may He graciously prevent you from stumbling upon Christ the alone elect precious—though refused by the wise master-builders—foundation stone. May He lovingly show you that "other foundation can no man lay, than that is laid, which is Jesus Christ;" and that, "He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He." You will then respond with Moses, and say, "Their rock is not as our Rock, even our enemies themselves being judges;" and with the Psalmist, "The Lord liveth, and blessed be my Rock ('upon this Rock will I build my Church'), and let the God of my salvation be exalted." "Now unto Him that is able (being 'God over all, blessed for evermore') to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

December 23rd, 1859.

THE EDITOR.

CHRIST ALONE EXALTED.

Third Letter.

THE REAPER TO THE GLEANER.

BELOVED OF THE LORD,—Bound up in the bundle of life with the Lord our God; saved, redeemed, justified, reconciled, made nigh to God by the death and blood of Jesus; quickened into li

and delivered from the bondage of corruption into the glorious liberty of the children of God: "Stand fast therefore in the liberty wherewith Christ hath made us free;" for you are called by the God of all grace unto His eternal glory, by Christ Jesus, unto the obtaining of the glory of our Lord and Saviour Jesus Christ, who is our everlasting Light, our God, and Glory.

In Him I again meet and greet you with, "Grace, mercy, and peace from God our Father and the Lord Jesus Christ," in and by the sweet fellowship of the Eternal Spirit. I thank my God upon every remembrance of you, making mention of you in my prayers; and, on your behalf, I thank and praise Him for His abundant mercy manifested toward you in the development of the exceeding riches of His grace in His kindness toward you by Christ Jesus; so that I feel abundant pleasure to join with you in saying, "The Lord hath done great things for us, whereof we are glad:" and we will freely ascribe it "all to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved," in whom dwelleth all the fulness of the Godhead bodily; and we are complete in Him. Nothing can be added to completeness.

Your sweet, acceptable, and savoury epistle came safe to hand, the contents of which refreshed my soul, comforted my heart, and made the new man of the heart leap for joy: tears of joy, with praise and thanksgiving, flowed copiously, as the savour of a precious Christ in rich redundancy blessedly glided into my heart, from a perusal of the same. I name it a *body of divinity*, a truthful testimony for the Lord, and a scriptural statement of the love acts of Jehovah toward you; which not only proves the manifestation of sovereign mercy and rich grace on your behalf, but also that you are a living witness for the Lord and His truth; and can testify that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are ONE. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in ONE." As these truths have been realized in your heart, you have peace with God, through our Lord Jesus Christ; and joy in God through our Lord Jesus Christ, by whom you have received the atonement. Inasmuch as the Holy Ghost has opened these dear truths to your renewed mind, you will gladly join with me in saying, "Truly our fellowship is with the Father, and with His Son Jesus Christ." This brings us into a knowledge of, and into communion with, the Eternal Three, in the unity of the essence Jehovah, in their personal love acts, and the eternal duration of the same, which maketh us to triumph, rejoice, and say, "Nothing shall separate us from the love of God which is in Christ Jesus our Lord." Whilst many are seeking for their security in and of themselves, drawing inferences from their feelings, and what they call their particular experience,

always poring over what is passing and repassing within,—it is our delightful mercy to know such things have nothing to do with, either for or against, our eternal security and blessedness in Christ: for it is “of Him, and to Him, and through Him are all things; to whom be glory, dominion, and power, now and ever. Amen.” The real life and walk of a child of God by faith is out of himself in another, even in Jesus Christ, who is the same yesterday, and to-day, and for ever. It is our every day mercy that all our blessings and blessedness is in Him, and Himself is the blessing and mercy promised. We also are dead, and our life is hid with Christ in God; and He hath said, “Because I live, ye shall live also.” It is not what we are, feel, think, or ever shall be, that constitutes our blessedness and happiness. Nay, nay; but it is what that Mighty Him, Jesus the Eternal God, is in His own Almighty self. He, and He alone, is our eternal blessedness; and what He hath done, suffered, and obtained will make us eternally happy in Him: and I add, that I do esteem it most precious to know that I am less than nothing and vanity, while Christ is my all and in all. Would to God these dear truths were more preached and sought after by those that profess to belong to Christ! It is little better than idolatry that is being carried on by the professed church of God; such as looking to and poring over self, instead of “looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of God.” “Consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds.” He is the object and subject of faith; to look to Him, is honouring the Son as we honour the Father; to live upon Him, is living according to the Word of the Lord; and ‘as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.’ Against this way of living the love-self ones raise their hue and cry, saying, “You are setting aside experience!” But, bless their precious souls! the above-stated is the only experience that worketh hope, and “hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost which is given unto us.” I would as soon look into hell for good and happiness as to look to or into myself! Real happiness is realized by looking unto, seeing, and knowing Jesus; “whom to know is life eternal.”

I would write to you of that precious Lord Jesus, of whom the Father saith: “Whose goings forth were from of old, from everlasting.” And the Eternal Spirit declares Him to be what He really is in His underived nature and Godhead, in the unity of the self-existing Jehovah, saying unto the Church, “The Eternal God is thy refuge, and underneath are the everlasting arms.” “The Eternity of Israel will not lie.” Jesus saith, “I AM Alpha and Omega;”

nd, "If ye believe not that I AM, ye shall die in your sins;" also, "I and my Father are ONE." These testimonies are very conclusive, and present to the spiritual mind a subject of vast importance; and we shall do well to ponder over these things, as they declare to us plainly the eternity, immutability, underived nature, and personality of our most glorious Christ; possessing in Himself every perfection of God essentially His own in the essence Jehovah; for in Him, the Alpha and Omega, all the fulness of the godhead bodily, or personally, dwells. As these testimonies concerning the Lord Jesus Christ are, like Himself, incomprehensible, it is to be noticed, that carnal reason, intellectuality, and worldly wisdom cannot approach the threshold of these mysteries; consequently, cannot in any way or manner aid a person in the knowledge of them. These glorious things being altogether spiritual, we must of necessity have spiritual life, light, and understanding; the faith of God's elect, teaching of the Holy Ghost; and then, having these things, it follows, "the wayfaring man, though a fool, shall not err therein." This is the only way and manner that any one can understand the mysteries of the kingdom; for they are hid from the wise and prudent, and revealed unto babes. Surely we have abundant reason to say, day by day, "I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever."

Again, I would call your attention to another part of this mystery, but in no wise attempt an explanation: namely, Jesus saith, "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him;" and, "He that hath seen me hath seen the Father." Thus, the Son who is the brightness of glory, and the express image of His the Father's) person—"the image of the invisible God"—in and by Himself, reveals the Father: and that the Father reveals the Son is evident from the words of Paul: "But when it pleased God to reveal His Son in me," &c. And the Holy Spirit is the "Spirit of wisdom and revelation in the knowledge of Him" (Christ). By these dear truths we are brought into fellowship and communion with the Holy Three; and, in the blessed realization of the same in our heart, we can say, "We know that the Son of God is come, and hath given us an understanding that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. THIS IS THE TRUE GOD, AND ETERNAL LIFE."

As I desire to write for our profit, and not for controversy, I write freely to you on these sacred mysteries, knowing that you have a noble mind to apprehend the same; so that you will duly ponder over them, as they unfold to us the co-eternity, co-equality, and underived nature of the Holy "Three that bear record in heaven; and these THREE ARE ONE." And I must say to you, in

honour of my Lord, that I did not receive or learn my knowledge of the glorious mystery from man; but the Lord hath taught it me according to His own revelation of Himself in His most Holy Word. And as I long after you in the bowels of Christ, I pray the Lord to make these things familiar with you, that they may be as precious to your soul as they are to mine, believing and living in the blessedness of the same as the only foundation, source, and centre of eternal life, salvation, and glory. For as we apprehend these truths, receive them into our heart, and feel their spiritual import, we understand our election of God the Father, redemption by God the Son, and regeneration by God the Holy Ghost.

Pause, admire, adore, and wonder that we should be to the praise of the glory of His grace!

I would detain you for a moment to contemplate, with me, our most glorious Christ in His majestic power and glory as the Creator of all things. It is written, "The heavens declare the glory of God, and the firmament sheweth His handiwork."

The word, here rendered God, is, in the original, *ail* or *al*, which is one of the essential names of the Lord Jesus, the true and Eternal God, and signifies the *interposer*, *intervener*; it expresses His Omnipotence, and the universal extension of His knowledge and power: and the Holy Ghost saith, in accordance with this, that the invisibilities of Him from the creation of the world are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead. Therefore "all things were made by Him, and without Him was not anything made that was made;" "for by Him were all things created that are in heaven and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him, and He is (not was) before all things, and by Him all things consist." Take notice how particular the Holy Ghost has been in wording it in the present tense, "He *is* before all things;" and, "He *is* the Head of His body the Church." This *present tense* hath and doth puzzle the learned, who, with their intellectuality, have endeavoured to change it into the *past* to suit their favourite system of pre-existarianism. They would pervert the following portion of scripture, "Before Abraham was I *AM*," by saying, "I *was*!" But as I am not writing controversially, but for edification, I desire you to look at another most blessed testimony relative to our ever-precious Lord Jesus, wherein is set forth the eternity, self-existence, dignity, and glory of His Person as the Creator and possessor of all things in heaven and in earth: and this is sweetly set forth in the following scriptures: "And Melchisedec King of Salem brought forth bread and wine; and He was Priest of the Most High (*al*) God. And He blessed him, and said, Blessed be Abraham of the Most High (*al*) God; and blessed be the Most High

al) God." And again, "Jehovah hath spoken (rendered, the mighty God the Lord), and called the earth from the rising of the sun unto the going down thereof." Ponder over these truths, and read the psalm (50th) through, and you will find therein Jesus the Alpha and Omega. In connection with this we have His eternal essence set forth by the incommunicable Name, Jehovah, as the Creator: "Jehovah hath made all things for Himself ['All things were made by Him (Christ), and for Him'], yea, even the wicked for the day of evil."

Here I pause with you, and bow at His dear feet; and, in implicit resignation to His will, say, "Shall not the Judge of all the earth do right?" Now join with the beasts and the elders, saying, "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things; and for thy pleasure they are and were created." And let it be noticed that this same Lord Jesus, the Creator, is the Lamb in the midst of the throne, as it had been slain, having seven horns (universal power), and seven eyes (all the fulness of the Godhead);* or, as He saith, "The Spirit of Jehovah is upon me" (Isaiah lxi. 1). Those who are favoured to surround Him, who is in the midst of the throne, celebrate His praise in the full blessedness of redemption. He (Christ) is their Redeemer and ours, the Lord of Hosts is His name; the Holy One of Israel; the God of the whole earth, shall He be called. "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Let us join with them, and say, "Hallelujah: for the Lord God Omnipotent reigneth."

Beloved, what shall we say to these things! It beggars all language! Yet, we can say of Him, of whom these things are written, His mouth is most sweet; yea, He is altogether lovely: this is my Beloved, and this is my Friend, O daughters of Jerusalem!" Bless Him and praise Him for ever, that, whatever He is in Himself, He is always that unto us—"Jesus Christ the same yesterday, and to-day, and for ever;" and, "Jehovah our Righteousness." Whatever He hath wrought, suffered, finished, and obtained, according to the eternal and unchangeable testimony of the Holy Spirit, "All are your's, ye are Christ's, and Christ is God's." On account of this, in the knowledge of the same, we will rejoice, and say, "The Lord is my portion, saith my soul, therefore will I hope in Him."

It is our most excellent privilege to meditate on Jesus, and

* This is the Christ, dear reader!

abundantly bless and praise Him for what He is in Himself,† even above all that He hath done for us; and what He is made of God unto us—wisdom, righteousness, sanctification, and redemption. What He is in Himself, is the foundation and source of our eternal life and blessedness; what He is made of God unto us, is the channel of all communication; and what He hath done for us, is the blessed effect of His eternal love to present us faultless before the presence of His glory with exceeding joy. As He has made us one with Himself, it is for us, as vessels of mercy afore prepared unto glory, to receive of His fulness grace for grace (John i. 16); to be partakers of the divine nature (2 Peter i. 4), of His holiness (Heb. xii. 10), of His glory (Rev. xvii. 22—24), and finally to be glorified together, God being ALL IN ALL (1 Cor. xv. 28). These dear truths are most precious to me, and humble me in the dust before the Lord our God, desiring to give Him all the glory due unto His Holy Name. As I believe you have a desire after these things, and the Lord hath given you a heart to receive them, I have written the more freely unto you, desiring the Lord to give expansion to your noble mind; for you have the mind of Christ (1 Cor. ii. 16). May the Lord enable you to take in by faith these precious truths; so that you may abound in hope by the power of the Holy Ghost. I now address you in the language of the Apostle, “Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God.” By pondering over these things you will know something of the treasure you possess, even Jehovah Jesus Christ in your heart the Hope of glory, and all the unsearchable riches of Christ in time and to all eternity. I am aware the truths herein stated are not generally known, or even thought of, by some of the Lord’s family; nevertheless, their ignorance of the same does not alter the blessedness; and though it may be said of these things, “It is too high! It is not enough of experience!” yet this is the very essence of experience under the ministry of the Eternal Spirit, in His testifying of and glorifying our most glorious Christ. It is by these things we are brought into an acquaintance with Christ, and live, above all that we are the subjects of in ourselves, in union to, and resurrection blessedness in, Christ Jesus.

I have thought there is equally as much SELF and PRIDE in those that think themselves children of God, and say they believe in election, &c., as there is in any Arminian they rail against, when they are continually talking about themselves—what they feel, and what they experience of corruptions, temptations, &c. Some even talk of those things with a smile on their countenance, which I have thought was a token of self-approbation. I have never found self, sin, unbelief, and temptation a light thing since the blessed

† How few of us revel here! But what a glorious reality!

God made me alive in Himself; and the subject is too loathsome and filthy to be always talking about. I dearly love the following scripture: "All thy works praise thee, O God; but thy saints shall bless thee: they shall speak of the glory of thy kingdom, and talk of thy power." This is a dear subject for the children to be speaking of; for herein the preciousness of Jesus shines forth.

Come then, my dear sister, and shout His praise, and loudly sing of the matchless glories of our God and King, who is the "King eternal, immortal, invisible, the only wise God, to whom be honour and glory, for ever and ever. Amen."

The Lord bless you, my sister, with much of His dear presence, talk to you by the way, and open to you the scriptures. As you are a little bit of a singer, and, having laid long among the pots, could not rise above the minor key in its mournful tone and sensible vibration, but now being brought up and out to sound forth the praise of the Lord in the major with *vivace*, I send you a song *alto* for you to sing every day and night whilst staying in the over house: see Isaiah xii.; xxvi. 1—4.

The Lord God of Israel bless you, and guide you into all truth, for His name sake. I trust this will find you in health of body and soul, Jesus growingly precious; you growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Give my love to the pastor and the church. I hope your souls are like a watered garden, and that thanksgiving and the voice of melody is to be heard among you. The peace of God rule in your hearts, and the word of Christ dwell in you richly by the blessed renewings of the Holy Ghost. I am, through mercy, well in body; yes, and all is well; for my dear Lord doth all things well; and, bless Him, He is my ALL IN ALL. Yours, in our precious Lord Jesus,
A. TRIGGS.

Morley Street, Plymouth, October 16, 1839.

GOD MANIFEST IN THE FLESH.

O! my soul, now pause and ponder
On the great incarnate wonder
In the Babe of Bethlehem!
Saw Him in the lowly manger,
The Mighty God become a stranger,
In the Babe of Bethlehem.

See the angels' adoration
On this glorious occasion,
Christ now born at Bethlehem.
Listen to their heavenly sonnet,
Catch the sound, and dwell upon it—
The Mighty God in Bethlehem.

See the flaming seraphs hovering
O'er their God in fleshly covering,
In the Babe of Bethlehem.
See the angels now appearing,
Singing in the shepherds' hearing—
Christ is born in Bethlehem!

Look, O look! they're upward gazing,
List'ning to the news amazing—
Christ is born in Bethlehem!
All at once enwrapt in glory,
While the angels tell the story—
God's descent in Bethlehem.

To each other, hear them saying,
Do not let us here be staying ;
But away to Bethlehem.
What we've heard is most astounding !
Worldly wisdom quite confounding :
God has come to Bethlehem.

See, they smile as they are walking,
And their heart is warm'd while talking
Of this Child in Bethlehem.
Now they reach the lowly dwelling,
View a sight all sights excelling
In the Babe of Bethlehem.

Th' Eastern magi now have started
For to worship tender hearted
Jesus Christ in Bethlehem :
Whose heart was poured out like water
For His loved flock of slaughter.
O, lovely Child of Bethlehem !

View the star now onward guiding,
Till it reaches the abiding
Of the Babe of Bethlehem.
Quick they enter, though so lowly,
Their to view their God most Holy,
And adore the mystery.

See the tears their face bedewing,
Whilst their ravish'd eyes are viewing
The incarnate mystery !
Down they fall in sweet adoring,
Love into their heart is pouring
From the Babe of Bethlehem.

Now they open all their treasure,
In extacies of joy and pleasure,
To the Babe of Bethlehem.
Hark, and hear the voices swelling—
Ushering angels still are telling—
Christ is born in Bethlehem.

On this act of love, O ponder !
Lose thyself in holy wonder,
God with us in Bethlehem.
God of love, how condescending !
Angels wonder whilst attending
Thy descent to Bethlehem !

By the world thou wast rejected,
Unknown to the non-elected,
Sweetest Babe of Bethlehem !
But in holy adoration,
We, thy lov'd and chosen nation,
Worship Thee, Immanuel.

Thou art to our souls endearing,
Thy sweet voice to us is cheering,
Mystery in Bethlehem.
Thou art that unfathom'd Ocean,
Setting all our souls in motion,
Praising Thee of Bethlehem.

Fire our hearts, and make them flaming,
Whilst in love thy name proclaiming,
Glorious Immanuel !
Fill, O fill us, heavenly treasure,
With thy love without a measure,
Thou dearest Babe of Bethlehem !

A. W.

CHASTISEMENT A FRUIT OF LOVE.

(Continued from page 79.)

SECOND MEETING.

MR. LAW.—Take a seat, Mr. G., and believe that I am, in all sincerity, glad to see you. In fact, I have been looking forward to this meeting with as much pleasureable anticipation as would a schoolboy at the approach of his vacation.

G.—You could not have been more anxious about it than myself, I am certain; for I have, since I saw you last, been looking very closely into an old fashioned book upon the point in question, and am more than ever confirmed in the truth of what I formerly advanced.

L.—Ah ! I suppose you have been wading through some of the massy works of our old divines; and, among the gross, have found a solitary one favourable to your opinion.

G.—No, indeed, I have been well contented with the account given in that invaluable book, the Bible. And I think if God

people would adhere more to what is written by the pen of inspired men, it would be more to their credit. Did you get the work on chastisement, as you promised?

L.—Yes; and it strikes me you will meet with some unusually hard nuts in it; for I have gone carefully through it, and believe it to be unanswerable.

G.—As you have chosen this production of man to support your error, perhaps you will at once take it in your hand, go carefully through it, whilst I endeavour to meet it with the unerring Word of God.

L.—I should not have chosen this book, did I not believe the writer to be a man of God, and what he hath written to be scriptural.

G.—Well, then, let us bring it to the test. Commence at the first page, Mr. L., and take the author's strongest arguments, using them to your utmost skill.

L.—He commences by saying that there are people who hold the error of non-chastisement for sin; then speaks of their ground for holding the error, viz., that Christ, who was the representative of His people, has already been punished; and afterwards warns them (his children in the Lord) against the error, in the following words: "I warn you all against the error—an error fraught with most dangerous consequences—and declare that, notwithstanding Christ's plenary satisfaction for the sins of His people, if they forsake God's law, and walk not in His judgments; if they break His statutes, and keep not His commandments; God 'will visit their transgressions with the rod, and their iniquities with stripes'" (Psalms, lxxxix. 30-32).

G.—Your author has started wrong, therefore bids fair for a wrong termination. The first step you know, my friend, is a very important one; and if a man takes that wrong, why, of course, succeeding ones will, but take him farther from the right road. Again, if a house is to be reared, and the foundation is ill-chosen, were a folly to beautify the building, however skilled the mason might be, seeing the whole is in jeopardy whenever the great storm beats against it.

L.—Now for proof that the first step is wrong, or the foundation faulty.

G.—According to his application of the three verses quoted, he children of God are under a covenant of works, and not a covenant of grace: the whole tenor being, "DO AND LIVE." If these verses stand in their literality to the children of God, they are still under the law and under the curse; nor can any man, let him be never so sophistical, show from the word of God to the contrary. What room is there left for grace, if God's children are to be thus treated? In what door is Christ to be ushered in, if matters stand

thus between the Father and His children? Surely there is no room for the work of Christ! If we are justified by the deeds of the law, we may well say, "Christ is dead in vain."

L.—Do you not, then, think that the law is a believer's rule of life?

G.—If you do not possess a Bible, Mr. L., I will certainly make you a present of one; and recommend you to read the following verse: "For sin shall NOT (God's positive; down with the may be's of man) have dominion over you: for YE ARE NOT under the law, but under grace."

L.—But do you not think it dangerous to hold such a doctrine?

G.—Most certainly it is, if believing God's truth is dangerous. But if it is safer to believe the doctrine of men and devils, you had better close your Bible at once. Surely the Lord knew best what was proper for man to believe.

L.—Yes; but you know if the law is not a rule of life, what is to keep men within moral bounds?

G.—Something infinitely better than law, even the grace of our Lord Jesus Christ. If grace does not keep the children of God, it is very clear the law cannot.

L.—I cannot but believe that the law is a rule of life to believers.

G.—It may be to certain kind of believers; but not to believers in Jesus; for they believe that they are justified from all things, as saith the Apostle, "Therefore we conclude that a man is justified by FAITH, WITHOUT the deeds of the law." What say you to that, friend?

L.—You are such a man for quoting Paul; why not refer to other Apostles?

G.—Do you then suppose that Paul's epistles were less inspired than others?

L.—No, by no means; only Paul writes more against the law than any of the others.

G.—You are mistaken altogether; really you are one of the most fleshly reasoners I ever met with. Attend to me a moment while I read a verse from his pen: "Do we then make void the law through faith? God forbid: yea, we establish the law." Not by our obedience, mark; but, "by the obedience of one (Christ) shall many be made righteous." The believer is well aware that Christ is the end of the law for righteousness, therefore can, from an heartfelt sense of love and mercy, say, "Now we are delivered (who delivered us? Christ! Has Christ re-bound us under the law? Not He indeed!) from the law, that being dead wherein we were held; that we should serve (in *legal* fear? No!) in newness of spirit, and not in the oldness of the letter" (according to the 'Do and Live' delusion).

L.—Then you believe that this clergyman is wrong in illustrating his argument of Chastisement from the 89th Psalm?

G.—Most decidedly; for according to my behaviour God is pleased or displeased if such an hypothesis is allowed; whereas we read in the word, "The Lord is well pleased for His righteousness sake (not the creature's filthy rags, Isaiah lxiv. 6); He will magnify the law, and make it honourable." I wonder what such men would do with that portion of scripture which declares Christ to be "ALL AND IN ALL."

L.—It certainly does appear, from the scriptural statements you have given, that the law cannot be a rule of life; and that if grace is not effectual in keeping believers, law cannot be.

G.—No, indeed! Now, Mr. L., read a piece more from your favourite book.

L.—I will do so, and think you will find some difficulty in overturning the following: "God chastens every one of His children luring their progress to glory, and it is but trifling to deny that sin is the cause of such chastisement." What saith my friend to that?

G.—That God chastises His children, no child of God can scripturally deny; but that it is for sin, no man can show from the Word of God. Job's three friends were caught in the same web, when they attributed his deep affliction to sin; while God tells us that he was "perfect and upright:" "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him (for sinfulness? No; but for righteousness!) in the earth, a perfect (no room for sin here) and an upright man; one that feareth God, and escheweth evil?" The foregoing is God's account of His servant Job, and yet in a few verses following we have an unparalleled account of severe sufferings; comprising the loss of property, family, unprecedented bodily affliction, together with a tormenting devil and wife, which elicited the ever-memorable, "Naked came I out of my mother's womb (earth), and naked shall I return thither: the Lord GAVE, and the Lord (who had a just right) hath taken away (not chastised me for sin, as God's dishonourers affirm); blessed be the name of the Lord." What for? His dispensation fathoms deep in love; mountains high in all-wise design. Job's friends (?) attributed the affliction to his sin; but what says the answer of God unto it? "My servant Job shall pray for you: for him (Christ) will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right (as thousands are guilty of in our day,

supposing God's dispensation hinges upon the caprice of man), like my servant Job." And what was the issue? "The Lord also accepted Job," who was a type of Christ, in whom all the Church stand accepted and for ever complete, being unblameable before Him in love; and never will the Church be more complete than she is now.

L.—Stop, my friend: though I have listened, not without pleasure, to what you have been relating, yet I cannot agree with you that the Church is as perfect now as she ever will be; for we read in the Word, "Not as though I had already attained, either were already perfect (surely this is a deadly thrust to your notion): but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." What say you to that, friend? Methinks you will have to twist about considerably before you will discover a loophole here!

G.—I am sorry you are thus dull of comprehension. I certainly cannot pronounce my friend an adept in comparing scripture with scripture; for if he looks a little further on in the same chapter he will find the following: "Let us therefore, as many as **BE PERFECT** (surely this is present tense), be thus minded."

L.—Well, that is indeed contradictory!

G.—It may appear so to you who are unable to see out of obscurity; but not so to those who are brought to see light in God's light.

L.—The apostle, I know, could not contradict himself in reality, and yet he most certainly appears to do so there. What do you consider was the apostle's meaning?

G.—Why, I believe, the Holy Ghost would show the Church that, while below, though *imperfect* in *knowledge*, she is **COMPLETE** in Christ: as it is written, "Ye are complete (not shall be!) in Him."

L.—Ah! I begin to see the distinction now; that, though the Church is as *perfect* as she possibly can be in Christ, her *apprehension* of that perfection is *imperfect*.

G.—Just so: for if our perfection and beauty in Christ *was* limited to our knowledge, while below, it would not be, according to this scripture, said, "Thou art all fair my love, there is no spot in thee."

L.—I am perfectly satisfied that Job's affliction was not for sin; but that the works of God might be made manifest in him. I will now look farther into my author's pamphlet, and hope you will be patient with me if I do not see eye to eye with you at the first.

G.—Proceed with your book, friend, and leave no stone unturned to support the already tottering castle.

L.—I will now give you his explanation of the word chastisement "According to its primary sense, 'punishment' [or chastisement

neither more nor less than vengeance or retribution. It fully implied the giving *satisfaction* to individuals; hence the expression '*sumere penas*' (to take or receive the punishment of offender), and '*luere or solvere penas*' (to pay or discharge penalty)."

-Wait a moment, friend; let us pause here, and look a little at the perfect law of liberty, ere your author shuts us out entirely. The word *satisfaction* means, "to pay or discharge the penalty," does it? Indeed; then where is Christ to be brought in? Surely, owing to that, it may with propriety be said, "Then is Christ a vain!" And what is the consequence? Every man that is freed for his sin is his own emancipator, seeing he discharges penalty by enduring the punishment. Talk about free will and merit! this is rating it high with a vengeance! I always stood—at least, since I have known for my own soul any thing of salvation by Christ the INFINITE ONE, who alone could give infinite satisfaction—that every breach of God's most holy law is an infinite offence (Job xxii 5), which required an infinite atonement; and that if the Lord was strict to mark ONE iniquity owing to its demerit, that soul, whoever it might be, must deserve eternal vengeance in hell.

-Let me, my friend, proceed with the explanation of the word *satisfaction* before you get too warm.

-Proceed, indeed! Really it is surprising how far men will go to overturn God's eternal truths; and it is also wonderful how ready people are in swallowing anything and everything if it is served up by their priest. If a priest saith it, let it be never so manifest a lie, it is sure to go down. However, go on, Mr L., and hear your favourite further.

-If you have no objection, we will wait until next Tuesday, getting rather late.

-Not at all, friend, and hope the Lord ere then, if it is His pleasure, will show you that He hath infinite heights and lengths and breadths of love—not anger—in chastising His rebellious people. For the present, then, we will say no more. Adieu, Mr. L.

-Adieu, Mr. G. I hope to see you early next week, as I shall be so anxious about the matter.

(To be continued.)

THE SPIRIT'S WITNESS.

SIR,—“A word spoken in due season, how good is it!” That was verified on the evening of the 6th inst., when I came

to chapel in a spiritually fainting condition, and fatigued with the toils and cares of the wilderness. When Mr. Parker gave out the 363rd hymn—

“O for a bright celestial ray,
To bear our thoughts and souls away
To glory's boundless, blissful scene,
And sing the Lamb that once was slain”—

I said to my friend, “That is just what I want.” But when you gave out the text, “Abide thou with me, fear not; for he that seeketh my life seeketh thy life: but with me thou shalt be in my safeguard,” I knew a blessing was in it. I recollect only two occasions in my spiritual life when the Word has been so applied. It was a word of comfort, consolation, confirmation, and saving power. I felt the Spirit's living influence in the midst of death and found every word to be full of meaning, very weighty, and with sweetness resting on my spirit. I do not wonder at Paul's glorying when the power of Christ rested so continually upon him. These are the appointed channels for such communications; for we which live do always bear about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh.

The communion and fellowship that Jesus held with me I shall never forget!

“Heavenly Bridegroom,
How thy name my soul revives!”

Beloved in the Lord, I often hear you with sweetness, and I put my “Amen” to all you report; but I believe the power of the Word will be present with me, and realized in my last moments.

The blessing of the Lord, which maketh rich, and addeth sorrow thereto, be with you. Believe me, sincerely yours, in Him
M. C.

ANOTHER TESTIMONY.

DEAR SIR,—As it has pleased the Lord in His providence to bring me under your ministry, and to prove the doctrines which you preach to be the ardent desire and longing of my soul—that is the grace of them—I have taken the liberty of writing a few lines in trust in simplicity and sincerity, respecting the exercises of the mind therein. I feel the more encouraged so to do when I think it cannot be a matter of indifference to you to know that the Lord is pleased to carry on His work by your instrumentality, though I be in the heart of one of the unworthiest of His creatures.

I have been laid by with a bad leg for several weeks, so that I have not been able to get out to hear the Word until yesterday.

I am, naturally, one of the most stubborn, headstrong, and self-willed creatures that can possibly be; but the Lord many times has made affliction to be the greatest blessing I have ever received. I do not mean affliction in itself; for that has been grievous instead of joyous: but in the use He has been pleased to make of it in overcoming the carnal, worldly, and deathly spirit which so much cleaves to me in active life, and drawing my heart and mind in intense desires after communion with Himself. The more my mind is thus engaged, the more opposition I feel within; and though my spirit longs and yearns, and prays and struggles to enter into that glorious liberty of the children of God, and by the Spirit's witness to call God my Father, the blessed Lord my Redeemer, and the Holy Spirit my Teacher,—I still find a spirit within me disputing, as it were, every inch of ground, sifting and overhauling every feeling, sensation, and aspiration, questioning my right of interest in Jesus. Often does Satan insinuate that my sins have been of such a nature that the Lord could not pardon them; following it up with some solemn text of scripture. This, with the wretched unbelief of my heart, has often produced great gloom, and despondency of mind; and to such an extent have I been driven in feeling, that I have been constrained to cry mightily unto the Lord that He would not let me be swallowed up.

Now, I do know by these things that no "duty faith," self-righteousness, or any works of the creature can stand here. They would all be swept away like a cobweb. Nothing short of the free grace and mercy of a Covenant God, to a poor perishing sinner, can stand in such a case. And I must say, to the glory of His dear name, that many deliverances have I had, when my enemies have been compelled to flee; yet, I am such a poor helpless creature, that I often forget them, and begin to doubt again whether it was *real* faith after all. Indeed, I find faith the principal point of attack of my inward foes. If unbelief were allowed to reign, it would shut out everything heavenly, yea, even hope itself.

On last evening you were led to speak from those superlatively-precious words, "He that cometh unto me, I will in no wise cast out." I have good reason to call them precious, for they have been as a sheet anchor to my soul over and over again. I have seen and felt more in those blessed little words "no wise" than I can possibly express; and, when you gave out the text, it seemed to go through me like an electric shock. My mind darted, as it were, up to the Lord that it might be the set time to favour Zion, and so it proved; for if I had been with you an hour, and told you the exercises of my mind upon that text, and the objections—which I now believe were from the enemy—raised in my mind against the

full reception of it, you could not have brought them out more *full* and *true*.

Yes, that precious blood can cleanse, and I must say has cleansed, even my sins; the sins of one of the vilest sinners that ever breathed upon the face of the earth. I am lost in wonder; and as dear Hart says, I am indeed a miracle of grace!

Well, in hearing you last evening, the Lord kept me blessing and praising His dear name; and I returned to rest with the *substance* of the 103rd Psalm in my soul,* which has remained with me ever since.

This is warm from my heart; pray excuse anything you may find amiss. May the Lord bless you, Sir, in your own soul, to the people, and to me, who art yours, in much love and affection,

JOHN CHURCHER.

* Truly you have a substance, brother; and we can heartily bless God, on your behalf, that He has in much love and mercy witnessed the adoption of sons in your never dying soul. Such testimonies as yours endear a precious Lord Jesus unto us, and encourage us to still go on in His name, strength, and fear, "determined to know NOTHING among men save Jesus Christ, and Him crucified." All the time we are favoured with the smiling face of that ALMIGHTY HIM, we can well afford to be content with the backs of some of our ~~PRO~~ FESSED FRIENDS. The Master and His servant Paul went this way: the former said "Lover and friend hast thou put far from me, and mine own acquaintance into darkness; and the latter, "At my first answer no man stood with me, but all men forsook me; pray God that it may not be laid to their charge. Notwithstanding the Lord stood ~~with~~ me, and strengthened me," &c. This is our mercy, brother; and may we be enabled go forth bearing the reproach, believing that

"Our Captain stood the fiery test,
And we shall stand through Him."

Ed.

LIFE IN THE MIDST OF DEATH.

BELOVED IN CHRIST,—Though unknown to each other in the flesh yet we are of one mind in Christ Jesus our Lord, whose glory and beauty is more and more ravishing to the eye of my understanding. Day by day, as I pass through this wilderness, I am filled with perplexity in the flesh, yet I am at all times and seasons strong in the Lord, and in the power of His might. Though I am strong in the grace which is in Christ Jesus, there are many crooked things which stand in connection (though in themselves distinct) with this grace and power. I am sorrowful by reason of infirmity, yet joy in God through our Lord Jesus Christ. Tribulation abounds on the right hand and on the left, the walls are high and the path narrow, yet these are all mercies to be thankful for. I sigh and cry by reason of the abominations done in the land (the flesh), yet I am instant in prayer, that His strength may be perfected in my weakness. I a-

jealous for the honour of His great name; yet am I continually serving divers vanities. Fear is on every side; still I am in safety and security in my life Christ Jesus. Who is weak, and I am not weak? Yes, so weak, that my natural wisdom has departed, and I have become a fool that I might be wise. Amidst every difficulty, temptation, trial, and affliction I am more than conqueror; for I sit down beneath the shadow of my Lord, who poured out His blood on mount Calvary, and find the virtue of His fruit to be balm for all my wounds. My mouth is filled with praise; my heart overflows with love; and, though sleeping, my heart waketh. My Beloved shows me that He is mine, and whispers, I am His. Then the shadows come in, and I am left to mourn the absence of my Beloved. Each day and hour brings a fresh trial, to be followed by sweet manifestations of His love and faithfulness. I wander in strange paths; but in all my wanderings He is near that justifieth, and yet I cannot justify myself: but I can and do cry, "God be merciful to me a sinner." Satan at times tempts me to join affinity with Ahab; but God frustrateth the tokens of the liars, and maketh diviners mad; He turneth wise men backward, and maketh their knowledge foolishness. These falls bring me, like Jonah, to look again toward His holy temple: and the word fits in so precious, "The free gift is of many offences unto justification; for in many things we offend all."

"O wondrous love and grace!
Did Jesus die for me?
Were all my num'rous debts
Discharged on Calvary?
Yes, Jesus died, the work is done;
He did for all my sins atone."

"Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments," O Lord, "who hath abolished death, and brought life and immortality to light." "I said, Behold me, behold me, unto a nation that was not called by my name." He cried, when the scourge bathed His flesh in blood, "Behold the Man!" By faith I now behold Him seated on His Throne, where thousand thousands minister unto Him; and ten thousand times ten thousand stand before Him, crying, "Holy, holy, holy is the Lord of Hosts, the whole earth (His people) is full of His glory."

Sometimes I appear to come so near the land of promise, that, in beholding it, my bowels yearn over my Brother, and I long to behold Him face to face: but the pillar is again removed, and, in feeling, I appear to be travelling back to Egypt. I go backward and forward, but I cannot behold Him nor perceive Him; for He hath set darkness in my path. But the morning cometh, a morning without clouds, all bright shining as the Sun of Righteousness in the glory of the Father. Every heart will leap for joy at the sound

of His voice ! There will be no more pain, nor sorrow, nor crying; for the former things will be forgotten; our light affliction, which is but for a moment, will be gone; and our eyes shall behold Him, who is the Light of Life. O could we realize more of these things by precious faith, how would our hearts burn with holy zeal, not to do, but, to rejoice with joy unspeakable, and full of glory !

May the Holy Ghost, the Comforter, fire your heart, that you may proclaim the exceeding riches of the grace that is in Christ Jesus, the ALPHA and OMEGA, until He calls, "Arise, my love, my fair one, and come away." So prays yours, in Christ Jesus,

CHARLES FARMER.

OUR GREAT REDEEMER.

Jesus Christ, the Mighty God,
Hath Himself the winepress trod,
Stain'd His raiment in the gore;
Now we've peace for evermore.

Shout, ye saints, the vict'ry's won,
God Himself the work has done;
Done it worthy of a God,
Poured out His vital blood.

Precious blood, ah, blood divine !
Expiated every crime;
Sins for ever put away,
Shout, ye saints, to endless day.

Sing the triumphs of your God,
See your vict'ry in His blood;
View His open wounds, and say,
Here I did my God obey.

Ne'er was glory half so bright,
Ne'er was such a wondrous sight,
As was seen on Calvary's tree,
When my Maker died for me.

Never was such love made known;
Never was a work so done;
Never was a victim slain
Out of which atonement came.

Blood of beasts, on altars slain,
Always left the crimson stain,—
Justice could not satisfy,
Though they daily had to die.

But when our Immanuel came,
And Jehovah's awful flame
Burnt the victim of His ire,
He destroy'd eternal fire:

Took the cup of bitter gall,
Drank it up, yea, drained it all;
Now His people cannot find
He has left a drop behind.

Sing His praise, ye favoured saints,
Say farewell to all complaints;
See them sink in Calv'ry's blood,
Own no other way to God.

A. W.

REVIEW.

The Preacher; or the Ministerial Labours of Mr. A. Trigg—
London: Partridge and Co., Paternoster Row.

We heartily welcome the second number of our late brother's Sermons and Letters; and sincerely hope that our readers will not only purchase for themselves, but endeavour to prevail upon their friends to join them.

It is with much pleasure we hear that the Lord has made these Sermons, &c., useful to His blood-bought family. May He graciously continue to own and bless them to the furtherance of His children's knowledge in their grace union to Christ Jesus, their living Head and Husband.

Hawkers Morning and Evening Portions, published by Collingridge, City Press, we have no space to Review. Next month, however, we hope to notice it.

ZION'S WITNESS.

VOL. II.

MARCH, 1860.

No. 18.

A MONUMENT OF GRACE.

A BRIEF ACCOUNT OF ONE WHO FELL ASLEEP IN JESUS.

THE Covenant God of Israel hath ever seen fit to humble proud nature, in the saving acts of His love, by bringing it down into the dust, proving salvation to be all of grace. The work of grace is tried on and carried out on some, to us, most unlikely objects of His love; so that, judging according to appearances, we often claim, Is it possible that such stubborn wills and crooked tempers can be made to bow and bend to the Divine will? But we are bound to prove that

“He from the caves of earth and hell
Can take the hardest stones,
And fill the house of Abraham well
With new-created sons.”

Such was the nature of the subject of this short memoir, who many years ago was most perverse in his will, with a heart of stone; following its carnal dictates to the gratifying of those propensities which are congenial to its views; and which would have still been reigning, until death had closed his mortal career, had not MIGHTY GRACE stepped in, and said, “Hitherto shalt thou go and no farther; and shall thy proud waves be stayed.”

“Jehovah was resolv’d to show
What His Almighty Grace could do.”

Having known the deceased but a very short time, it is from the firmly attached friends that I have been enabled to glean a little concerning his general character. Though it was abundantly manifested, say they, that he was a child of God, one who had evidently received mercy, yet, at times, he showed much of the old Adam’s work, and the fruits thereof, in a crooked, unamiable temper, which strained them to refer to Rom. xi. 24, as applicable to his case. The words of our dear Lord, in this saint, as with every other, were fully verified: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

“Grace turns the raven to a dove—
The lion to a lamb.”

The dear departed was seized with a most painful complaint but a few days before his death, which he very patiently endured, though suffering greatly from a surgical operation which his medical attendant thought necessary to be performed, but which yielded no benefit. Believing that he should not recover, he said, with great cheerfulness, "My Father is going to take me home."

While sitting by the side of his bed, he related to me the many sorrows, trials, and afflictions he had passed through, together with the pinching privations arising therefrom: after which he added, with great composure of mind, "They are all over now."

"Yes," I said, "you now have only the valley to pass through."

"Ah!" said he, "it is only a valley; there is no more death; for my Lord hath deprived death of its sting, and swallowed it up altogether: so that life, eternal life, is mine."

After relating the many days of deep poverty he had endured, he exclaimed, "They are at an end, and I am richer than all the world with all their wealth; for,

'What empty things are all the skies,
And this inferior clod;
There's nothing here deserves my joys;
There's nothing like my God.'

When speaking of a personal interest in that Covenant ordered in all things and sure, he turned his face towards me, and, with a smile I shall not soon forget, said, "It's all settled! My Jesus has settled that! He finished all for me! He hath finished redemption, and given me an earnest of it. He knew for whom He died, and would not leave me destitute of the knowledge; blessed be His dear name!"

To a friend, who went to see him the day before he died, he spread out his hands, and said, "Look at my fingers; see the marks of death upon them; they show you that death is near." He then cried, "Come, dear Lord, I long to be with thee." Many other interesting things dropped from his dying lips, plainly showing the state of his mind, and that his hope was firmly fixed on the Rock of Ages.

Before I left him, he said, "I shall want you." I answered, "What for?" He replied, "What for?—you know." It was to join him at the throne of grace. After which he uttered a hearty Amen. He then said, "I have done with the world," adding,

"In vain the world accosts my ear,
And tempts my heart anew;
I cannot buy your bliss so dear,
Nor part with heaven for you.'

This was the last time we met around the throne of grace in person; but though he is gone up higher, and his faith turned to sight, yet,

and, "The saints in heaven and those on earth
But one communion make;"

"In such society as this
My weary soul would rest;
The man that dwells where Jesus is,
Must be for ever blest."

Thus departed our dear brother in the Lord to his heavenly rest, a monument of amazing grace, on Friday, November 4th 1859, Aged 74 years.

VERITAS.

Bedworth, November, 11, 1859.

CHRIST ALONE EXALTED.

Fourth Letter.

THE GLEANER TO THE REAPER.

MY DEAR BROTHER IN THE LORD,—In the balmy and odorous name of Jesus, our precious Jesus and best Beloved, I salute you at the commencement of this new year, earnestly desiring that the freshness, fragrance, and beauty of that never-fading Rose of Sharon may continue richly to open, and delightfully to distil upon your soul, by the unctuous power of the dear and most Holy Comforter. May He anoint you still more abundantly with "all the fulness of God."

Much, very much, you have been privileged to realise in Christ; it, Oh! there is infinitely more beyond. It is still upward, upward, and onward. There is no danger of impoverishing, diminishing, or exhausting our transcendently glorious, rich, and full Christ. He is a bottomless and shoreless abyss of love, glory, and blessedness; and that, too, for us! Oh! what a handful and earthful of *purpose* is here, let fall in our very midst, that His joy may remain in us, and that our joy may be full! My soul has lately been set on fire in being led to embrace, in the arms of faith and love, a full Christ. Not merely in respect of what I have tasted and enjoyed; but from recognising in Him an abundant, redundant, sea, a never-ending source of delight yet to be unfolded and entered into. Thus our felicity and enjoyment is continually kept above us (a very safe place), and our souls are kept with expanded wings, and eager desires, stretching upward, and pressing forward with a full persuasion that we have not yet attained the height of bliss, nor are already perfect in knowledge; but, forgetting the things which are behind, we reach forth unto those which are before, still exclaiming, "That I may know Him!" It is truly soul-animating, and mind exhilarating, to recollect that we must comprehend infinity before we can fully understand the richness of Christ our

matchless Inheritance. So that as we have deeper entrance and brighter views, this will still be the unattained climax—to know Him in the glories of His Person, and more mysterious glories of His inheritance in the saints. One view of this broke upon my mind the other day with indescribable blessedness. My own salvation, which had appeared the mightiest thing imaginable, was, as it were, obscured by an overwhelming sight of the Divine Glory, as being the concentration, and consummation of all His goings forth on behalf of the children of His love, and His rejoicing in the habitable parts of His earth. Nor does this view lessen that of His love to His chosen portion—the lot of His inheritance. Oh, no! His love is immense, unspeakable, and passing knowledge. He resteth in His love; and can never, never change. But in this view of Him I saw that we were loved in Christ, chosen in Christ, accepted in Christ, justified in Christ, and glorified in Christ's glory; so that I am, as it were, lost in Christ; my worthiness or unworthiness, before so much thought of, has no part in the matter; “for of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.”

Oh! what a blessed absorption is this—swallowed up in Christ! Welcome such a death, for such a living life! Welcome such an annihilation, for such an existence! Methinks this is the time-losing place; I mean, where there is not one atom of space for SELF to occupy; and gladly and rejoicingly will we be *very nothing*, that He may be ALL; and we, in His own glory, be His Hephzibah; for as His Word does wonderfully say, the Church is the “fulness of Him who filleth all in all.” As these wonders are developed to the soul by the Holy Comforter, we shall be kept in our proper place; for *down, down*, in our own sight we must go, as we rise in and into HIM, our glorious Head. Nor will carelessness be the result of these discoveries; for as we are thus led on by the Spirit, our heart will burn with desire that our Beloved may be glorified in our outward conversation, that we may be “living epistles, known and read of all men.” Here, again, we must hang completely on our precious Christ; for He is the mainspring of our activity, the life of our obedience, the fervour of our zeal, and the fire of our love. It seems to me that He is to us and in us humility, meekness, patience, forbearance, joy, love, peace, &c.:—in short, as the Word declares, He “is made of God unto us Wisdom, Righteousness, Sanctification, and Redemption,” that we may glory in the Lord alone, and not in our riches, might, or attainments.

Accept my humble and hearty thanks for your last invaluable letter. It was a description to the full of the *deaths* which the Lord has been teaching me; and truly it seemed very wonderful that you should explain them in the same way. It has seemed good to His Divine Majesty, since my consolations have abounded, and year of

jubilee has arrived, to continually show me that I must not believe in my faith, rejoice in my joy, rest on my hope, or delight in my sweet sensations of love; but that I must go through, above, and beyond all these, to my dear Jesus, the Fountain and Foundation; of whom I must receive, and on whom I must rest all my weight. Nay, moreover, on all outward comforts, however lawful, such a death has been put, that my Christ must be enjoyed, or they are to me but shells and shadows.

The very thing you wrote concerning Abraham offering his son, &c., is what the Holy Ghost has preached me such blessed sermons from, as I have never heard from human lips. On the perusal of your precious epistle, I was constrained to go in and sit, in adoring wonder, before the Lord, and say, "What hath God wrought!" "Who am I, O Lord God? and what is my house that thou hast thus dealt with me?" "For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thine handmaid know them." Take the praise, take the glory, O Lord, for it is all thine own; and still go on to bless, for, like the horse-leach, we can but cry, "Give, give!" Christ is the soul-absorbing subject, and He alone can satisfy.

To your remark, that, "Surely my coming to Nottingham was of the Lord," I reply, Yea, verily, I cannot doubt it; and with a glowing, thankful heart believe that He, who "must needs go through Samaria," commissioned you to confirm me in the same truths that He Himself had taught me; and also to communicate things of our Beloved unknown to me before.

Ministers in our day seem to tell us of some of the things of Jesus, but do not get at and into Jesus Himself; and many seem to be more taken up with the Bride than the Bridegroom—the Church than the Church's glorious Head. But every man in his own line of things.

"Give me Christ, or else I die!"

Many thanks for your kind inquiries after my health: it is better, but my strength does not increase; which renews my hopes that, before long, my Beloved will say, "Arise, my love, and come away."

My paper is full before my heart is emptied. My Christ is so full, so precious, that I appear to have said nothing, and want another sheet—ah! a thousand sheets—to tell out a little of what I find in Him; but soon we shall, in blissful immortality, breathe out the joys of our enraptured souls.

The dear Lord Jesus bless you abundantly with all new covenant blessings throughout this year; may His sweet love glide into your soul; may you be satisfied with favour, and full with the blessing of the Lord. In much affection I rest yours, in our lovely and loving Jesus,

RUTH.

CHASTISEMENT A FRUIT OF LOVE.

(Continued from page 115.)

THIRD MEETING.

MR. LAW.—Right glad am I to see you once more under my roof, Mr. G.; and I sincerely hope that we shall have a profitable meeting.

MR. GRACE.—I have but one thing in view, friend L., in meeting you, and that is the glory of Jesus Christ. If the Lord will condescend to own and bless my humble effort to the futherance of your knowledge in the CAUSE and END of the Lord in the chastisement of His blood-redeemed children, I am abundantly satisfied.

L.—I can but thank you for your concern in my welfare; though, at the same time, I cannot yet understand how you or any other person can make it plain from the scriptures that chastisement is not for sin.

G.—Without myself or any other person making it plain, the thing is revealed in scripture as clear as that there is a sun in the firmament; though, I must admit, no part of the scripture can be spiritually plain to any save those who have a divine understanding.

L.—I will now proceed with the signification of the word chastisement: "In short punishment was correlative to the sentiment of anger; and accordingly Bacon speaks of revenge as 'a wild justice.' *But in its established modern sense, both punishment and chastisement may be defined as pain inflicted with a view to prevent future wrongdoing.* The chief difference between them is, that 'punishment' is the term applied to designate suffering inflicted with a view to deter either the sufferer or others; while 'chastisement' is confined to the individual who is the object of it, and is supposed and intended to have some reforming and corrective, as well as deterring power. Hence, afflictions are called the 'chastisements' (not the punishments) sent by Providence; but the future retribution of the wicked is spoken of as a 'punishment,' because it cannot act as a corrective, but as a terror (in prospect) to offenders. The pains inflicted by the law of the land are, correctly speaking, punishments, not chastisements; for though some of them may happen to be of a reformatory character, their *primary* object is to deter, not to correct." Thus I have given you the explanation of the word under discussion.

G.—Then, according to this statement, chastisement and punishment are almost, if not altogether, synonymous.

L.—I find this elucidation of the word is not the author's own; but an extract from a work called, "English Synonyms," edited

by Archbishop Whately; but of course he would endorse it, or he had not quoted it. Now for a paragraph from my author's own pen: "As to the alleged difference between *chastisement* and *punishment*, I shall not waste your time in discussing it. In modern English they are *synonymous*." There, you see, Mr. G., he has made a bold, fearless statement.

G.—He has indeed; but surely, my friend, you cannot suppose that the Lord punishes believers for sin?

L.—Well, I must admit, I do not like the expression; for I believe that Jesus was punished, that His people might go free.

G.—Yes, indeed! I should like to know what sort of a Christ your author has found? Surely he must have met with one of the "FALSE CHRIST'S" that our Lord said should come. I would recommend him to read this portion, "If therefore ye seek me, let these go their way." Thus the Shepherd was smitten, and the sheep went free: as it is written, "The Shepherd shall be smitten, and he sheep shall be scattered."

L.—Yes, I know the Shepherd was smitten, that the flock might go free. But does it entirely exempt the sheep from any blame?

G.—To be sure it does, or they could not enjoy liberty. Now, Jesus Christ, the Great Shepherd, was bound by law and justice, that His people might be bound with the soft cords of love and mercy. We, therefore, prove His yoke to be *EASY*, and His burden *LIGHT*.

L.—Well, supposing Christ has given satisfaction to law and justice, cannot God in His justice find fault with any of His children?

G.—My friend, your arguments are a mass of contradictions. Supposing you had been guilty of breaking one of the laws of our land, for which you had to pay five pounds, or be imprisoned three months. The money you cannot pay, nor do you know a friend that would help you out of your difficulty by paying the amount for you. The consequence is, you are sent to prison. When the three months expire, who can detain you in prison, seeing you have suffered the penalty due for your breach of the law of the land?

L.—Why, of course, the prison doors would be thrown open, and I should be free.

G.—Just so; and it would be to any man's peril to annoy you afterwards about the thing for which you had suffered. Very well. Now supposing a friend had paid the five pounds for you, would you not be just as free?

L.—To be sure I should, because the five pounds would be considered equal to the three months' imprisonment.

G.—Exactly so; and you would be entirely exempted from the

imprisonment, having paid the fine IN THE PERSON OF YOUR FRIEND.

L.—Yes, I can see all that very clearly. But what are you driving at? What has all this to do with non-chastisement?

G.—I will show you. Now, when our first parents were created, they were bound by a law to obey their Creator, were they not?

L.—Yes, I know they were, and they were disobedient; consequently, broke that law.

G.—Very well; the law by them was broken, therefore they came under a broken law, which entailed a curse, involving a three-fold death: natural, spiritual, and eternal. Supposing after this breach they had lived a life of innocence—which of course they could not do, every breath being a sinful one, therefore a perpetual breach of the law—they must have gone to hell for ever, because the offence was against an Infinite and Eternal Being. And even then, for this one breach, they could not suffer FOR THE SIN, that is, for the suffering to be equivalent to the offence. If they could suffer for it, as you might in the case before mentioned, there would be a termination, though it were millions of years hence. But as the offence is infinite, persons who are finite cannot atone for it. As the offence is against an Eternal Being, the suffering of a finite creature cannot possibly give the least satisfaction. Then, to meet this difficulty, there must of strict necessity be an Infinite and Eternal Being. Christ supplies the infinite and eternal void. He being an Infinite ONE, could give an infinite satisfaction; He being an Eternal ONE, could give an eternal satisfaction without suffering eternally. Thus, you see, my friend, your floating theory is but a phantom after all; and falls before Christ, like Dagon did before the ark.

L.—I must confess your arguments are weighty, and beyond my power, at present, to overturn. But is it not surprising that hardly a person believes in non-chastisement for sin?

G.—No; it is not altogether surprising, when all things are taken into consideration; for many things are held by people without examining or enquiring into whether the scriptures will bear them out in the things held. There are thousands hold errors in profound ignorance, relying upon the supposed infallibility of their parson, priest, or teacher, whereas, perhaps, their teachers never received the truth by revelation. But because Mr. So-and-so says it, Mr. Somebody-else must believe it. Thus the blind lead the blind.

L.—But, my friend, you would not unchristianize a man, whether minister or layman, if he did not believe in non-chastisement for sin, would you?

G.—No, certainly not; for I believe there are very few even of God's people who believe in it, though it is one of the most heart-warming truths in the Bible. But, mind you, if God the Spirit

once opens up the subject to a man's mind, all the men in the world, or devils in hell, would never knock the Christ-exalting, and God-glorifying truth out of him. No, indeed; he would be too much delighted with the soul-ennobling mercy, saying, in scripture language—which portion blows to the four winds this lie of Satan—“He hath not beheld iniquity in Jacob (how can He chastise for it, then?) neither hath He seen perverseness in Israel (though they are as perverse as the devil and sin can make them): the Lord his God is with him, and the shout of a King is among them,” saying, “Thou art all fair, my love;” and, “Thy iniquity is pardoned; thy sin is covered.” Who can take the covering off?

L.—I am truly rejoiced that the Lord has, in His kind unerring providence, caused me to meet with you; for I begin to see the ALLACY of what I held to be truth; though my mind is still somewhat confused upon the point.

G.—Heartily glad am I that the mist is being driven away from our mind; and have no doubt, after a few more evenings' conversation, with the Lord's blessing, you will be firmly established in the truth, despite what you have read in that book so cried up by professors.

L.—Certainly my opinion of the orthodoxy of that book has been greatly lessened by what the Lord has enabled you to advance; yet do not entirely give up the point, therefore shall at our next meeting read another paragraph from it; that is, if you have no objection.

G.—No, friend, you are quite welcome to bring all the misconceived opinions of men to wage war against God in His truth; but they must all be driven away, like chaff before the wind.

L.—You do not object to acknowledge that the Lord does chastise His people, though you say it is a fruit of love, and not of anger?

G.—For me or any other man to say that the Lord did not chastise His people, would be a lie against the scriptures of truth; for we read of the Lord's people being chastened in many portions of the Word.

L.—Well, I thought you could not say they were not chastised, because the Word declares, “If ye be without chastening, whereof all are partakers, then are ye bastards and not sons; for what son is he whom the Father chasteneth not?”

G.—What are all our light afflictions and chastisements compared with what our suffering Head endured! They are indeed but as so many drops of the ocean; or as taper lights compared with the mid-day sun. All God's dealings with the family arise from His boundless heart of love; and it is impossible for Him to LOVE and HATE, SMILE and FROWN, BLESS and CURSE, DWELL WITH and FORSAKE, KEEP and ABANDON the same persons; for “He is in ONE mind (and not two, as Christ despisers affirm), and who can turn Him? and what His soul desireth, even that He doeth.”

L.—You believe, then, that God's love is such, that it is impossible for Him to *frown* upon His children, whatever sins they are the subjects of?

G.—Most decidedly, I do! God has every reason to love and bless His people, seeing they ever stood in Christ, who is the Covenant; and that, though they fell in Adam, and were deserving of eternal damnation, there was, even then, an infinite satisfaction beheld for their vile transgressions in the Person of Christ; so that the words of the poet are strictly true respecting the fall of man:

“He turned His eyes to Jesus then,
And in His bosom saw
His dear delights, the sons of men,
Complete, without a flaw.”

L.—Do you not think it is going too far, making such statements?

G.—In no way; for what is revealed belongs to the family of God; and “the secret of the Lord is with them that fear Him, and He will show them His Covenant” (Christ; see Isaiah ii. 6). The Word plainly declares that the sins of the whole body of Christ were laid upon Christ, who was made sin; and who, “by sin (that is Christ, who was made that detestable thing) damned sin in the flesh” (Tyndale's Testament). Christ was the Antitype of the scape-goat that took the sins into the land of forgetfulness; of the sacrificial goat that was first made the sin, and then slain to atone for it; and the lamb that was offered for a burnt-offering: yea, He was the Meaning of every scripture, and the Spirit of every prophecy. He is indeed our Passover, and was slain for us; we will, therefore, keep the feast, not as bond-slaves, but as free-born children, saying, with the poet,

“Now, free from sin, I walk at large;
This Breaker's blood's my soul's discharge;
At His dear feet, content, I'll lay,
A sinner saved, and homage pay.”

I must be going, Mr. L., for I am very anxious about my wife and family, who are still very unwell; but not afflicted for my sin, mind.

L.—You are determined to have your own way, I find. However, we will drop the subject for the present, and I hope nothing will prevent you from meeting me next week.

G.—I trust not, my friend, though the Lord only knows. Farewell, Mr. L.

L.—Good by, Mr. G.; if possible, be here early next Tuesday.
(*To be continued.*)

COMMUNION OF SAINTS.

MY DEARLY LOVED FRIEND AND SISTER IN GOSPEL UNION,—I was so very much rejoiced to recognise your dear handwriting; for

I had been expecting a letter from you. It appears there was quite a misunderstanding between us, but no division. No; those who are united in Christian affection can never be really divided, because they are ONE in Christ, their living Head and Husband. I sometimes feel lost in wonder and admiration when I contemplate the union which exists between believers and a glorious Christ. As eternal love is the bond of this union, there cannot possibly be a dissolution.

You ask me if I can spend the day with you to-morrow? I cannot do so, dear friend, as circumstances prevent it; but I hope you will have close communion and intercourse with your present, ever-living, sympathizing Friend and Saviour, Christ Jesus. You will then need no human comforter. Not that we are to undervalue Christian sympathy and society; but when Jesus speaks peace to our souls, you know, experimentally, that we have all things and abound, having need of nothing. Indeed, we dread a visit from any, lest Jesus should withdraw His manifest presence.

When you return to Brighton, I will hope to be permitted to pay you a visit. Never shall I forget my last short visit; it seemed as if you scarcely knew whether you were in the body or out of the body, so richly was the Spirit of Christ blessing you, and supporting you under your many and varied trials. Have you not more than ever proved the faithfulness of our Covenant God in performing the great and blessed promises which He has made to you in Christ Jesus your Covenant? You have proved Him to be your Refuge, Deliverer, and strong Tower, when enemies from within and without have been permitted to harass and perplex you. In fact, you have proved Him, our precious Jesus, to be a Father, Husband, Friend, Brother, Saviour, and "God over all, blessed for evermore."

You ask me to say a word concerning your dear departed husband. What can I say, my dear sister, but that I doubt not your heart overflows with joy and gratitude that it pleased our Covenant God, in rich mercy, to suffer him to leave a clear and manifest evidence that he was washed in a Saviour's blood, and made, in Him, meet to be a partaker of that unspeakable glory and happiness which flows through the doing, dying, and resurrection of our beloved Jesus. Your dear husband is now free from sin, sorrow, and suffering of every kind. Would you have him back again? No, no, I am sure you would not. He is not lost to you, but gone home a little before you. He is now singing, "Worthy is the Lamb that was slain!" and enjoying uninterrupted communion with our dear Redeemer. Oh! the thought makes me long for that blessed time when I, too, shall have done with earth and earthly things, and join with the heavenly throng in blessing and praising the Lamb on the throne. We know, in those hallowed

moments, when Jesus is pleased to reveal Himself as our Saviour—our all and in all, the cup of bliss appears to run over. What must it be, then, when we enjoy heavenly peace, joy, and happiness for ever and ever!

“Think, O my soul, if ’tis so sweet,
On earth, to sit at Jesu’s feet,
What must it be to wear a crown,
And sit with Jesus on His throne!”

I shall think much of you to-morrow, and pray the Lord to be with you, to bless, preserve, and support you under all the troubles and afflictions you may be called to pass through. May you find all your enemies subdued, and your temporal concerns settled more comfortably than you could expect. Your Father is at the helm—what a mercy!—consequently, all things must and shall work together for your eternal good. Accept my warmest love; and, with heartfelt affection, believe me to remain,

Your ever-affectionate friend and sister,

CAROLINE.

THE LOVE OF GOD.

“Love is of God; and every one that loveth is born of God, and knoweth God.” “We love Him because He first loved us.”

WHEN the Lord Christ first sealed the word of promise to my heart, it was all a new world to me; old things passed away, and all things became new. The darkness vanished, while the true Light shined in my heart, even the light of the knowledge of the glory of God in the face of Jesus Christ, who is the true God and eternal Life. I could then put incense before Him, and plead the whole burnt offering of the Son of God, who was God manifest in the flesh, to destroy the works of the devil, and bring to light the hidden things of darkness. Are not these hidden things the jewels of His crown, which cannot be hid in total darkness; but must shine in the light of the Sun of Righteousness? In the day of my espousals the candle of the Lord shone round about me; and, by His light, I walked through darkness. At that time I thought all darkness was passed away, never to return. But, alas! darkness came, the stream of joy was dried up; the ravens no more brought bread and flesh in the morning, and bread and flesh in the evening; all was a barren wilderness, except here and there the herbs of the mountains, which are gathered in due season for a cordial to revive our drooping spirits. The day of espousals was indeed a time of love; the promises seemed to lift me above the world.

“I could sing, and exult, and go on,
And wonder, and love, and admire;
Still sing the atonement alone,
And sing till my soul was on fire.”

The wine of the kingdom did indeed gladden my heart, so that, like Elijah, I cried, "It is enough; now, O Lord, take away my life, for I am not better than my fathers." My soul was like a watered garden, and a living spring, whose waters fail not. My Well-beloved was unto me a bundle of myrrh, the fragrance of His good ointments was meat and drink to my soul, and His desire was toward me. Yes, this was a day of feasting and gladness of heart; but after a while my delights were gone, the sun appeared black as sackcloth of hair, and I went mourning like a dove because the dearly-beloved of my soul was far away. "All joy is darkened, the mirth of the land is gone;" but mourning and fasting days have an end. My Lord then gave me the garment of praise for the spirit of heaviness; and in the greatest depth of extremity I have found Him faithful. Yes, so faithful, that when, in feeling, I was brought to the gates of hell, He was still with me—my rod to defend, and my staff to support. O! I do love to feel weakness when He supports; I rejoice in trouble when He is with me; and amidst all and through all I will say, "Though He slay me, yet will I trust in Him." But He will not slay the righteous with the wicked; for they are preserved for ever. I know what it is to be a captive in Babylon, and what it is to feed and lie down upon the high mountains of Israel, none making me afraid; for who can fear when God is on their side? Yet, I am not without fears altogether; for I fear lest Satan should get an advantage over me. But the greatness of the mercy is that my fears do not alter my security in Jesus; for as He is so are we in this world." This out-matches my heart (as dear Triggs used to say); and,

"Makes sov'reign mercy dear to me,
And Jesus all in all."

The love of God in the heart of His dear children is always the same; but our feelings change every hour, and never continue in one stay. The desire of the heart of Emmanuel is ever the same, both on the cross and on the throne; at the feast with publicans and sinners and seated at the right hand of power, to be the giver of every good and perfect gift. Without this good and perfect gift we are as dark and barren as the mountains of Gilboa. Our glorious Surety does not leave us to stumble on the dark mountains; but prays for us that our faith fail not. So that in darkness or in light, sorrow or joy, strength or weakness, He is the same to us and for us—our Lord and our Righteousness; and His eye searcheth out every precious thing: "Precious in the sight of the Lord is the death of His saints." No floods or fears can drown the love of God in the Saviour's heart; for love is stronger than death.

"Christ is the sinner's only Friend,
Salvation's in His name;
His love to Zion knows no end,
To endless years the same."

"Yes, millions of years shall roll along,
But shall never end the song
Of praise to Him who reigns above,
Whose name is Everlasting Love."

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, but the servants which drew the water knew, the governor of the feast called the bridegroom and saith unto Him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." "Now is come salvation; now shall the prince of this world be cast out; now is the Son of Man glorified, and God is glorified in Him." "Now is the accepted time, now is the day of salvation" from sin, wrath, and death; and eternal justification by the life of Emmanuel.

"The law demanded blood for blood,
And out He lets the vital flood
To pay the dreadful debt;
He toils through life, and pants through death,
And cries, with His expiring breath,
'Tis finished and complete."

But I must conclude where I began; for I cannot find words to express the greatness of the love of Him who is ever the same. In all our wanderings it follows us; in all our crooked paths He calls us to return: "Return, return, O Shulamite, return, return that we may look upon thee." His eye is always upon this Shulamite from the beginning of the year to the end thereof. One perpetual stream of blessing is continually flowing to the child of God from the eternal storehouse, where are hid all the treasures of wisdom and knowledge: and in the ages to come He will show the exceeding riches of His grace in His kindness towards us by Christ Jesus.

There is one thing spoken of by Paul which the favoured in Zion can speak of: "lest I should be exalted above measure through the abundance of the revelation, there was given to me a thorn in the flesh." I find that the more my precious Jesus endears Himself in my heart, more thorns I have in the flesh. I have a very troublesome one now, and have had for the past week; it keeps me awake at night; but then it is that I may think more of Him. And I cannot ask Him to remove it, though I cry by reason of affliction, because I know it to be a token of His love; and I am careful of His love tokens. If the Lord sends us trials, He also giveth grace; for His strength is made perfect in weakness. "God is love, and He that dwelleth in love dwelleth in God, and God in Him; herein is our love made perfect."

JACOB.

REJOICING IN SPIRIT.

"Jesus rejoiced in spirit." Luke x. 21.

DID the Lord Jesus rejoice in spirit when the multitudes that surrounded Him cried, saying, "Blessed is He that cometh in the

name of the Lord; Hosanna in the highest?"—or when He fed five thousand men beside women and children with five loaves and two fishes? Did He rejoice in restoring the widow's son to life?—or in escaping from His enemies when "He passing through the midst of them went His way?"—or in silencing them so that "no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions?"

We are told that "Jesus wept" at the grave of Lazarus; but we read of no joy in raising him to life again. Neither is there any mention of joy when Jesus "went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo a voice from heaven, saying, Thou art my Beloved Son, in whom I am well pleased." Nor is joy spoken of at His transfiguration, when Moses and Elias appeared;—and "behold, a bright cloud" overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye Him." As the Lord Himself charged His apostles, saying, "Rejoice not that the spirits are subject unto you," so we find Him in all things "leaving us an example, that we should follow His steps."

The revelation of the truth of God to babes, was the ground on which the Lord Jesus rejoiced in spirit; although hidden from the wise and prudent of this world; who, in their wisdom, "took counsel how they might entangle Him in His talk;" and they "began to urge Him vehemently, and to provoke Him to speak of many things; laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him;" "and they watched Him, and sent forth spies which should feign themselves just men, that they might take hold of His words, and so they might deliver Him unto the power and authority of the governor." Unable, by all their wise and prudent stratagems, to put to silence the Incarnate Word, "then gathered the chief priests and Pharisees a council, and said, What do we? for this man doeth many miracles. Then from that day forth, they took counsel together for to put Him to death." In the face of all this opposition, and knowing in Himself what would be the issue of these spiteful machinations, "Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth,"—Lord of the heavenly kingdom of my redeemed ones; and Lord of these earthly men of corrupt minds; who, by thine overruling providence, are "gathered together for to do whatsoever thy hand and thy counsel determined before to be done." "I thank thee, O Father," said the meek and lowly Jesus; thus leaving us an example not only of submission, but of acquiescence, of thankfulness, and of

* The word "Behold" calls us to look into this cloud and see whether we do not find there "a cloud of witnesses" following Moses and Elias, to bear their testimony to the glories of Immanuel. When Jesus was "taken up, a cloud received Him;" "and He shall so come in like manner," "in the clouds of heaven with power and great glory." "Behold, the Lord cometh with ten thousands of His saints."

rejoicing in the wisdom and faithfulness of the Divine dispensation, seeing that God is glorified both in them that are saved, and in them that perish; and that nothing can destroy nor contaminate the sweet savour of the atonement. This precious ointment can never lose its fragrance; and the odour of it fills the house when the alabaster box is broken,—when the contrite heart expands itself in the love of Christ,—when the wounded spirit is made sensible of the healing efficacy of His blood,—when the light of life illumines the darkened mind, which before was “dead in trespasses and sins,”—when the feet of them that stumbled, upon the dark mountains of ignorance and superstition, are guided “into the way of peace,”—and when we, “who were sometime alienated and enemies in our mind by wicked works,” are turned by the mighty power of His grace “from darkness to light; and the power of Satan unto God;” the eyes of our understanding being enlightened to see “Him that is invisible,” and to “receive forgiveness of sins, and inheritance among them that are sanctified through faith which is in Christ Jesus”:—

When the ear of faith is open to hear the joyful sound,—when the hand of faith rests upon the atoning sacrifice,—and the eye of faith is enlightened to see that “her warfare is accomplished, that her iniquity is pardoned,” and that the Lord Himself hath so completely put away her sin, that “the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.” So entirely hath He forgiven all trespasses, that they are even blotted out of the remembrance of the All-seeing God: “Their sins, and their iniquities, will I remember no more.” Does it become the children of God to distrust the testimony of their Heavenly Father? But “rebellion is as the sin of witchcraft,” “making the Word of God of none effect;” denying the blessed truth that “Christ hath redeemed us from the curse of the law.” Now, the law curses for sin, therefore where sin remains, the curse remains. “Howbeit the Lord our God turned the curse into a blessing.” In “being made a curse for us,” the Lord Jesus took away the *cause* of that curse, and *all the evils* attendant thereupon. “The Lord hath laid on Him the iniquity of us all.” “Surely He hath borne our griefs, and carried our sorrows.” “Himself took our infirmities, and bare our sicknesses.” There is not a grief nor an affliction of any kind which the Lord hath not borne for His people. “In all their affliction He was afflicted;” for He was “acquainted with grief.” It is the believer’s privilege to partake in measure of these sufferings, as the Holy Ghost testifies, “Unto you it is given on the behalf of Christ, not only to believe on Him, but also to suffer for His sake.” These light afflictions, which are but for a moment, work out the glories of redemption in the soul, enabling us to realise a sweet fellowship with Christ in His sufferings,

"The wonderful love of His heart,
Where He has recorded my name,
On earth, can be known but in part,
Heav'n only can bear the full flame.

"In rivers of sorrow it flow'd,
And flow'd in those rivers for me;
My sins are all drown'd in His blood;
My soul is both happy and free."

The evangelists relate only one instance in which "Jesus rejoiced in spirit," but it is the believer's privilege to "rejoice evermore." He is exhorted to "rejoice in the Lord alway:" and, knowing the manifold devices of the enemy to rob the child of God of his appointed portion, the Spirit adds, "Again I say, Rejoice." This sweet word "again" is suited to every state and circumstance through which the believer is called to pass; even unto death He speaks the word with power, "Again I say, Rejoice;" "your life is hid with Christ in God;" and "death is swallowed up in victory."

If we would find the origin of this "joy of the Lord," we must trace its source up to Him; who, in the language of prophecy, has said, "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. Before the mountains were settled, before the hills was I brought forth. When He gave to the sea his decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him, rejoicing in the habitable part of His earth; and my delights were with the sons of men." Yet He leaves these realms of joy, and comes to be "a man of sorrows;" still bearing on the breastplate of His faithfulness and love, these "sons of men" in whom is all His delight. Thus "He that goeth forth and weepeth, bearing precious seed"—the seed of the kingdom, the harvest of which shall be manifest at the end of the world—"shall doubtless come again with rejoicing, bringing His sheaves with Him;" "and everlasting joy shall be upon their Head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." "The glorious Lord will be unto us a place of broad rivers and streams—rivers of gladness, and streams of joy: nor are these streams withheld from the weary pilgrim here: "There is a river the streams whereof shall make glad the city of God." The children of Zion all drink of "that spiritual Rock" that accompanies them, and "that Rock is Christ." Thus they go on their way rejoicing; knowing that they are under the guidance and protection of "Him who is able to keep them from falling, and to present them faultless before the throne of His glory with exceeding joy:"—a joy not only exceeding all description, thought, or imagination; but which is, and will be, continually exceeding itself, even to an endless eternity. This is that "oil of joy," that fulness of blessedness, which is to be found in ascribing "to the only wise God our Saviour, glory and majesty, dominion and power, both now and ever. Amen."

January, 1860.

A DAUGHTER OF ZION.

HEART BREATHINGS.

ETERNAL Spirit, thou whose gentle beams
Disperse the darkness from this prison
house
Of clay ;—kind, indulgent Spirit, come !
Set up thy throne within my breast, and
make
My heart a temple fit for thine abode.
Here rest for ever, and true peace impart ;
Give comfort, too, and chase away the clouds
Of unbelief, and mists of error, which
Darken while they last, but ne'er destroy.
Let knowledge grow, and understanding
give ;
With thy rich grace revive the mould'ring
flame
Which dimly burns, without thy holy oil :
Still constant flow, to cheer the parched
ground.
Descend, Celestial Dove, in ardent flames
Of pure seraphic fire. Inspire the Muse
With light, and kindle in his breast the
flame
Of never-dying love. Let Jesu's Name,
His resurrection, life, and conqu'ring death,
Be still his theme, till nature stops his
tongue.
Let the glories of Emmanuel shine
With brightest rays, till faith is lost in
sight.
O, Holy Ghost, revive the drooping corn
With heavenly showers, rich copious streams
Of blessedness pour down on ev'ry longing,
Thirsting soul, till all the land a fruitful
Field becomes, and every fruitful field
A forest green, planted by thine own hand.
Thy gentlest, sweetest influence diffuse,
That these dull lines may, like some touching
strains
Of sweetest harmony, arrest the vacant ear.
Let the trumpet blast of gospel truth
Be loud and long ; not an uncertain sound,
But full, and sweet, and dear, that long
lost souls

May hear its soothing strains, and weep for
joy.
Those sacred tears are sweet ; which they,
who know,
Would not exchange for all the pomp and
pride
Of this vain world, with all its glitt'ring
show.
Touch his lips with burning coal of holy fire
From off the altar, that all iniquity
May pass away, and never more be found.
Let the blood of Christ his conscience purge
From all dead works. Let his heart be
sprinkled
With the blood which flow'd on Calvary's
tree ;
Which wondrous Balm diffuses joy and
praise
Through all the ransom'd hosts which, round
the throne,
Ascribe—"Hosanna, to the Son of God!"
Make large his heart, that, by Thy teach-
ing, he
May liberty proclaim to captive souls.
The fountain pure, and coming from above,
Will never mix with the dull things of
earth ;
Light and darkness, ne'er can dwell together;
Light drives the darkness, and so error flies,
In all its forms, before the face of truth.
Let fall some handfuls of the precious corn
Of purpose for some Gentile Ruth who's
left
Her people, gods, and kindred dear, to dwell
With God's own people ; there to remain
Through all life's changing scene, in weal or
woe ;
To take her lot, with Israel's favour'd race,
In life or death, still constant each to each,
Till life shall end, and death shall close the
scene.

ISRAEL.

GOD AT WORK WITH THE HEART.

"God maketh my heart soft ; and the Almighty troubleth me."

READER, can you say so? Is the Lord at work with your heart, making it soft? Is the Almighty so troubling you, that you can find no happiness or peace in this world, but art driven, as a poor helpless, hell-deserving worm, into the arms of the Almighty? Oh! what a mercy, what a mercy, that He has not left you in your sins to perish; that He has not let you fall asleep in the nest of

carnal security; but is stirring you up to wing your way to realms of joy!

This language at once betokens *an experience of sharp exercises*. Some persons' religion seems to be an easy sort of thing. They seem to sail on smoothly enough. They appear outwardly very religious, and would not neglect attending church on any account; but if you talk to such of sharp exercises of soul—of a heart broken to pieces—of the Almighty being a troubler to His own people—this is all a strange language to them, and they set you down as one misguided, if not actually wrong in mind. But, dear reader, let me honestly tell you my conviction, that, if your religion is of this smooth character, *it is not worth a straw to you*. It is but the "wood, hay, and stubble" sort of religion, that will be consumed at the first outbreak of God's wrath on the great day of account; and, depend upon it, nothing but a well tried fine gold religion will stand at that solemn hour.

"Beware," said our dear Redeemer, "of the leaven of the Pharisees:" and solemn warnings directed against this soul destructive principle was one of the main points of His ministry on earth. Hence, in the 23rd chapter of Matthew's gospel, no less than eight times does He repeat, "Woe to you scribes and Pharisees."

Then, beloved, we see that Job's religion was one of sharp exercises; and, in looking a little further into this language, we may notice—

1. *The Eternal Breaker at work with the heart.*—"God maketh my heart soft."

2. *The Almighty troubler.*—"And the Almighty troubleth me."

3. *What was all this wonderful process for?*—Job tells us, in a previous verse, it is that, "When he hath tried me, I might come forth as pure gold."

1. *The Eternal Breaker at work with the heart, making it soft.*—Some think that all His discipline with Job was on account of sin; but how can this be, when God saith, that "He was a perfect and an upright man; one that feareth God, and escheweth evil;" and then, after this, suffers him to be the subject of trial upon trial? No, beloved, this discipline is the means a Father takes, in love, to sunder the heart of His people from earthly dependencies. Hence, in Job's instance, He first takes away his cattle and oxen, to show Himself to be a God of providence—Jehovah Jireh—"The Lord who will provide," to prove to him that where the entire trust is placed in Him, such shall find that the barrel of meal shall never be wasted, nor the cruise of oil ever run out, all the journey through. Secondly, God takes away his servants and camels, &c., that he might not sit on the couch of worldly ease, but be up and doing, resting upon the promise, "Thy shoes shall be iron and brass; and, as thy day thy strength shall be." Thirdly, God takes

away his children, that he might have no idols ; for He is a jealous God, and wants all the heart. Do you know what it is to have a darling child torn from your embrace, and to be made to say, "Thy will be done?" We do. Fourthly, He suffers the wind to blow upon Job's house, and it falls to the ground, to show him that he must be a dweller in tents in the wilderness—a sojourner, seeking a city whose foundation and builder is God. Fifthly, Job's wife proves false to him, that he may be led to see the poverty of arms of flesh, and lean alone upon that arm which is ever "Mighty to save." Sixthly, Job's friends prove miserable comforters, that he may be driven to the only true refuge, the Lord Jesus Christ.

Well, now, dear reader, this is the sort of work that softens the heart, and brings down the poor sinner to very nothingness; and what will be the result—what is the effect of this softening work? First, a softened heart will receive impressions, just as the softened wax receives the impress of the seal stamped upon it. Christ is God's express image, and the real child of God is Christ's impress image—His name, and His work, and His righteousness is sealed upon the heart by the Holy Spirit: hence are they called, Sealed ones. And then, secondly, a softened heart will be shown in the daily walk, life, and conduct—"Old things are passed away, and all things are become new"—sin is loathed, whereas it was once loved. You can tell from the language and conversation of the man whether he is a follower of the Lamb of God, or a slave to Satan. Thirdly, a softened heart is prepared for fresh supplies—ever craving. As the earth thirsts for more rain, so the softened heart longs for more grace, fresh displays of God's mercy and favour, and cannot be satisfied with anything short of it.

And now, beloved, glance at the expression,

2. *The Almighty troubler*.—"The Almighty troubleth me." Is it so with you? For our part, reader, we can truly say that it is so with us: that if we wake in the night, *eternity is before us*; the first thing in the morning, *eternity is before us*; during the engagements of the day, this one theme thrusts itself upon us—eternity, eternity—am I right, am I right for eternity? Oh! this is the Almighty troubler at work. Thank Him for it. Look at Him at work with a wrestling Jacob (Gen. xxxii.), touching him in the hollow of his thigh, and not granting Him the blessing till the break of day. But oh! how great the blessing when it came! The Lord said, "Thy name shall be no more Jacob, but Israel," which means, a prince of God.

Look at Him at work with a sleeping Samuel (1 Sam. iii.), calling him three times, till Samuel was obliged to respond, "Lord, here am I, for thou didst call me." The Lord thus woke him up, to be an instrument of bringing glory to His own great name.

Look at Him at work with a trembling Daniel (Daniel x.), showing Himself to him in a vision, so that there remained no strength in him: for his comeliness was turned into corruption. But this, too, is but a prelude to a blessing, for He says, "O Daniel, a man greatly beloved, Fear not, peace be unto thee, be strong, yea, be strong."

Look at Him at work with a wandering Elijah! He flees from that wicked woman Jezabel; and, hiding himself under the juniper tree, forgets to look to the Strong for strength. But the Almighty troubler lets him not rest in that dangerous position; but, waking him, bids him arise and eat, and speed on his way to glory.

Look at Him at work with a gazing Zacchæus, calling him down from the sycamore tree, and telling him of the joyful tidings: "Make haste, and come down, for this day is salvation come to thine house."

Look at Him at work with His chosen bride; for she says, "I sleep, but my heart waketh; it is the voice of my Beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled." Though He but shows Himself, then, for a moment, she is rendered so uneasy, and so desirous of more such enjoyment, that she cannot rest upon her bed; but, descending, seeks among the watchmen for her Beloved, nor rests till she has joined the object of her heart's love.

Dear reader, do you know what these exercises of soul mean? Is the Almighty thus stirring you out of the nest of carnal repose? To His name be all the praise, if it is so.

3. *What is all this wonderful process for?* What else, beloved, but to wean us away from earthly dependencies, and draw us closer and closer to our precious Jesus? Yea, we must be partakers with Him of His sufferings, that we may be made meet to be partakers with Him of His joys. And it is only the fine gold Christian that will pass muster at the pearly gates. Then, reader, here is the criterion: is your language,

"Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord, or no;
Am I His, or am I not?"

Can you say, "God maketh my heart soft; and the Almighty troubleth me?" If so, all is well! He is but preparing you for the kingdom. The Eternal Breaker is at work among the sheep. What for? Micah tells us, that they may pass through the gate of the Church triumphant (See Micah ii. 13). Oh! then, it is a mercy if you and I can take up this language experimentally, and say, "God maketh my heart soft; and the Almighty troubleth me."

WAYSIDE NOTE WRITER.

"BUT CHRIST IS ALL AND IN ALL."

Comparing Spiritual Things with Spiritual.

"Doubtless thou art our FATHER, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our FATHER, our REDEEMER; thy name is from everlasting."

"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the FATHER."

"But the Comforter, which is the Holy Ghost, whom the FATHER will send in my name, He shall teach you all things," &c.

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, NEITHER THE SON, but the FATHER."

"No man can come to me, except the FATHER which hath sent me DRAW him."

"For my FATHER is greater than I."

"Then cometh the end, when He shall have delivered up the kingdom to God, even the FATHER; when He shall have put down all rule, and all authority, and power."

"And this is life eternal, that they might know thee the ONLY TRUE God, and Jesus Christ whom thou hast sent."

"One God and Father of all, who is ABOVE ALL, and through all, and in you all."
"My Father is greater than all."

"Neither can they die any more: for they are equal to the angels; and are the CHILDREN of God, being the CHILDREN of the RESURRECTION."

"Believest thou not that I am in the FATHER, and the FATHER in me? The words that I speak unto you I speak not of myself: but the FATHER that dwelleth in me, HE DOETH THE WORKS."

"He that hath seen ME hath seen the FATHER." "His disciples said unto Him, Lo, now speakest thou PLAINLY, and speakest no proverb."

"But when the Comforter is come, whom I WILL SEND unto you from the FATHER, even the Spirit of truth, which proceedeth from the Father, He shall testify of ME."

"Now are we sure that thou knowest ALL THINGS, and needest not that any man should ask thee: by this we believe that thou camest forth from God."

"And I, if I be lifted up from the earth, will DRAW all men unto me."

"I and my FATHER are ONE."

"That He might present it to HIMSELF a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

"To the ONLY WISE God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

"Whose are the Fathers, and of whom as concerning the flesh Christ came, who is OVER ALL, God blessed for ever. Amen."

"Jesus said unto her, I am the RESURRECTION and the Life; he that believeth in me, though he were dead, yet shall he live."

THE BLESSED EFFECTS OF UNION TO JESUS.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin." 1 Pet. iv. i.

THE language contained in the latter part of this text is very ambiguous; and it is more than probable that the ordinary reader might find some difficulty in discovering the right meaning of the same. The words before us most unquestionably have reference to the Lord's elect people, *i.e.* the whole Church of God, or every true believer in the Lord Jesus Christ, and which people are implied in the word, "*US*:" "Christ hath suffered for *us*."

"Christ hath suffered for *us* in the *flesh*." Now to prove that this must regard the true Church of God, we refer to Hebrews the 2nd chapter, 9 to 14th verses. Christ is here spoken of as the Captain of their salvation, made perfect through sufferings. And for whom did He suffer? Most unquestionably for those for whom He became "the Captain of *salvation*." And again, it is said, "Both He that sanctifieth and they who are sanctified are *all of one*." All of one what? We reply, *All of one flesh, all of one body, one Church, having one Head*. And this union must be strictly regarded, if we would rightly understand the meaning of the text in Peter. But let us look again at the reference we have made to Hebrews, see 14th verse: "Forasmuch then as the *children* (mark that, the *children*) are partakers of flesh and blood, He also Himself likewise took part of the same." And Peter says, "Christ hath suffered for *us* (the *children*, the elect, the chosen of God) in the flesh." Whatever, therefore, may be said about hyper-Calvanism, and the like, by the opponents to these views, I must maintain that, strictly speaking, Christ did not suffer for any but His elect and chosen people, His beloved Bride the Church. They are the sanctified ones spoken of in Hebrews the 2nd chapter; and who are evidently those who were sanctified, or set apart, from all eternity, to be His peculiar people. And it is worthy of remark to observe how the two Apostles harmonise in sentiment and doctrine; for the Apostle Peter declares them to be "a chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. And Paul, in writing to the Hebrews, as already referred to, declared, "for both He who sanctifieth and they who are sanctified are all of one:" "and for *which cause* He is not ashamed to call them brethren." Now mark, "for *which cause*," &c. What cause? Why, because they were sanctified, or set apart, to be redeemed by Christ's sufferings for *them* in the flesh; and Christ said, in the days of His flesh, "For *their* sakes I sanctify myself, that *they* also might be sanctified through the truth." And you will observe, that, as "the Captain of their salvation," He was made perfect through sufferings. So also *all* God's elect people, or the entire Church of God, were made perfect through sufferings—through the sufferings of Jesus their representative—long ere they had any visible being in this world. But there is also a portion of suffering in God's divine plan to be endured by the body as well as the Head (not meritoriously), see Col. 1st chapter, 24th verse: "Who now rejoice in my sufferings for you, and fill up that which is behind of the sufferings of Christ in my flesh for His body's sake, which is the Church." Now to suppose that the sufferings of Jesus are to be applied universally, *i.e.* to all mankind indiscriminately, is a great mistake. Can we for one moment suppose that God, who is infinitely wise, infinitely holy, infinitely just and pure, and also omniscient and omnipotent, could

make such laws as would be deemed, even by finite man, as the most unjust and cruel; and which could only be enacted by the most arbitrary tyrant? Surely such a thought must be regarded as the most absurd thing possible; and especially as having any reference to the Almighty. And yet, if we look on the sufferings of Christ as universal, or as sufferings for the sins of the whole world, when the plain fact stares us in the face, viz, that the whole world is not saved, we just make out the Divine Being to be this arbitrary character. Such a view places this momentous matter in this position, viz., Here are thousands, tens of thousands, yea, hundreds of thousands of persons for whom (according to their theory) Christ suffered and died, and yet, after all Christ's sufferings and death on their behalf, they are not pardoned and saved; and even though the ransom price (according to their notions) has been fully paid. No! this arbitrary Judge demands something more from them; they are condemned to suffer eternal misery. What! Is it possible, even though Christ suffered for them, paid the price for their redemption, met all the demands of divine justice on their behalf, and even satisfied *all those* demands most fully! Most dreadful! most devilish! most horrible is such a thought of God's plan of dealing with sinners! It cannot be that God demands payment in the Surety (Jesus), and then of the transgressor. If so, who then can be saved! No! Universal redemption is universal absurdity. It makes out God the greatest Tyrant in the whole universe. No; redemption is particular, and Jesus Christ bore sufferings only for His own elect people,—all that God the Father gave to Him in eternity to redeem: "He bear the sin of *many*," not of *all*, see 1st of Peter ii. 24: "Who His own self bare *our sins* in His own body on the tree." *Our sins*, not the sins of the whole world; but only the whole *elect world*. It is quite evident that Peter is here speaking of God's elect people only; for it is to them the Epistle is addressed, see 1st chapter, 2nd verse: "Elect according to the foreknowledge of God the Father," &c. If, therefore, we view the text as belonging exclusively to the Lord's chosen people, we may find the remaining part of it more easy of solution. It reads, "arm yourselves likewise with the same mind," &c. Now there may be several ideas given upon this language. And first, it may imply the gospel armour which is provided for every believer in Jesus, to enable him to combat with the world, the flesh, and the devil. Then, secondly, and which I believe is the true meaning here, it may imply the arm of strength, *i.e.* strength arising out of the contemplation of the great fact, that "Christ hath suffered for *us* in the flesh;" and doubtless it is the arm of strength to encourage the believer, while he takes into view the mystical union between the Church and Christ, between himself and his Lord.

(To be continued.)

ZION'S WITNESS.

VOL. II.

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THE LORD'S WAY NOT OUR WAY.

"I will work, and who shall let it?"

Oh, beloved, He will work, and no power on earth, in hell, or in heaven, can frustrate His all-wise purposes. It is true that there are thousands of the grasshoppers of earth (Isaiah xl. 22) who suppose that they have power to resist His will, and prevent His carrying out that which He eternally designed. But how vain and idle are all the puny attempts of man! "*I will work*," are the words of Jehovah; and "He is not a man that He should lie, nor the son of man that He should repent, and whatsoever His soul desireth, even that He doeth; for none can stay His hand, or say, What doest thou?" No, beloved, we are taught by that infallible Teacher, the blessed Spirit,

No puny arm can e'er prevent
The *shalls* and *wills* of God;
And vain's the daily breath that's spent,
In making straight what God hath bent,
By creatures of the sod.

How often the Lord in carrying out the portion, "*I will work*," upsets and overturns the works of the creature! How frequently we have to witness the complete demolition of our own purblind schemes! And how thankful we have been brought to be that it has been so. Many, many times it has been our privilege to say, though the Lord has taken a way quite contrary to the one nature as suggested, "He hath done all things well;" and, "Not *one* thing hath failed of all the Lord God hath promised."

Ah! beloved, His way has often been in the sea, and His path in the great waters, and His footsteps, for the time being, have not been known; yet, how blessedly and gloriously He has worked, though mysteriously, in bringing about such a state of things as to call forth every faculty of the inmost soul to praise His great and only name. How frequently the Lord has appeared to have gone out against us, frustrating every purpose of our mind, and work of our hands, loudly proclaiming, with His "still small voice,"

"This is not your rest;" and, "My counsel shall stand; and I will do all my pleasure."

"*I will work.*" And who so able, beloved? Surely none would be so vain and foolish as to charge the Almighty with *impotency*! May we not rather say,

Whate'er He purposed in His will,
His power will carry out!

Ah! indeed, that it will; for he who holds this pen can feelingly testify to this glorious truth. We have many, aye, many times been astonished at the displays of His Almighty power; and have frequently been constrained to say, "What hath God wrought?" and, "Is there anything too hard for the Lord?"

True, there has been times and seasons when we have doubted the accomplishment of things, fearing we should never live to witness the happy result so much desired and longed for; but how ungrounded has been our fear—how dishonouring our unbelief—for in the end we have ever found Him Mighty to accomplish the every purpose of His love. Our fears do not arise from a doubt of His ability; but from a question of His willingness. We are too well persuaded of His Omnipotence to reflect upon His Almighty power, knowing that to be universal; but this is the query that, like some subtle foe, will often intrude itself upon the mind, "Is He willing?" His power we cannot, nay, dare not doubt, being convinced of its unlimited extent.

"*I will work.*" Truly we can say, Ah! Lord God, we know that Thou wilt work. We have proved the strength of thine arm in plucking us as brands from the burning; in raising us to hope in thy mercy; in wounding and afflicting our souls; and in keeping us through all the vicissitudes of life. And what can we render unto Thee for all the great goodness that Thou hast made to pass so mercifully before us! If we attempt to praise Thy great and lofty Name, we find that Thou art infinitely beyond the highest note of our song. If we are favoured to think of Thy great and glorious Self, our thought, instead of comprehending Thee, is engulfed in incomprehensibility.

"*I will work.*" It is needful for us to be continually reminded that though our Covenant God and Father has promised to work, He has reserved His right of working in His own *time* and *way*. It is by heartfelt and painful experience that we have to learn something of the meaning of this portion of Scripture, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." No, beloved, it is our mercy that the Lord's *thoughts* and *ways* are the opposite to ours. There was a time when we verily thought that banishment from His blessed presence would have eventually been our lot; but no, for we found that as the

heavens are higher than the earth, so were His ways higher than our ways, and His thoughts than our thoughts. And He hath graciously, lovingly, and mercifully said, "I know the thoughts that I think towards you; thoughts of peace and not of evil, to give you an expected end."

A case in point came under our especial notice but a few weeks ago, a few particulars of which we think will not be irrelevant to our subject, though we had no thought of introducing it when we commenced this paper:—

A China manufacturer in Staffordshire, who had, in the Providence of God, cultivated a highly-lucrative business in London, was brought under our ministry at "Beulah" chapel about eighteen months ago. The Lord very graciously sealed home His own truth upon his heart: so that whenever business called him to town—which was usually alternate months—he was to be seen attentively listening to the Word of Life in our little assembly. On the 8th of January last we remember seeing him in his usual seat—one which he always paid for, though he could only occupy it alternate months. After the service, he came to us in the vestry to express the delight of his soul under the preaching of Jesus, with the Holy Ghost sent down from heaven. Never shall we forget his happy face; nor the warmth with which he gave vent to the feelings of his enraptured heart. He declared himself happy in the Lord; that he had had a rich feast upon the finest of the wheat. He also expressed his regret at not being able to hear the same glorious truths in the place where his family resided.

The following Thursday we again saw him at chapel, though we did not get an opportunity of speaking to him; but on Sunday his seat was vacated. We wondered where our friend and brother had got to; for it was so unusual for him to be absent when in town. On Tuesday morning, the 18th, we received a note soliciting us to call upon Mr.——, who was far from home and friends, on a bed of sickness. We immediately responded to the call, and were astonished to find our brother so soon prostrate. He, who had a few days before been the picture of health and strength, now lay as helpless as an infant at the breast.

As soon as we entered the room, he held out his hands, and said, "Ah! brother, you see the dear Lord has seen fit to lay His afflicting hand upon me; but not *for my sin*. No, bless His name, they are eternally put away; and I have now the witness in my own soul of the glorious mercy. O, precious, precious Jesus, to ever take notice of such a hell-deserving wretch as I am! I am unworthy of one of the least of all Thy mercies; and yet how abundantly art Thou showering down Thy blessings upon me!"

Thus he went on blessing and praising the Lord for some time, while we joyfully listened to the sweet and warm-hearted words that dropped from his favoured lips.

He then continued: "So ill was I yesterday, my brother, that I had neither strength of body nor of mind: and if any one had told me that the Lord would bless me upon the condition of my thinking upon Him, or of having one desire after Him, I could not have fulfilled such a condition. If everything had not been finished for me by my precious Jesus, I should have sunk in despair. But bless His dear and precious name, He came and whispered in my heart these sweet words, 'Fear thou not; for I am with thee; be not dismayed; for I am thy God.' I was then enabled to roll into His blessed hands. He graciously enabled me to leave all my concerns with Him, saying, 'Thy will be done.' I would not have one thing altered; for all is in wisdom! All is in love! Not anger, no, all that has been done away in Christ! He took the curse, that I might enjoy the blessing! He drank the cup of bitter, that I might have the cup of sweet!"

He then repeated the text that we preached from the last sabbath he was at chapel, namely, "All my bones shall say, Lord, who is like unto thee!" It was now our turn to hear, while he sweetly preached from this blessed portion. And truly he did preach a sermon! It was a sermon from the borders of eternity; though we hardly thought at the time he could be so near his end.

We called again to see him on the morning of the 20th, and found him very much worse. So much so that he could not speak to be understood. He made several attempts when we entered the room; but failed. We did not remain with him long at this time, seeing we could neither do him good, or converse with him concerning our best and only Beloved. In the evening we called again, and almost before we were in the room, he said, "I am going home to-night, dear brother!" These were the only words he could articulate. Never shall we forget our feelings at watching our departing brother. Every breath appeared to be his last. But we must hasten, or we shall overrun our pages.

On Saturday, the 19th, we were again early at his bed-side, and found him still detained in the body; but, as on the previous evening, he appeared to be fast, fast hastening to his eternal home. He made several attempts to speak to us; but could not succeed. We were with him again in the evening, and were pleased to find him apparently better, which caused a hope that he would recover. We took his hand, and told him our thoughts, when he, with a smile, said, "Do you think so, brother? The Lord's will be done!" We then asked him if he had any wish either way, to which he replied, "If I had my choice, I would say, 'The will of the Lord be done!'" He then spoke very sweetly to us, expressing his hearty wishes that the Lord would continue to bless His own Word from our lips at Beulah, saying, "The Lord make you a blessing to many

sinners, dear brother. He has made you a blessing to me, y be to His name!" He then said, "Is to-day Saturday?" On g answered in the affirmative, he replied, "I should like to be eulah to-morrow."

vious to going to chapel on the following morning, we called e him; but his spirit had taken its flight to mansions of un- vn joy; so that, instead of being at the house of God below, he in the house above: even in that not made with hands, eternal ie heavens. Thus departed, after *one week's* illness, another y of the dear Redeemer's conquest.

ut to return to our subject, from which we have appeared to widely ss. "I will work." Our departed brother had been so much ed under the sound of the gospel in town, that he was anxious his partner in life should share in the same blessedness. He therefore, about making arrangements to take a house in lon, and leave his eldest son to carry on the manufacturing of the business in the country. He then thought he should be to take his wife and family with him to the house of God, with a o can tell" but that the Lord might also bless their souls under reaching of His own truth; but in his case these words were verified, "My thoughts are not your thoughts, neither are your my ways, saith the Lord."

that, dear reader, the Lord did work, and that most mightily, urably, and gloriously for our late brother; but He wisely His own way, saying, "Be still and know that I am God." e have already overrun our usual space, therefore must close he present. The Lord willing, we will resume the subject month.

THE EDITOR.

THE BRIDEGROOM AND THE BRIDE.

"My love, my dove, my undefiled's but one,"
Is still the constant cry of God the Son,
"And for another she shall never be,
But be possess'd for evermore by me.
She's altogether beautiful and fair,
And shall my heav'nly glories ever share.
Her former blackness in the Adam fall
Shall not be hinted at in heaven at all;
But she shall be a royal diadem
Throughout eternity, and a rare gem
Of matchless beauty, cloth'd in spotless white,
And altogether lovely in my sight!
It is my will and pleasure she should shine
In heavenly courts, with clothing rich and fine;
Yea, formed of gold, well wrought by me below,
When in her place I stood to suffer woe.

But as that's pass'd and gone, and she's in glore,
There never will be cause to suffer more.
Though daughters may be fair, she does excel
Them all, and must with me for ever dwell,
That with this righteous one it may be well ! ”

“ Come, my Beloved, come o'er hill and dale,
And let me see thy face without a veil ;
Yea, see thee as thou art in glory bright,
Where I shall be prepar'd to bear the sight ;
For in this tent of flesh I could not stand
The melting sight so glorious and grand.
When I in resurrection likeness shine,
And gaze upon thy beauties so divine,
I'll be transported with thy looks of love,
As well becomes thine own pure spotless dove :
On thee I'll look with one perpetual gaze,
And feel all over in a burning blaze
Of love intense, of sacred, sweet delight,
And shine eternally in spotless white !
Come, then, my Well-Beloved, satisfy
My longing, panting heart, and fervent cry.
Haste, O haste, and o'er the spicey mountains run,
Complete in heav'n what is on earth begun.
I long to see thine own sweet smiling face,
And find myself within thy love's embrace—
No more to stand in Nature's battle-field,
But be where Sharon's rose will ever yield
Fragrance divine, beyond all other flow'rs
In Paradise's garden and Eden's bow'rs—
When I shall my beloved's anthem swell,
And say, in heavenly language, ‘ all is well ! ’ ”

“ My love, my dove, my undefil'd, I come,
O'er mountain tops and hills, to fetch you home
From this vain world of sorrow and of sighing,—
Of sin, of misery, and bitter crying :
You soon shall bid a long—a long adieu
To earth ; and drink my wine for ever new,
Which goes so softly down, causing the lips
Of those that sleep to speak, when only sips
Are taken ; but when I get you safely here,
You'll drink full draughts, and have me ever near ! ”

“ Thy voice dispels the gloom—makes holy fire
Re-kindle in my breast ; swells my desire
For my Belov'd to haste o'er Beth's top,
And time's cruel branch of separation lop.”

“ Look up, my fair one, look ! O, come away,
Let not the leopard's mountains thee delay,
Nor lion's dens, nor Eden's fairest bow'r
Keep thee away from me another hour ! ”

“ I'm ready, yes, and willing, quite, to rise,
I long to wing my way through op'ning skies,
To find that heav'nly paradise of joy,
Where my Beloved causes sweet employ

Of praise to all the highly favour'd throng,
Who, without intermission, sing the song.
Delightful will it be to take the lyre,
And strike a note of praise to heav'n's full choir,
And ever bask in my Beloved's fire."

"My heart is ravish'd, O my sister spouse,
With thy bright piercing eye; I now must rouse
Myself, and fetch thee far, O far away,
And nothing shall my skipping feet delay."

"O come, my Well-Beloved, do not tarry;
But bring thy flaming steeds to safely carry
Me away, to streets of bright and shining gold,
Where sapphire walls encircle as a fold."

"Tis done, my love, O come into my arms,
And I will take thee far away from harms
Of ev'ry kind, into that land of rest,
Of liberty, of love; and where the best
Of Well-Beloved's shall all else excel,
And show His loved bride, all, all is well!"

A. W

CHRIST ALONE EXALTED.

Fifth Letter.

THE REAPER TO THE GLEANER.

LOVED OF THE LORD,—Chosen, sanctified, united unto, saved, redeemed by Jesus; quickened, made alive, and sealed; having received an earnest of your eternal inheritance, on which you will enter; being put in possession of the same, amidst all the favour of God; you will then see Him as He is, be like Him, know you are known; and, in unclouded day, far remote from sin and sorrow, affliction and pain, darkness and temptation, Satan and evil, eternally realise, in unbroken blessedness, the fulness of the Spirit. "The Lord shall be thy everlasting Light, and thy God thy strength." Whilst we sojourn in Meshech, and dwell in the tents of our flesh, faith must be tried; but there, with our Lord, it will be perfect without a veil between: here we groan, being burdened; but there we shall be perfectly free, glorified in the glory of our most precious Christ,—in all His honours, perfections, and excellencies; the fulness of eternal life, salvation, redemption, and justification,—while God in all things is glorified. Paul speaks of an eternal inheritance of glory. My little mind cannot find out the fulness of it; but it is to me fully revealed that language can describe it; yet, I am glad that I have had some sweet hints from the Lord on the subject,

and the earnest of its fulness and blessedness remains with me; but I am fully persuaded that I could not *stand alone* to see its refulgent rays beaming forth in ineffable light and splendour, much less bear up under the "eternal weight of glory." Therefore the God and Father of our Lord Jesus Christ hath declared that our precious Christ shall not only build the temple of the Lord, and be a Priest upon His throne, but that He shall bear the glory: and then it sweetly follows, that as we belong to Christ, being complete in Him, on the ground of dear relationship, we shall eternally behold the fulness of that glory, and remain in the unaltered refulgence of the same with the Lord, who is the wall of fire round about, and the glory in the midst.

"One glorious Head, one body there,
Who should at last one glory share."

Sure I am that we shall never behold the glory of God only in the face, or person, of our most glorious Christ; for He is the brightness of glory, and the glory Jehovah revealed, who saith, "He that hath seen ME hath seen the FATHER." Faith alone looks at, or unto, Jesus, as He Himself is faith's object, author, and finisher; and as we apprehend and know Christ by faith, so we apprehend and know the Father: and as all the fulness of the Godhead dwells personally in Christ, so by fellowship and communion with Jesus, we also are brought into communion with the Father and the Spirit, knowing, worshiping, and adoring the eternal Trinity in Unity, ONE JEHOVAH, who hath bound us up in the bundle of life with Himself, and who's life is bound up with the Church. He, therefore, declares that "He that toucheth you, toucheth the apple of His eye." Who can calculate the vast blessedness of these mercies, and the Church's interest in the same! Yet there is a greater subject even than this to contemplate, namely, the Lord's great delight and interest in the Church, that we should be to the praise of His glory. When my mind is led to think of this, it is raised up to the superlative height of blessedness, and then the glory of the Lord is all I have in view. The eye thus being single, self, and all that appertaineth thereto, seems to be swallowed up, the Lord alone is exalted, and Jesus "Christ is all and in all"—the Glorious Jehovah, the Fountain of living waters, a place of broad rivers and streams; the King Eternal—yea, King of Glory—Immortal, Invisible, the only wise God our Saviour, who liveth, reigneth, and changeth not; being "Jesus Christ the same yesterday, to-day, and for ever."

I now stop to say, What is worth knowing save Jesus? and what is there to see in anything but death, disappointment, and vanity, short of Jesus? I am well aware you will perfectly agree with me that ten thousand worlds cannot fill the renewed mind, it

being so expansive. It must be our most glorious Christ Himself, who fills immensity, and in whom all fullness dwells—the Alpha and Omega; the First and Last; the Lord God Omnipotent that reigneth.

A knowledge of these dear truths in the hidden man, by the teaching of the Spirit, fills us with joy unspeakable and full of glory; and, in the experience of the same, we live far above all transitory things, and what we are the subjects of, our life being hid in God. It is worse than foolishness for us to attempt to live in or by anything connected with *self*, or to seek satisfaction from anything performed by us; for the sentence of death is passed upon the whole of it, with, “Dust thou art, and unto dust shalt thou return.” How fond even some of the Lord’s children appear to be in looking at and poring over what they are, and what they feel; thereby setting up a standard of security, childship, and salvation.

Blessed be the Lord, it does not come that way; for *self*, and all that appertaineth unto it, is “less than nothing and vanity.” Happy is he who can look to Jesus; for it is only in Him, all blessedness centres; and it is of His fulness we receive and grace for grace. As He is our Life, in Him alone can we live. How very few seem to be living in Christ! Paul saith, “For to me to live is Christ:” and what a sweet definition of this subject he gives us: “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.” This is plain to them that understand. This is living and walking out of *self*, sin, bondage, wrath, curse, and our own working corruptions. All such livers glory in the Lord, rejoice in Christ Jesus, and have no confidence in the flesh, exulting in the mercy that “Christ is all and in all,” saying, “By the grace of God I am what I am.” Nothing short of this will produce peace in the mind, or give us real happiness and comfort. Jesus is the PEACE of God which passeth all understanding; He is our PEACE; and hath made PEACE through the blood of the cross. Jesus is the Righteousness of God set forth and witnessed of both by the law and the prophets; and He Himself is Jehovah our Righteousness, the great Mystery of Godliness, who was made sin for us, that we might be made the righteousness of God in Him.

The inference that must necessarily be drawn from these blessed statements is, that, as the Church and Christ are ONE, so they, the members, and Himself, the Head, are the RIGHTEOUSNESS of God. Who or what can alter this? Jesus being the Eternal God, changing not, the full blessedness of it is eternally unalterable. This is most precious! Blessed be a precious Christ! Himself is ALL TO US and FOR US; and, as we are alive and in light, He is ALL IN US, and we are ALL IN Him, “the FULNESS of Him who filleth all in all” (Eph. i. 23).

This is a little of our blessedness, though to us, as we apprehend these things, they appear immeasurably great; the sweet effects of which lay us low in the dust before the Lord; and we are constrained to say, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" "For of Him, and to Him, and through Him, are all things, to whom be glory for ever. Amen."

Although the forementioned is true, and we are at times swallowed up in the blessedness of it, in communion with the Lord, yet it doth not destroy the holy longings and craving desires of the hidden man; for he is still saying, after all the revelation of Christ to him, and the true knowledge of the Son of God, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. Not as though I had already attained, either were already perfect (in knowledge): but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. I press toward the mark for the prize of the high calling of God in Christ Jesus."

This, beloved of the Lord, is a most blessed way of living; not seeking our own things, but the things of Christ. By this we are led into an understanding of what the Eternal Spirit saith by Paul, "Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord (Jehovah), to the glory of God the Father."

What can we have or desire more than HIM! He is our ALL, as saith the Holy Ghost, "All are your's, ye are Christ's, and Christ is God's." "Thanks be unto God for His unspeakable gift!" God grant unto us an increasing sweet savour of Jesus Christ in these most blessed testimonies, that He may be glorified in us and we in Him.

The sinner brought into a knowledge of these things by the Eternal Spirit is decidedly killed to all his creature selfishness, righteousness, or supposed goodness, and rejoices that it is "not by works of righteousness which he has done, but according to His mercy." Neither will such look to or in themselves for anything good or bad to rest upon; but will be looking unto Jesus, considering Him, and thereby know that all they can want or desire is in Him, in whom all fulness dwells. Thus they come up out of the wilderness,

leaning upon their Beloved; seeking no other heaven, rest, peace, or happiness but Jesus, in whom is fulness of salvation.

It is little better than foolery that we hear preached in our day: *self* is recommended to look into *self*, when even common sense will preach better things, namely, that the Lord has not given us *natural* eyes to look into ourselves. Surely, then, the eyes of our understanding being enlightened, we are to look out of and off *SELF*, to see the King in His beauty, behold the glory of God in Him, and to be changed into the same image, from glory to glory. It is then fulfilled, even in this wilderness: "as we have borne the image of the earthy, we shall also bear the image of the heavenly;" being predestinated to become conformable to the image of the Son. We have therefore no need to be filling ourselves with disquietude about this, as many are, thinking they must die to be thus conformed, and so are always in doubt and fear. Blessed be the Lord! we are in that *IMAGE NOW*, being the partakers of the Divine Nature—Christ in us the Hope of Glory.

May the Lord open up these sweet mysteries more and more to our mind; we shall then be enabled to daily live in Christ; blessing, praising, and adoring Him as our "ALL AND IN ALL."

Having said thus much unto you, beloved; and as I have you in my heart to live and die with, I feel the same desire concerning you as the Apostle Paul did for the Church of Christ at Ephesus: and in oneness of heart and spirit, with him and you, I desire to "bow my knees unto the Father of our Lord Jesus Christ, of whom the *whole family* in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your heart by faith; that ye, being rooted and *grounded* in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with ALL THE FULNESS OF GOD."

These things realised in our *heart*, will make us adorn the doctrine of God our Saviour in all things; and enable us to live loose to the world, knowing that we are not of the world, even as Christ is not of the world; and we shall also loathe ourselves in our own sight, for all our abominations, rejoicing in

"Sovereign grace o'er sin abounding."

Salvation and safety is of the Lord; and, in the assurance of faith, by the Spirit, we triumph in Him, saying, "The Lord is my portion, saith my soul; therefore will I hope in Him." Sure I am that where these truths abound, they make us "neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ;" and, as we are humbled before the Lord in and by the spiritual import of these mercies, we shall freely ascribe "all to the praise of

the glory of His grace, that hath made us accepted in the Beloved." This is *real experience*, which worketh hope, in patience, amidst all our tribulation, weakness, sinfulness, and temptations; "and hope maketh not ashamed, because the love of God is shed abroad in the heart, by the Holy Ghost which is given unto us:" and not only so, but we also "joy in God through our Lord Jesus Christ, by whom we have now received the atonement." "And what shall I more say? for the time would fail me" to write the millionth part of the preciousness of Jesus; and the blessedness of living only in Him and for Him, ere long to be with Him and like Him. Not that we shall be more loved, or more precious in His sight than we are now. O no! that is always the same; and "He will rest in His love," therefore,

"He cannot love us more,
Nor will He love us less."

Upon the consideration of this, in a full belief of the same, with resignation to the will of our ever-adorable Lord, we will rejoice in the blessedness of the last words of Moses, "Yea, He loved the people; all His saints are in thy hand: and they sat down at thy feet: every one shall receive of thy words. The eternal God is thy refuge, and underneath are the everlasting arms;" therefore, "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord!"

Beloved, I must now thank you for your very sweet and savoury epistle, which I received through brother Southall: and on your behalf I praise and bless the Lord our God; for, by His blessing, in the perusal of the same, it was a sweet savour of Christ to my soul. Himself I have no doubt was the author of it, and directed my dear sister Ruth to write good words and comfortable unto one who "am less than the least of all saints." I wept and rejoiced before His sacred Majesty, saying, "What hath God wrought!" "Many daughters have done virtuously; but thou excellest them all." While I was musing over the freeness of His love, the fulness of His mercy, and the exceeding riches of His grace, in His kindness towards us by Christ Jesus, these words were blessedly spoken to my mind, "Thou shalt see greater things than these!" I have no doubt but that the words will be fulfilled: and, in humility of mind, I desire to bless and praise the Lord with you. If I have written anything through which the Lord has endeared Himself to your soul, to Him be honour, praise, thanksgiving, and glory; for He only is worthy to receive it: and He alone can bear the glory. Amen.

How is the Lord dealing with His Church at Nottingham? Are you going in and out before the Lord in the glorious liberty of the children of God; and, in the unity of the Spirit, standing fast in the liberty wherewith Christ hath made you free? Is "*Jesus only*"

preached unto you? and is Christ *all and in all* with you and in you? The Lord grant that Christ may be glorified in you and you in Him. Any other subject but Jesus will do you no good, nor comfort you in your tribulation.

Give my love to your dear mother; and may the Prince of life, the Lord of glory, be increasingly precious unto her; that she may rejoice in Him, and have no confidence in the flesh. To Miss Chambers remember me affectionately: the Lord raise her up above herself, afflictions, and darkness: may He settle and establish her in Christ and His fulness. To Mr. Goodwin, say that I remember him before the Lord: the Lord make him rich in faith, for His namesake. To Mr. and Mrs. Newton, the Lord be gracious, and bless them with a continual revelation of the abundance of peace and truth. The God of Israel bless Mrs. Wilson, and protect her, with her family; for He is a Father to the fatherless, and a Husband to the widow. With new covenant blessings may the Lord bless Mr. Rowarth and family, including Bessie. Give my love to any of the church that I have not named.

And now may the peace of God, which passeth all understanding, rule in thy heart, dearly beloved sister, while I remain, thine in our precious Lord Jesus,

A. TRIGGS.

THE BLESSED EFFECTS OF UNION TO JESUS.

(Continued from page 144.)

WE are to be armed with the same mind, viz. to grasp at the glorious truth, that we are component parts of Christ by this mystical union; and that as Christ hath suffered for *us* (the Church) in the flesh, so also the Church virtually suffered with Him when He suffered. Now a full consciousness of Christ's sufferings, and a self-application of those sufferings having been endured for us as members of His mystical body in particular, will be like an arm of strength to the mind of the believer in Jesus.

"Arm yourselves with the same mind," i.e. try to realise the mind of Christ when He suffered, and also for what and for whom He suffered; and, by so doing, your own mind will expand in desires after His likeness, while you will be constrained to say, with the beloved Apostle, "Behold, what manner of love the Father hath bestowed upon *us*, that we should be called the sons of God."

We have now to look at the latter part of the text: "For he that hath suffered in the flesh hath ceased from sin." It is quite clear to my mind that this clause of the verse does not relate to Christ, for it could never be said of Him that He "*ceased from sin*," because in Him was no sin ever found, therefore it could not be said that He "*ceased from sin*." Neither can it be applied to Christ as a sacrifice for sin, seeing that He is an ever-living sacrifice: "He ever liveth to

make intercession." How? By sacrifice, pleading His own merits and blood-shedding. "He is a Priest for ever after the order of Melchisedec." And, as a Priest, He must of necessity have somewhat to offer. We do not mean that there is any sacrifice but the one *once* offered; but the glorious incense of this *one sacrifice* is continually rising up on behalf of the whole Church of God. And until *all* the *ransomed Church of God* are entirely gathered in, and safely housed in the mansions of eternal glory, our blessed Lord Jesus will continue His Priestly office.

Well, then, to whom does the language, "for he that hath suffered in the flesh hath ceased from sin," apply? Although we shall most certainly be charged by some with Antinomianism or hyper-Calvanism, yet we nevertheless most solemnly declare, as in the presence of the Great Eternal, that we believe these words to apply to the Church of God, or every believer in the Lord Jesus Christ; for in consequence of his *vital* and *eternal* union with Jesus, he was, *virtually*, a part of that body which agonized in the Garden of Gethsemane; and, *virtually*, the *entire Church* of believers hung on the cross in and with Jesus, and having thus suffered in the flesh with Jesus their Head, they have each and *all*, *virtually*, "ceased from sin." And hence we read in the scriptures before us, "he that hath suffered in the flesh, hath ceased from sin."

While taking this view of the passage, do we not behold indissoluble union between the Church and Jesus? Yes; Jesus loved the Church in eternity, therefore we read, "I will ransom them from the power of the grave, I will redeem them from death. O grave, I will be thy destruction" (Hosea xiii. 14). Jesus also loved the Church in *time*, and therefore says, "I lay down my life for the sheep;" and Jesus will continue to love the Church to all eternity; for He will finally say, "Behold I and the children which God hath given me." "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same: that, through death, He might destroy him that had the power of death, that is, the devil."

Lastly, the words, "he that hath suffered in the flesh, hath ceased from sin," imply, that he hath ceased from being under condemnation for or on account of sin. However startling it may appear to some, and no doubt many will not be able to receive and comprehend it, because of the weakness of their perception of divine truth (For "strong meat belongeth to them that are of full age," Heb. v. 14), yet I believe it to be no less a fact, that there never was any condemnation hanging over the Church of God, viewed as in eternal union with Jesus Christ the Head. But it may be enquired, *why*? We reply, because she (the Church) partakes of the *vitality, nature, and perfection* of Jesus. We do not, however, wish to be misunderstood: although the Church in a state of nature, and in a state of

grace, is still one and the same Church, and viewed as with the eye of omniscience is nevertheless regarded as that Church which Jesus betrothed unto Himself in eternity, yet, while in a state of nature, she appears naturally under condemnation for sin; but we must never forget that she always had a being in Christ. The Church was "chosen in Christ before the foundation of the world;" consequently, long before she had any being in time. Hence we read, "I will betroth thee (the Church) unto me for ever." And it is because of her vital union with Christ, that there is no condemnation hanging over her; and it is because of this vital union, she hath suffered with her Lord in the flesh, and hath therefore "ceased from sin."

There is no condemnation hanging over you, beloved disciple of Jesus. Why? Because you, as a member of His mystical body, and as having been for ever in union with your adorable Lord, have personally suffered with Him in the flesh, and therefore ceased from sin. Looking at this scripture in this light, we find something which may well cause astonishment, adoration, and unceasing love. There are some of the Lord's dear people who go about and hang down their heads just as though they were under condemnation; and I firmly believe some of them feel themselves so; but the Christian believer will honour his Lord much more by lifting up his head, and saying, "There is therefore *now no condemnation*;" for he that hath suffered with Christ in the flesh is free, having ceased from sin.

There may be some who may read these lines who are young in the experience of divine truth, and who have not yet attained to much solidity in grace; such are often questioning whether they are disciples or no; and Satan sometimes whispers in their ear that they are not, or else they would not do so many inconsistent things; and strange to say, that though they are verily and truly the Lord's children, and members of His mystical body, for whom he suffered, and for whom He ever liveth to make intercession, yea, more, whom He betrothed unto Himself in eternity, and to whom He says, "I have loved thee,"—yes, poor doubting, trembling, fearful, unbelieving souls, "*loved thee*,"—"with an everlasting love; and, therefore, because my love has been *everlastingly* set on thee, with loving-kindness have I drawn thee:"—I say, strange as it may appear, and though Satan often gets his way by throwing dismay into the minds of such timid disciples, yet they are, nevertheless, disciples of that same Jesus, who "*bore their sins* in His own body on the tree." And however paradoxical it may appear, even such disciples as these have suffered with Christ in the flesh, and therefore have "*ceased from sin*." Now, though we would not wish to build up any who are not the real disciples of the meek and lowly Jesus, yet, at the same time, the Lord forbid that we should so write or speak as to bring terror and despairing thoughts into the mind

of any genuine Christian. But there is much in connexion with divine truth and Christian experience which, to the natural man, is a perfect contradiction, and even to the Christian beyond his full comprehension; and it is only as he grows into a more perfect knowledge of divine truth that he can understand how, that, while he is a sinner, daily and hourly sinning against his Lord, He is at the same time a perfect saint, -and, virtually, hath "ceased from sin."

We would, in conclusion, say to any who may not yet be sufficiently matured in a right understanding of God's holy Word, and whose faith is not yet strong enough to lay hold of Jesus and gospel truth in the way in which we have endeavoured to set them forth, Be not dismayed because of this. Those who have read that inimitable work called "Bunyan's Pilgrim's Progress," will, perhaps, remember that when the pilgrims had made a certain amount of progress in the divine journey, they were placed on a certain elevated spot (called the Delectable Mountains), from whence they were invited to look by means of a powerful glass on to the delightful city to which they were bound, and for which they had set out on pilgrimage; and it will also be remembered that those who supplied them with this glass said to the pilgrims, in some such language as the following, "If you have strength of sight sufficient, you will behold, by looking through this glass in such and such a direction, a certain beautiful palace, and surrounding country," &c., &c. But their beholding this palace and heavenly country, you perceive, depended greatly, if not entirely, upon the strength of faith's vision. And so also it depends very much upon the strength of faith's vision whether we are able to dig as deeply as others into the unfathomable mine of God's truth, and see as clearly the vital union which exists, and always did exist, virtually, between the Head and the members of Christ's mystical body the Church. We must not, therefore, be too hasty in our judgment of others, who, because they may possess more enlarged views of the Bible, make those statements which in some degree stagger the weak and feeble minded; but we should try what we read, and what we hear, by the true test of the scriptures, bearing in mind that one day faith must give way to sight (and a blessed sight it will be), and hope to the full realisation of the glorious fact, viz, an ever present Jesus. Reader, may it be your privilege and mine. Amen.

H. I. COLES.

SOME of the Lord's children are so situated in the providence of God as not to be able to hear the gospel preached. Others, again, know so much more than the ministers of the Lord Jesus Christ(?) that they can content themselves with absenting from the house of God. Is this right in the sight of God? Heb. x. 25.

AN ENQUIRER.

DEAR SIR,—Having heard you preach at Trinity chapel some time ago, I have often thought I should like to write to you, and say something as to how I feel; but having never ventured such a thing to any one before, you will please excuse any imperfection; for I am all imperfection in and of myself. But what a mercy if I could only say, in the language of inspiration, “I am complete in Him.” This is the knowledge I long to possess, and often say with the poet,

“Assure my conscience of her part
In the Redeemer’s blood;
And bear thy witness in my heart
That I am born of God.”

I do thank the Lord that I am the subject of different feelings to what I once was. I was running the downward road to destruction; but I do hope the Lord has stopped me by His grace, and that “by the grace of God I am what I am.” But I still feel I am the subject of hatred, envy, and malice at times, and full of evil within; for my “heart is deceitful above all things, and desperately wicked.” I thank the Lord that He has kept me from many acts of sin into which some have fallen. They are safe who are kept by the mighty power of God; for “it is not in man that walketh to direct his steps; the steps of a good man are ordered by the Lord.” I am by nature a child of wrath even as others; but God, who is rich in mercy, hath kept me to this moment. Oh that I could venture to say, for His great love wherewith He hath loved me, hath quickened me together with Christ! What a mercy to feel an interest in these realities! May the Lord of His infinite mercy grant that I may be among that happy number who are spoken of as a chosen generation, a peculiar people, to show forth the praises of Jehovah, who, I trust, hath called me out of darkness into marvellous light; and from the power of Satan unto God.

Dear Sir, I should feel obliged if you would send me the first volume of “Zion’s Witness.” I love the language contained therein, because I hope the Lord has made me to relish the same for my consolation.

And now, dear Sir, may the Lord bless you, and bless His Word through you, as an instrument in His Almighty hand, to many of His dear people, whom He has chosen for Himself: and may God, of His infinite mercy, when we have done with time, take us to that eternal rest which He has prepared for all His precious, blood-bought family. Amen.

W. H.

[As we have been in the same path that you are now in, it is with pleasure that we attempt to give you every encouragement. If it is the one desire of your heart to know Him, our dear

Redeemer, we have no doubt but that He will, in His own time, crown that desire; for He cannot deny Himself. Yea, even though we believe not, He abideth faithful. May He graciously confirm your heart in His love toward you by the witnessing testimony of God the Spirit! It is very evident we can know nothing rightly until we are brought under the teaching of the Spirit of Christ; for it is written, "If any man have not the Spirit of Christ, he is none of His." There are many ministers in our day, who profess to be ministers of Jesus, that say doubting and fearing is more God-glorifying than a full belief of the truth; so that to make God a liar by our unbelief, is preferable to setting to our seal that God is true. Against this lie of Satan we hope ever to maintain a steady protest; for the sin of unbelief is most abominable, seeing it reflects a doubt upon the veracity of Him who "is not a man that He should lie, nor the son of man that He should repent." Yea, so important is faith, and so dangerous is unbelief, that the scriptures have declared, "He that believeth shall be saved, and he that believeth not shall be damned." But in this day of professed advancement in spiritual things, unbelief is recommended, while implicit faith is ignored, and called dangerous. Is it possible that man can be so far deceived by his own sinful heart of unbelief? It is indeed an appalling fact! A friend of ours told us the other day that he heard a professed free grace minister, in a provincial place of worship, say, that he had no sympathy with those who were so confident about soul matters; but on the contrary, would shun them as dangerous characters. But those timid, doubting, fearing, and trembling creatures he felt a love for, and an union to; who he considered were in a much safer state, &c. Dreadful indeed! We read in God's unerring Word, to which we do well to take heed, "But the FEARFUL, and unbelieving, &c., shall have their part in the lake which burneth with fire and brimstone: which is the second death," and yet unbelief is cried up to the skies, while faith, or the subjects of faith, are condemned to hell. If ever Antichrist was abroad, he is now. Be not deceived, brother, in his garb. He may wear the garment of an angel of light; but try him by the Word; and if he will not bear that touchstone, you may depend upon it we are not false prophets when we say, he is the minister of Satan. Do not misunderstand us: we do not mean to say that there are not children of God among the doubting, fearing, trembling, &c., but we would, consistently with the Word, condemn unbelief; for the nature of it is to make the promise of God of none effect. To say that we are not troubled with it at times, would be belying our conscience; but we hate it wherever and whenever it raises its ugly head. We know of but one antidote to this cursed usurper, whether for the pulpit, press, or in Christian conversation, and that is—Christ, in all that He is and ever was, and in

t He has done and suffered for His body the Church. The
 z, preaching, or speaking of Christ will be, in the Spirit's
 , an effectual check to that hideous monster—unbelief. The
 of God tells us that "Whatsoever is not of faith is sin;"
 'Without faith it is impossible to please God;" and yet
 n the name of Christ—but not in the service of Christ—
 heir congregations that their sympathies are toward the
 ng, &c.; and it is much safer to doubt than to believe.
 the blind lead the blind. On the other hand, they say it is
 rous to be confident. What did Jesus mean when He said to
 ro journeying to Emmaus, "O fools and slow of heart to
 e, &c.?" His testimony was somewhat different to that of
 rofessed ministers; for they say *doubting* is preferable to
 ig. What did Paul mean when he said, "I know that He
 to keep that which I have committed unto Him?" and, "I
 RSUADED, that neither death, nor life, nor angels, nor princi-
 s, nor powers, nor things present, nor things to come, nor
 , nor depth, NOR ANY OTHER CREATURE, shall be able to
 te us from the love of God which is in Christ Jesus our
 ' If Paul was thus enabled to speak to the honour of Him,
 ad loved him, and washed him from his sins in His own blood,
 thing incredible that believers in Jesus should, in our day,
 abled to make the like noble, God-honouring confession? We
 not." Our advice to our friend is, Search the scriptures,
 ring scripture with scripture; and to hear no half-and-half,
 id-nay preaching. If the minister you hear is not in-
 ed in the "mystery of God, and of the Father, and of Christ,"
 t hear him again; for you may depend upon it God sends no
 erers or stammerers into His gospel vineyard: but men
 ied and set apart for that most important of all works; even
 who have handled and tasted the good WORD OF LIFE. If
 cannot tell you the difference between your *earthly* and your
 ily Adam standing—between the man who was a living soul,
 him who is a quickening Spirit—between your rejection in
 esh, and acceptance in the Spirit—between your defile-
 in nature, and spotless purity in grace—between fleshly
 y, and spiritual obedience: in a word,—between your
 d ONENESS with Jesus, in grace relationship, and your union
 d defilement in, your nature head, take it for granted that
 ver sent them to preach, God has not. In conclusion: we
 stly desire, on your behalf, that you may grow in grace—
 ature—and in the knowledge of Him, whom to know is life
 d; that you may be enabled to say without wavering, "I
 in whom I have believed."—ED.]

A WORD TO THE LIVING.

"WHEN wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." "The words of the wise are as goads;" they pierce the flesh, and make the creature, as it were, run wild: but all his *running* will not alter it or prevent the goad from entering in.

How marvellous have been the ways of the Lord with me! I cannot express a tithe of the goodness He has made to pass before me! He hath brought me out of the horrible darkness of Egypt, into the everlasting brightness of the Sun of Righteousness. As I was making haste to destruction, He cut short my career, and said, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." My path was then suddenly stopped; my friends forsook me, and I walked in darkness; all joy was darkened, and the mirth of the land was gone. Thus one stroke succeeded another, until I was left as a beacon on the top of a mountain, and as an ensign on a hill. I was stripped completely naked and bare; and left almost without hope in the world; "but the time of the promise drew nigh, which God had sworn to Abraham:" the day dawned, and the bright beams of the Sun were seen upon the mountain tops; the time of deliverance for my soul came; the Light of Life broke in upon my darkness; the shadows all fled away; while my spirit basked in the presence of my all-glorious Emmanuel. Though His ways had been dark, now they were all light and plain. Yes; so plain, that I could run the way of His commandments with alacrity and delight; my heart was filled with rejoicing, and my mouth with praise. I could feelingly testify of the great things the Lord had done for me. Thus I went on for some time; so strong in faith, that it appeared as though all doubts and fears, darkness and unbelief were left far behind, and that I should know them again no more. This was indeed the spring-time of all my joys; the sun was all brightness; and every shadow completely gone. But within a while my joys declined, my mirth ceased, and the voice of the Bridegroom was not heard. This was the "path that no fowl knoweth, and which the vulture's eye hath not seen." Darkness and a horrible dread overwhelmed me, which caused me to cry, "Hath God forgotten to be gracious; and will He be favourable no more?" "Shall thy loving-kindness be known in the dark? and thy faithfulness in destruction?" Famine and trouble came, and I was called to drink bitter waters. Yea, so bitter were they that I chose death rather than life. Thus, "in the day, the drought consumed me; and at night the frost." But darkness hath an end!

The Lord put His hand the second time to the work, caused the darkness to cease, broke off my fetters, and enabled me to leave all

my works at the sepulchre; so from that day forward, I fed by precious faith on the Lamb of God with the bitter herbs; and I am filled with all joy and peace in believing. Yes, *all joy!* Not a little joy and peace; but all joy and peace in believing! This joy is unspeakable, and full of glory, flowing from the pierced heart of my Jesus into my heart. This joy, is the joy of the Lord Jesus; and every good and perfect gift cometh to us in the Person of our Emmanuel, who is altogether lovely.

When my Beloved enabled me, by precious faith, to cast my all into His Treasury, He gave Himself to me to be my God; and from that hour to the present time, He has ever proved Himself to be a very present help in every time of need. But lest I should forget this, His kindness toward me, He is continually bringing me into such paths of affliction, that I am constrained to cry mightily unto Him.

“He sees us when we see not Him,
And always hears our cry.”

Though He is pleased to give me the bread of adversity, and the water of affliction, it is such soul-satisfying bread, that I do and will bless Him for all His mercies: and when He places my feet in the stocks, and there is no help near, He puts a sweet cry into my heart for deliverance. So mighty is this cry, that the Lord of Life and Glory attends to it Himself, saying, “Let me hear thy voice.” “Let Israel rejoice in Him that made Him: let the children of Zion be joyful in their King.”

If I have few troubles, there are but few cries for help; but when tribulation is on the right hand and on the left, darkness in front, and no way behind, then it is sweet to look upward to Him, who heareth the cries of the prisoner: and, blessed be His dear name, as He has put the cry into the living child, He will hear and answer His own offspring; for we are the sons and daughters of the Lord Almighty.

Affliction is a stormy deep, whose waves seem to almost swallow us up; but He ruleth the raging of the sea; when the waves arise, He stilleth them. Communion with the Lord is the delight of my soul. When He shows to me His marvellous loving-kindness, I bask in His meridian beams, my heart is warmed within me, and I sing with the heart and with the understanding also; I keep a holy sabbath to the Lord, while the sweet perfume of His good ointments cheers and satisfies my soul; self and sin are out of sight, and God alone is exalted; Jesus the King of Heaven ascends the cross of wood, a spectacle to make the angels weep, veils His Godhead in the likeness of our sinful flesh, cries, “It is finished,” victory is complete, death destroyed, and sin for ever put away.

When this mortal shall put on immortality, I shall join the eternal anthem of the redeemed around the throne, and ascribe all to the

praise of the glory of His grace. His grace, His love, and His power is for ever mine, and I am His: "This is my Beloved, and this is my Friend, O ye daughters of Jerusalem!"

"All hail, triumphant Lord!
Heav'n with hosanna rings;
While earth, in humble strains,
Thy praise responsive sings,
Worthy art Thou, who once was slain,
Through endless years to live and reign."

Dear Reader,—May the fulness of wisdom guide thy steps; may the understanding of Jehovah thy Saviour be to thee a well of living waters and streams from Lebanon; and may we feast together at the same banquet, till we shall rise to the Paradise above.

Yours in all straits,

March, 1860.

ISRAEL.

"HAST THOU ENTERED INTO THE TREASURES OF THE SNOW?"

JOB, xxxviii, 32.

Yes! I straightly entered into
"The treasures of the snow,"
When, gazing up at Calvary,
I felt His life-blood glow:
'Twas then I found the "wicket gate"
An "open door" to me,
Polluted, lost, and perishing,
From self-will'd penury.
My ethiope memorial,
Of ancient surface-stain,
And in-bred conscience leprosy,
Intensified my pain.
Oh! these agonies of Hades
My soul did overflow,
'Till my Jesus bade me enter
"The treasures of His snow."
This loving invitation from
The holy Nazarene,
Deliverance brought, with title to
His dear translation scene.
Forgiveness, everlasting, He
With power made me know—
Himself, the living way into
"The treasures of the snow."
The "deep sleep" opening of His side,
Brought righteousness to me,
Salvation's chaste habiliments,
Of snow-like purity:

This vestal, bride-like covering,
The Spirit made me know,
When o'er the threshold entering
"The treasures of the snow."
And now my sins, judicially,
Are no where to be found,
As, broad-cast through the wilderness,
Snow covers all the ground.
This Nazarite position He,
As victor, did bestow,
By His nail-print passport into
"The treasures of the snow."
In precious whispers, now He says,
"Abide thou in the Vine,"
That nothing less than Spirit-fruit,
Be manifest as mine.
He tells me of my comeliness,
How, in His grace, to grow,
By gospel preparation from
"The treasures of the snow."
Ye Boanerges, rise, and tell
God's sov'reign theme of love,
The great highway of sprinkled blood,
And holiness above.
Ye Rahab's, with "the scarlet line,"
Uncoil its folds and throw,
Evangelize, and guide into
"The treasures of the snow."

Plymouth, 10th March, 1860.

CHARLES F. CREWES.

THE LORD'S GOODNESS ACKNOWLEDGED.

DEAR SIR,—I hope that the dear Lord will incline the hearts of many of His blood-redeemed ones to contribute for the support of such a *gospel work* as the “Zion’s Witness.”

The Lord in His love and mercy having brought me out of death into life, and given me to experience some of the blessedness set forth in your work, I hope, if it is His gracious pleasure, that it may still be the means of comfort and consolation to many of the redeemed family; those who know something of their life-union to the Son of God; those who know something of the blessed effects of being members of His body, and can, by the teaching of the Holy Ghost, say from the heart, by blessed experience, “As He is, so are we in this world.”

These precious truths realised and felt in the heart of the children, will cause them to live above *self* and all things connected with it; and will give them to see that all sin and sin charges are forever put away by the precious blood of Christ; so that they will be able to join in heart-language with the Apostle Paul, saying, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

I find it no small mercy, dear Sir, to be brought to a knowledge of the distinction between flesh and spirit. They are so completely separate, that they can never come together; but are as distinct as light and darkness. “That which is born of the flesh is flesh,” said our dear Redeemer, “and that which is born of the Spirit is spirit;” so that an amalgamation is utterly impossible. Thus we understand something of the sweetness of those words, “Ye must be born again.”

I cannot help blessing and praising my dear Lord for bringing me to know a little of the importance of these glorious realities. I say *realities*; for they are only made known to us as we stand in union to Himself, from whom a manifestation of all blessings flow, they being treasured up in Himself. Thus He, the Object, becomes far more dear than the blessings He is pleased to bestow.

Although I am fearful of trespassing on your time, yet, in the love of the truth, I cannot help acknowledging the goodness of my loving Jehovah in extending mercy to me, and exclaiming with the Apostle Paul, “By the grace of God I am what I am.”

Trusting that the dear Lord will abundantly bless you in Providence and in Grace; give you richly to enjoy the sweet smiles of His all-lovely countenance; cause you to drink deeper and deeper into the great mystery of Himself; enable you to build up His Church in their most holy faith; and comfort His own beloved children—while we give Him all the honour and glory due unto His own precious Self—I remain,

Affectionately yours, in Christian bonds,

March 15th, 1860.

W. DONOVAN.

ANSWERS TO CORRESPONDENTS.

C. R.—No! We do not consider any minister of the Lord Jesus Christ is justified by the Word in allowing a person to commune at the table with the Lord's children while living in known sin; neither do we believe anyone possessing the life of God and fear of the Lord would be allowed to sit down either by the Lord or their own conscience. That the Lord does allow some of His children to run into outward acts of sin, we dare not deny; but for them to be at *home in it*, and persist in it month after month and year after year; and, above all, to justify themselves by referring to David, Solomon, and others, we cannot square with either the scriptures of truth or living experience.

But why not be explicit, and tell us at once who you mean, seeing it so "materially concerns us?" and we hope to be enabled to act in the fear of the Lord in the matter. There is no doubt upon our mind that the *case* you name is the same that we have been compelled, though reluctantly, to believe to be true. Several have named it to us; but we thought it could not possibly be true: to say all, *we were in hopes not*.

R. J. P.—Shall appear next month.

H. E. A. C.—We return you our hearty thanks for your sweet, encouraging letter and very liberal contribution.

W. D.—Yours was most welcome and cheering. We feel ourselves greatly indebted to our London Friends for their quick response to our appeal. Although we have not *yet* reached the number required, we are greatly in hopes our friends have not relaxed their effort; but will enable us to announce a full achievement of our design in the May's number.

C. P.—Accept our best thanks for the interest you take in our magazine, and for your increased subscription.

J. M.—We are astonished to find that any man, professing to believe in the Lord Jesus Christ, can defend Rely in his *extraordinary* errors. How can you, Sir, call that extolling the blood of Christ too high, when a man says it redeemed those whom God declares have no part or lot in the matter? If the Lord was to state in His Word, that the blood of Christ redeemed but one soul out of all the human race, we are not to conclude that the blood was less valuable on that account. The efficacy of the atonement does not consist so much in the thing shed as in the shedder. It was His Eternal Deity that stamped all His works with perfection, and His blood with power and prevalency; so that every thing performed by our glorious Jesus was truly the work of the Lord God Omnipotent.

As we read in the Word that Christ loved the Church, and gave Himself for it, &c., to the exclusion of that body of people that do not form any portion of His Church, we can hardly conceive of our being guilty of doing evil to the Lord's children in exposing whatever we come in contact with contrary to this glorious truth.

If you have never read the "*Letters*" of J. R., and we have no reason to believe you have, let us call your attention to the extracts on the wrapper *this month*: and surely, after reading them, you will agree with us that our statements are not *altogether* uncalled for.

ZION'S WITNESS.

VOL. II.

MAY, 1860.

No. 20.

THE LORD'S WAY NOT OUR WAY.

(Continued from page 149.)

ACCORDING to promise, beloved, we resume our last month's subject; and may the Eternal Spirit lead us to write the truth as it is in Jesus, to the glory of a Triune Jehovah, and the mutual benefit of reader and writer.

"I will work." Yes, beloved, He will work; and though our flesh finds fault, our spirit saith, "Even so Father; for so it seemeth good in thy sight." The Lord has ever been wont to work the greatest things by the simplest means. We as creatures select the most powerful agents for the accomplishment of any great enterprise; and the sanity of a man would be much questioned, were he to take the opposite course, whether mentally or physically. But with our God all things being possible, He is never to be circumscribed. Who would have thought that there was safety for Moses in the house of Pharaoh, seeing he had signed and sealed the bloody edict for his destruction? Yet it is very evident that that was the only safe place. Why? Simply because our Covenant Jehovah had eternally designed it to be the nursery and school for His servant; and who, in the unerring order of His Providence, would plainly show that "safety is of the Lord." In the case of Moses and the children of Israel, it was as though the Lord would say:

"I brought this people into Egypt according to my eternally arranged plan. When they first came, the good of all the land was before them, and they could eat in plenty. My servant Joseph was governor, and had all the provisions under his hand; and his brethren, though they sold him into Egypt, had a kindred claim upon him, which he never in one single instance denied, but always treated them as his own brethren. The relationship he could never deny. Though they had used him most shamefully, he still said, 'I am Joseph thy brother!' In my own all-wise Providence, I took him to myself; and also took away Pharaoh from the earth. When the everlastingly fixed time arrived another 'king arose, which knew not Joseph's' brethren. Him I allowed to deal subtilly with my people for a great number of years, according to my eternal

purpose and revealed Word. But I still watched over my chosen ones, and caused their oppression to work for my glory and their good; for 'the more they were oppressed, the more they multiplied and grew.' The day of their deliverance was fast hastening on, but, as yet, there was no *instrumental* deliverer among all their host. The Egyptians, being glad of the services of my people, could not bear the idea of having to deliver them up to a foreign power; and as there was a rumour about that the Israelites were eventually to be delivered, the tyrant king orders all the male infants of my people to be slain, hoping thereby to frustrate the accomplishment of my all-wise purpose; but 'I WILL WORK' causes all things to be subservient to my eternal counsel, making these grasshoppers of earth, while in the act of fighting against me, work for me. Though Pharaoh thinks he has taken an effectual step to prevent the rescue of my chosen ones by slaughtering the innocents, yet I will make it plain that, *whoever* saith, it shall not come to pass when I command it not; for '*I will work.*' Moses shall therefore be born, and shall be exceeding fair, because I intend to work my own way, making this lovely infant attractive; so that the very king's daughter shall have her natural affections drawn out toward the child. The father and mother of this beautiful boy shall have faith given them by me to entrust him in the waters of the river Nile, which my own hand formed, every drop of which, with thousands of others, I now hold in its hollow. They shall not be allowed to make an ark of the strongest and most waterproof substances in my creation, but shall use that feeble weed, the bull-rush; all loudly, though silently, declaring that '*I will work.*' When this my servant Moses is fairly afloat in his tiny, and, humanly speaking, frail bark, I will not allow one contrary breath of wind to break the boundary of my fist to overturn or engulf the little ship: but I will send the daughter of this oppressing tyrant, to see a sight she never saw before. She shall be ravished with the little stranger; so that his lovely countenance and bright sparkling eye shall be as my finger to touch her heart and move her to, without the least delay, rescue the sweet child. I will also cause Miriam, the sister of Moses, to watch her brother, so as to be ready to magnify the office I have eternally allotted her. When the daughter of the enemy of my people opens the little vessel, I will cause the child to weep. These tears, like so many small balls of fire on wax, shall so dissolve her heart, that she shall be compelled to take the infant and nourish it as her own son. And as I have given the mother of Moses faith enough to leave the child in my hands, though nature might fondly cling to the little charge, and writhe under the parting pang, I will honour that faith, by allowing her to nurse her own offspring; for the little fellow shall not be contented to suck the breast of a stranger, especially of one of my enemies. I will therefore make this his refusal of the

breast an opportunity for the anxious sister Miriam to accomplish the task that I eternally designed her; so that not one thing that is needful shall be lacking for the accomplishment of my work. Miriam, then, shall make it plain to Pharoah's daughter, that it is in vain to think that an Israelitish child will suck the breast of an Egyptian woman. The princess, all anxious that the child's natural disposition shall not be trifled with, shall gladly consent to an Hebrew nurse. Miriam, in all haste, shall then fetch her and Moses' mother—though a secret to the princess—to nurse him. Thus shall my words, '*I will work*,' be carried out. My servant Moses shall then be introduced to Pharoah, his deadly enemy, and he shall love the child who had caused him to massacre so many thousands of like innocents; so that I will take the very opposite course, to carry out my purpose, to that which man—poor fallen man—would devise. Yes, I will train up my servant in the very den, yea, close to the extended jaws of the Lion, showing the infinite difference between man and his Maker. And when the time arrives for the deliverance of my people, this very Moses, who has been nurtured in the king's house, shall be the very man whom I will use to deliver my people from the Egyptian tyranny, and the iron grasp of their cruel foes. I will thereby get glory and renown, both in delivering my chosen, and destroying their foes."

Thus, beloved, we have given vent to a few thoughts, as they simultaneously arose, showing the truth of the words, "*I WILL WORK*." And are things altered now? Verily not! The same God that cared for His chosen *typical* people, cares for you the *anti-typical*. He who trained Moses, in the most unlikely place, to carry out the purpose of His will, can train you amidst and among circumstances the most heart rending and flesh and blood crucifying. Be of good cheer then, beloved brother or sister, and your Covenant God will work for you most honourably. However conflicting things may appear, He has a work to perform in it and by it, and will, in His own time and way, give you to see that—though His way was in the sea, His path in the great waters, and His footsteps not known—there were infinite depths of covenant love, scanless heights of boundless mercy, and unmeasurable lengths and breadths of lovingkindness and Fatherly care in all the way He has seen good to lead you.

Come, then, beloved, commit all your affairs into His dear hands, fully believing that

He who hath brought you hitherto,
Will lead you all the journey through.

"I will work," saith your loving Father. Do not then, O do not, doubt Him; for "He is not a man that He should lie." May both reader and writer live in the full belief of the fact, that

our Covenant Jehovah, Father, Son and Spirit, is infinitely more concerned in us and about us than we can possibly be about ourselves. Beloved, farewell.

THE EDITOR:

15, Leverton Street, Kentish Town, N. W.

A FEW PARTICULARS OF MY PATHWAY.

MAY the Lord graciously condescend to lead and guide me into all truth, while I endeavour to give a simple account of His loving-kindnesses and tender mercies manifested toward me, in calling me out of darkness into light, and giving me to experience my own misery and the Saviour's mercy.

Not possessing the advantages arising from a good education, I have not the ability to write my thoughts in that pleasing way considered so desirable in this day of light and knowledge; but according to the ability that the dear Lord may lovingly bestow, I hope to bear my feeble testimony to the riches of His grace, wherein He hath made me accepted in the Beloved.

About eight years ago the Lord was pleased to commence a work of grace upon my heart; and in His first dealings with me He *appeared* to treat me roughly; for He took away a dear little boy who had been the idol of my heart for three years and eight months. This trying, though loving, bereavement caused much murmuring and complaining; for this dear child was my favourite. Had the Lord been pleased to have taken either of the other two I had not so much minded; but tearing this darling of my heart from my fond embrace, was too much for flesh and blood to bear. So much did I mourn and fret after my child, that nature was quite exhausted, which brought on a fit of illness of three month's duration. My husband, fearing my death, had me removed to 31, Grafton St., Tottenham Court Road. This I found to be a very agreeable change; for there I met with a dear saint of God, who proved to be a "Mother in Israel." This blessed woman was a member of Mr. Triggs': her name was White: she was deeply tried and blessedly taught. I soon made known to her the exercises of my mind, which met with a sweet response in her grace-affected heart. I told her what a sinful creature I felt myself to be; and how fearful I was the dear Lord would not have mercy upon me. Her conversation was fraught with encouragement, savouring of the lovely name of Jesus, whom I was now anxious to know as my great Salvation: for the Lord had convinced me of my defiled standing in a nature head, and the utter impossibility of being saved in any other way but that of rich and free sovereign grace.

The Lord, instead of satisfying the desire of my heart by

revealing Himself to me, took away another child within the short space of five months after the death of the other. This child He enabled me to resign without a murmur; for which I have great cause to be thankful; and now desire to bless and praise His name for His gentleness, loving-kindness, and tender mercy.

I had now a great desire to hear Mr. Triggs preach, hoping that the Lord would bless me, under this His servant, as He had my dear friend and companion in tribulation. My husband so much opposed my going to hear Mr. T., that I was compelled to relinquish it. He also took me away from Grafton Street, in order to separate me from my only spiritual companion; but the dear Lord would not allow us to be separated; for He opened a way in His kind Providence, enabling us to enjoy spiritual communion with each other for nearly six years.

Being shut out from hearing Mr. T., through my husband's opposition, I could esteem it a great privilege to have his printed sermons. These, in conjunction with the Word of God, were a great blessing to me; though I could not as yet call God my God. For this witness of adoption I longed, panted, and groaned; but the Lord wisely kept me waiting until His own good time.

I now began to be greatly concerned for my husband, who would spend his Sundays in sporting with his gun in the fields. He carried on this practice for several years. I was greatly in hopes that the Lord would stop him in his mad career, and give him a true concern for his immortal soul. For this I besought the Lord again and again; but He appeared to turn a deaf ear to my cry. I knew if it was the Lord's blessed pleasure He could turn him from darkness to light, and from the power of Satan to Himself. My husband, notwithstanding all my prayers, remained impenitent, which caused me to give way to fretting, when the Lord spoke home with Almighty power these words, "Fret not thyself because of evil-doers." The state of my poor husband preyed more and more upon my mind, nor would the Lord answer prayer on his account. One night, after having endured a most miserable day, I dreamt the Lord was about to take my husband by death. In less than a week he was taken with that direful disease, the cholera; and before the day was gone he was a corpse.

Thus, by painful experience, I was brought to prove that the Lord's ways were not my ways, neither were His thoughts my thoughts. The Lord, however, enabled me to leave my husband in His blessed hands; so that the burden I had long groaned under was graciously taken off my mind. Jesus was becoming more and more precious to my soul; and this sweet verse rested with savour on my spirit,

"And if our dearest comforts fall
Before His sov'reign will,
He never takes away our all;
Himself He gives us still."

The great hindrance to my going to the house of God being removed, I was anxious to avail myself of the opportunity; but the Lord's time was not fully come; for He in His own way prevented it, the particulars of which would occupy too much space. I therefore hastily pass on.

I was left at my husband's death with two children, and another shortly to be born. The latter the Lord took away from me at the age of three years; but, bless His Holy name, He granted me so much strength in my trial, that I was enabled to willingly give the little lamb into His hands.

To hear the gospel preached was now my ardent desire. I went from place to place, but could find nothing to satisfy my hungering, thirsting soul, until the Lord in His unerring Providence sent Mr. W. to Beulah Chapel. I was then melted down with tears of joy under the precious sound of the glorious gospel of the ever blessed God. I went home and prayed heartily unto the dear Lord that He would graciously be pleased to settle His servant at Beulah; which prayer, I am happy to say, He kindly answered, by complying with my request. I did bless, praise, and adore the dear Lord for sending a faithful minister to proclaim such good news and glad tidings to a poor worthless sinner. How true are the words of the poet,

“——not the righteous !
Sinners, Jesus came to call.”

(*To be continued.*)

CHRIST ALONE EXALTED.

Sixth Letter.

THE GLEANER TO THE REAPER.

MY DEAR BROTHER IN THE LORD,—Truly glad and thankful am I that your heart has again been enlarged, and your hand once more directed to write of Him; so that we have again banqueted together with the King, under the banner of love, in the sunlight of His presence, and the endearments of His embrace.

O what unheard-of favour has the Lord graciously bestowed upon me! What majestic condescension and superabounding love! How true it is that His thoughts are not as our thoughts, nor His ways as our ways: but He delighteth to be glorified in us, though we are very *nothings*.

I did tell the Lord, in my poor lisping way, that if again privileged to receive, through your *dear* instrumentality, communications of my *dearer* Jesus, and tokens of His love, His Divine Majesty should have all the glory. I therefore now desire to pa

that that I have vowed, humbly ascribing praise, adoration, and thanksgiving to our most precious Christ; for in honouring Him we honour the Father, by the power of the Holy Ghost. Thus we worship and have fellowship with the God of Abraham, Isaac, and Jacob, to whom alone be the glory for all the sweet benefits derived from your glowing letter, the fire of which arrived unextinguished, and burnt itself into my inmost soul. Truly it was the fire of God's altar.

Your dear epistle was as seasonable as it was unexpected, proving that my Jesus knew exactly when I should need it. He therefore sent it well timed and well tuned. When it came to hand, my spirits were somewhat jaded through a little extra exertion in domestic matters; but the cordial suited, the heart revived, and faith found Him of whom Moses and the prophets did write; love embraced Him—or rather returned His embrace; for He was first in it all—and the Moabitish damsel, having crept to the feet of Jesus, was raised to His bosom, and again favoured with such high communion as words cannot express: Bless the Lord, O our souls! Praise Him in His sanctuary! Praise Him for His mighty acts! Praise Him according to His exceeding greatness.

Are you not, my dear brother, astonished at the Lord's condescension? Indeed, and in truth, I am! And yet all these wondrous displays seem to me but emanations from the still more wondrous origin—the love of God and God of love; but streams of that fountain which will never cease to flow: but beginnings of that eternity which will never, never end. So that when I am superlatively and unalterably blessed in extatic, absorbing communion, there is a going through even this, a getting higher still in the sweet recognition of the fact, that He hath given Himself; and that these delights are but gleams of the results flowing out of that "*unspeakable Gift*," mysterious union, and indissoluble oneness: and, as the cause is greater than the effect, so we are privileged exultingly to know that He, who is our God for ever and ever, infinitely exceeds in glory, majesty, and love, all the communications we can receive of Him in time or to eternity. What a rest and refreshing is here! How safe and blessed to launch out continually into this shoreless ocean! This is beyond and above all that is put into our little *finite* vessels: so that it is God Himself, and not what we apprehend of Him, in whom we rest.

Do you, my beloved brother, understand my stammerings? Thoughts are too big for words; and drops and rays of ineffable Deity, let into the soul, seem marred and tarnished by any attempted form of expression. May Jesus, the Revelation of the Infinite, unsearchable Jehovah, shine it—smile it—blessedly into your soul. May He gloriously expand the powers of our *inner man*,

and fill all the expansion; so that, while we try to speak His glories and His love, we may be constrained to confess that we cannot reach it; for it is beyond, far beyond, all utterable ideas; and sure the perfected spirits of the redeemed before the throne, and the angelic beings who never fell, are overmatched in their highest capabilities to tell what Jesus is, or *even* what they know of Him.

Though still encrusted with our clay, and fettered by mortality, may we now in spirit join that glorious company, crying, with a loud voice, "Salvation to our God, which sitteth upon the throne; and unto the Lamb;" and, in prostrate adoration, say, with them, "Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

I perceive from your letter that you are in great tribulation; but He, whose love gushed out in streams of blood to cleanse us, doth uphold and comfort you. He hides you in the hollow of His hand, covers you with the shadow of His wings, and suffers none of these things to move you; but works them all for your good and His glory. Thanks to His Divine Majesty for the exceeding riches of His grace manifested on your behalf; so that, beyond many, you are enabled to triumph in Christ, sitting with Him in the heavens, rejoicing that you are more than conqueror through Him who hath loved you; persuaded also that neither death, life, angels, principalities, nor powers; things present, nor things to come; heights, depths, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus your Lord.

Oh! what strong, strong consolation! As inhabitants of the Rock, let us sing, yea, shout from the tops of the mountains, "Grace, grace unto it!"

May the dear Lord continue His mercies towards you, granting such alleviations from the trials in your family as shall be for His glory; and, if His Holy will, may it prove that some of the suffering members of it are "chosen in the furnace of affliction."

I had no idea of the remarks in the —, until I received your valued epistle; for, to tell you the truth, I very seldom read any of the periodicals. I am but a poor, weak woman; and their *queries, controversies, criticisms*, and being puffed up for *one* above *another*, is very confusing. I therefore leave them for stronger minds, having found one dear Book which suits the simple, because its Divine Author condescends to be its infallible Expositor. There was a time when it was a sealed book to me; but now the veil is done away in Christ; and though I understand but little of its depths, I see it to be full of fulness, and esteem it my privilege to search it daily, looking up to the most Holy Comforter for new light and teaching.

What the — writer says about your preaching, does not

urprise me; for, with their present views, they cannot approve of it. But it is astonishing that real men of God—and some of many ears standing—should cling so tenaciously to those painful developments of corruption which prove what we inherit by union with the first Adam. It is true that we could know nothing of our own hearts' deceitfulness but by divine *life* and *light* communicated; but I do humbly conceive that this *life* and *light* is given for a far higher end than to know that we are *alive*, and then to spend our living breath in lamenting the desolations of the fall and sorrows consequent upon it. Ah! methinks there is a going on to the remedy, triumphs, and victory in the second Adam, the Lord from heaven, who is that "excellency" from which—though, perhaps, unwittingly—they have consulted to cast you down. But the Lord is the Shield of thy help, and the Sword of thy excellency, who will prove thine enemies to be liars unto thee, and will enable you to tread upon their high places.

Does it not, beloved, excite your wonder that so many of the Lord's family are tied and bound to that system of complaining? We have indeed abundant cause for thankfulness that the dear Lord should have brought us out of it, enabling us to prove that where the Spirit of the Lord is there is liberty; and those whom the Son makes free, are free indeed. In this freedom I have been privileged to see the glory of the ministration, spoken of in your last, as I never saw it before. Upon its first perusal, light broke not upon my mind; but the next day, while sitting in the house of God, I saw the Well-Beloved of our souls, upon whom the condemnation fell, standing under all those vials of Divine wrath, nor letting go His spirit until He had drank up every drop of curse due to His mystic members; and, as you say, I beheld a glory which I never saw when the sentence was brought into my guilty conscience. It was a scene rich in love and blood; resplendent in justice and holiness; and though dark clouds of horrible guilt—even yours and mine—rested on immaculate purity, the last vestige of those clouds rolled for ever away when, with a loud voice, He cried, "It is FINISHED!"

O, my brother, let us give glory and unceasing praise to Him whose love was unquenchable, though tested by flood and flame!

"Glory to His sacred name,
Jesu's love's a constant flame;
Hell may rage, and sin conspire,
All to quench this heavenly fire:

"Still the flame vehement grows,
Jesu's love no measure knows;
Hills of guilt, like smoke, retire,
Touch'd by this eternal fire!"

*These words were sweet to me the other day: "For mine own sake will I do it; for how should my name be polluted? and I will not give my glory to another." No, He never will! "The woman

*As our sister's letter was rather short this month, we have given an extract or two from one she wrote to us a few weeks ago.—ED.

is the glory of the man;" "and thou shalt be for me, and not for another." O, it melts my heart! I am His glory, because He is mine. He is my life, my holiness, my beauty, my perfection, my all! He alone took our shame; and endured the cross for this joy that was set before Him. We are His everlasting joy, and His rest for ever. He rests in His love; and, in His love to her, "the rest of a labouring man is sweet." When this precious second Adam had laboured and suffered under the curse of the law, even to sweat of blood,—when He had endured the sting of death and pains of hell, and had said, "It is finished," how sweet was His rest in her for whom He toiled! "This is my rest for ever; here will I dwell; for I have desired it." "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." The dear Head could but account Himself dealt bountifully with in having the cup of *curse*, that His members might have the cup of *blessing*. The dear Bridegroom was dealt bountifully with, in love's reckoning, in the gift of His bride, though her redemption cost Him so much. In her He delights; in her He will rest for ever: and how sweet was that rest when His labour was done.

The bride is also dealt bountifully with in having the cup of salvation at such a cost; but most so in enjoying the glories of her Bridegroom's person for ever. Here will she rest for ever, when she returns to Zion above, with songs and everlasting joy upon her Head. It is a sweet mutual song, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." His thoughts to us-ward—Head and members—are more than can be numbered; they are even "thoughts of peace, and not of evil, to give us an expected end."

Ever yours affectionately, in our lovely and loving Lord,

RUTH.

A TEMPTED MEMBER.

DEAR MR. EDITOR,—Having prayerfully read six numbers of "Zion's Witness," I make free to give you my mind concerning it, believing it to be far more calculated to benefit real living, hungry souls than most of the gilded, flesh-pleasing, Christless trash that I have sometimes painfully glanced at in this Christ-despising age. I have read the "Witness" with much pleasure, and also profit; which is of vast importance to every living, seeking soul; and which *untried, arrogant professors* know nothing about; although they may be lifted up to the skies in their high-sounding, empty notions. But it is most truly written of my precious Lord, that He shall teach us to profit; and that we shall all be taught of Him, from th—

least, even unto the greatest. Though every lesson may be painfully learnt, yet we are brought to joyfully say, "Who teacheth like him!"

One sweet lesson the Lord taught me ten years ago, He will never let me forget. On a Sunday morning, about six o'clock, I awoke from my sleep in much bitterness of soul and confusion of mind; and though temporal things seemed hard against me, yet that was nothing compared to the frightful working and risings of my corrupt heart. It was indeed like the high rolling waves of the troubled ocean, casting up mire and dirt. But keener still I felt

"The fiery darts of the tempting foe,
Who worries the saints in the desert below."

To be beset with such devilish, infidel thoughts on a Sunday was, to me, distressing beyond measure. I strove hard to drive them away, instead of which I appeared more beset:

"And thus I learnt, with keenest pain,
That all my striving was in vain."

But those precious words in the 15th of John, dropped most sweetly from His own mouth into my soul: "Without me ye can do nothing." The very sound of His sweet voice drove every foe into silence, and hushed the dreadful uproar in a moment. O how truly forcible are His words! Such words can only be spoken by Him, our Brother born for adversity. He alone can speak comfort to His tried ones. Never man spake like Him! The truth and sweetness of His words I am still proving; and shall do until I leave dull mortality behind, and fly beyond the grave.

Ah! little did I think, a few years ago, that He would bring my soul into such an infantine state of helplessness, dependance, and need. But I was brought to prove the truth of these words, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." How true it is that "in Him we live, move, and have our being;" therefore how sad and dull we are without His dear presence manifested! Without Him we can neither pray, read, hear, nor sing; for the Lord Jehovah is our strength and song; and is become our salvation. Was Jesus a babe in Bethlehem? so we must become babes to know Him rightly, "for as He is, so we are in this world." As He was the Everlasting Father, we, His children, are in His dear hands, come what will,—whether rough or smooth, painful or pleasant. How sweet, then, to have access to Him when loaded and bowed down with cares; and, as children, to cast all our care upon Him our Father, knowing that He careth for us.

Dear Sir,—While reading "Zion's Witness" for December, page 19, on "Temptation," I found it most truly soul-comforting and heart-warming; and likewise felt a real living union to the writer, as it forcibly reminded me of those words written concerning my

ever-dear, tempted Lord, "He was afterward an hungered," which were so sweetly applied, by the blessed Spirit, to my hungry, thirsty soul one morning, about two years ago, while walking down the Bayswater Road. My mind was at that time sharply and sorely exercised; but on thinking of Him, my hungering Lord, in wonder and astonishment, I forgot all my poverty, misery, and everything that I was the subject of, while I ate and drank in His dear name. Yes, and ever since that favoured hour, I have had my meal-times, in spite of all the *old fellow's* fiery darts, which have been flying about in all directions. And though it has been a trouble to me, it could not hurt me; for I have been led to think more of Him, my great sin Bearer, who was made sin for me, that I might be made the righteousness of God in Him. Though temptations have indeed been alarming, they have not prevented my feeding on "the finest of the wheat;" for they have sharpened my appetite, and caused me to love Him more, who is my dear, succouring Brother, born for adversity; and who "was in all points tempted like as we are, yet without sin."

In conclusion: May the dear Lord bless you in your own soul, and make you increasingly useful, both in preaching and writing, to the edification and comfort of His dear, tried children, is the real prayer of the poor scribbler,

R. J. PEARL.

NO CONDEMNATION.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

It is very evident that this blessed apostle is here speaking of those who are manifestly and vitally in Christ by living union; and not that eternal standing they had in Christ before their natural existence. And although it be perfectly true that there could be no time when the whole of the election of grace were not in Christ, in the eternal purpose of Jehovah, yet Paul is here treating of those who are the real quickened children, who have passed from death into life, and from the power of darkness into the marvellous light of life; which distinction it were well to notice, both by preacher and hearer, otherwise much of the power and force of the truth is not realised.

The apostle saith, in another place, "If any man be in Christ, he is a new creature." This also implies vital manifestation. And again, he elsewhere observes that "neither circumcision availeth anything, nor uncircumcision (in Christ Jesus), but a new creature" and as many as walk according to this (*new creature*) rule, peace be

on them," &c. Where this new creature doth not exist, there can be no spiritual life; "for he that hath the Son hath life; and he that hath not the Son of God hath not life." So that "Christ in you the hope of glory," is the sum and substance of this "new creature;" for "if any man have not the Spirit of Christ, he is none of His." Christ dwells in our hearts by His Spirit which He hath given us. Thus our *spiritual* walk is after the Spirit; and none are spiritual, in reality, but those who have the Spirit of Christ; and these are never more *sensibly* happy in their souls than when they are enabled to walk after the blessed and divine promptings and dictations of the Spirit of Christ—running after His powerful and sweetly-constraining drawings. It is thus that we are enabled to "mind the things of the Spirit." But let it be understood that all this experience is spiritual: and arises from our union to our living Head. To be thus spiritually minded is life and peace, because we apprehend by faith, of His own Spirit's working, that MIGHTY HIM, who is both our Life and Peace, which removes all condemnation, and brings true peace into the soul. The fruits of the Spirit are thereby made known or brought forth; even by the indwelling of Christ's Spirit; such as pardon, peace, justification, faith, hope, love, patience, and humility; not one of which are made known to any man as he stands in Adam the first; for as we stand in Adam our fallen head, we walk alone after the flesh, and mind the things of the flesh; but as we stand living branches in Christ the living Vine, we walk after, and mind the things that are dictated by, the blessed Spirit. And we can generally tell pretty well when we are under His sweet dictations; for He points our faith to Jesus, melts our souls from views of Jesus, works love in our hearts towards Jesus, and makes us highly prize and esteem Him as the chiefest among ten thousand, and altogether lovely. He also works in our souls a sympathetic feeling with Christ in His dolorous and wonderful sufferings.

Thus, dear reader, I have given you a few thoughts upon being in Christ free from condemnation; and may the blessed Spirit lead you and the writer to know more of HIM, "whom to know is life eternal;" that we may grow up in Him, hear Him, and be taught the truth as it is in Himself. So prays

Yours to serve in the truth as it is in Jesus,

A LEARNER.

THE clouds of affliction overhang the valley of life. All who pass through that valley must expect to have some showers fall upon them. But even when a heavy storm is raging, if the eye of faith looks upward, the heaven-bound pilgrim shall see the sun of mercy shining in the heavens, and painting the rose of hope upon the cloud of sorrow.—OLD JONATHAN (*a penny monthly broadsheet*).

ON THE DEATH OF AN INFANT.

Rest, happy babe! now free from every snare
 That strews the path of those who tarry here.
 In yonder better land now gone to dwell,
 To all terrestrial thou hast bid farewell.
 Free from all sorrow, sighing, sin, and pain,
 Forgive the wish that would thee still detain
 On these unfriendly shores; where pain and strife
 Make the sum total of what we term life.
 But thou, methinks—(thine eye, less dim than ours,
 Now lightened by the Sun that glads the shores
 Where thou'rt safe landed: where eternal day
 Beams in full lustre: where the quickening ray
 Of Heaven's fair Sun of Righteousness with glory fills
 The happy millions on those heavenly hills:
 Happy, thrice happy, having gained that shore;
 Could *we* but reach it, we might sigh no more)—
 Look'st upon this world as the land of death.
 Thou entered upon life! Thy fleeting breath
 Soon stayed on earth; but now a purer air
 Inflates thy bosom: death is banished there,
 And all disease, all sorrow, pain, and strife:
 Heav'n, thy blest country, is the land of life!
 Ah! happy babe! who envies not your bliss?—
 A stranger to this howling wilderness.
 Thine eye scarce opened on the dreary waste,
 Ere closed again; while thou art called in haste
 (A gem of mercy in thy Saviour's crown)
 To deck His diadem, and bow before His throne.
 O could thy spirit whisper in the ear
 Of her, who weeps because thou stayed not here,
 Would'st thou not tell of joys before unknown;—
 Bid her to dry the tear, and eye the crown
 Of glory everlasting, bright and fair;—
 And wish not thy return, but a meeting
 With thee there!

January 26, 1859.

W. D.

GOOD NEWS FROM A FAR COUNTRY.

DEAR SIR,—Having read "Zion's Witness" for November, I feel my mind inclined to write you a few lines, wishing that the blessing of the Lord may rest upon your labour of love.

In reading the article entitled, "Safety in the Lion's Den," my feelings were such as I cannot find words to describe. It is indeed very mysterious to me how it found its way into my hands, sixteen thousand miles distant, not knowing either the person who sent it, or to whom it was sent. It came into my hands through being *lent* to a neighbour.

Blessed be God, there is a *stage* in Christian experience wherein the soul can rejoice in such blessed, soul reviving truths as you are enabled to advocate. Christian *experience* and what the Christian *experiences* are distinct things.

I am one who left home six years ago. I was turned out of a good situation through being brought to love the truth of the dear Redeemer. I left England under the joys of what is termed the "first love;" but alas! alas! I knew nothing of the "fountain of the great deep"—my own corrupt heart—in the way that it has since been opened up to me. It is in the Colony that I have been wrought under the plummet of God's holy law in its spirituality.

When I landed on these shores, I found no means of grace in the locality I was placed in, with the exception of hearing a poor man, who used to speak a few words * once a month in a hut; but this was no joyful sound to me; for I found that all my religion was gone, and fresh sins began to break out.

Having to work in the fields under a ten-hours' Australian sun, nature gave way to complaining; aye, and my heart to inward cursing. I will leave you, my dear brother, to think what my feelings were, having been several years in this state. I was not always troubled during this time; no, † for sometimes I was troubled because I had no trouble. But I do not call this, nor anything that belongs to the flesh, Christian experience. Christian experience I understand to be this:

After being in that unhappy state so long, seeing nothing before me but an offended, righteous God, it came to pass one night, after I was in bed, that I could not rest any longer in that state, but was compelled to cry unto God. But as there was a man sleeping in the same room, I was afraid to cry there. I therefore got up, and went down stairs into the stable. When I got there, I could not cry to the Lord, but only groan out my feelings to Him, who seeth in secret; so that I came back to bed again much in the same miserable state. But, all in a moment, I felt a voice speaking to me, saying, "I am the Door; by me if any man enter in, he shall be saved." I at once got up again, and struck a light to find the Bible, that I might see if it was true; and also to know if it read exactly as it came to me; and, to my comfort, I found it did. I laid me down again, and watered my couch with my tears. Blessed be His dear name, I went in the strength of that many days; for, till then, the Word of God for a long time had been nothing to me.

The manner in which the words opened themselves—or, rather, the Spirit opened them to me—was beautiful. I saw myself standing behind Christ, and Satan coming after me; but he could not reach me unless he could first remove Christ. Jesus Christ he could neither touch nor approach, so I felt quite safe and happy under His protection.‡

* Beloved, are you not constrained to say, O highly, highly, highly favoured England!

† We understand you, brother, perfectly well; but we are inclined to think it amounts to about the same.

‡ We have no doubt about it, beloved; who would not! Surely He is a most precious Jesus Christ!

Since then I have had many cloudy days; but the blessed Spirit is often with me, in the field of God's Word, instructing me into the mystery of Christ. At this present time I feel the atonement of Christ to be very precious as it is set forth in the type of the two goats (Leviticus xvi). The Lord's lot was to be killed in order to make an atonement for the holy place. Here we see that we have access into heaven itself by the blood of our Saviour Jesus Christ, there being no more wrath in the Father. But what is all that to me if I am not reconciled in the court of my own conscience? I am enabled in His light to see, and, blessed be His dear name, to feel, that in the type of the scape-goat, we not only have the blessedness of Jesus having satisfied the righteous demands of the Father set forth, but the atonement in us, saying, "Your sins are for ever put away from your mind; so that I not only reconcile the Father to you, but you to the Father." "That they may be made perfect in one."

Nothing but a spiritual mind can understand these blessed things.

Farewell, dear brother. The Lord willing, I shall make an arrangement to get the whole of "Zion's Witness;" and also to receive a copy monthly. I have a few dear friends in England to whom I shall recommend it. I hope also to be able to get a few of dear Triggs' Sermons

May the Lord the Spirit continue to rain down showers of grace upon you; so that you may send out marrow and fatness of the Lord Jesus Christ. Such is the real desire of one who loves the truth as it is in Jesus.

GAD.

Victoria, Australia, Feb. 11, 1860.

[The article in the November number of the "Witness," alluded to by our unknown brother, we are happy to say has been made an especial blessing to several of the Lord's tried, tempted, sin-burdened, devil-hunted children. To Himself be all the praise, honour, and glory, now and ever. Amen.

Such testimonies as the above are very cheering; more especially coming from a far-off clime.

The Lord go on to bless you, brother, with an increased knowledge of Himself, "whom to know is life eternal." We shall be glad to hear again; and though SIXTEEN THOUSAND miles separate us in the flesh, nothing can separate us as we stand joined to the Lord and one Spirit. Here TIME is lost in ETERNITY; SPACE in IMMENSITY; the EFFECT in the CAUSE; the MOON in the SUN; the MEMBER in the HEAD; the CREATURE in the CREATOR; the SINNER in the SAVIOUR; the REDEEMED in the REDEEMER; and the BRANCHES in the VINE; for CHRIST IS ALL AND IN ALL.—ED.]

A LIVING TESTIMONY.

THE Lord was pleased, in the year 1856, to lay His afflicting hand upon me, which produced some serious thoughts in my mind; so that when I had sufficiently recovered to return to my situation, I began a reformation of life; which hitherto had been one of great profligacy. I now began to leave off swearing and drunkenness, and to attend a Wesleyan chapel; not as yet having light enough to see the errors that that body of professors hold. I had been there but a short time before they wanted me to join their *class meetings*; but that I would not do.

For a few weeks I lived with very ungodly people, and found it extremely difficult to carry out the reformation I had commenced. But I thought if I could get into a Christian family, it would greatly further my intention, and cause me to be much happier in my mind.

In the unerring order of Providence, I was removed to St. Leonards; and, much to my gratification, lived with a Wesleyan. I then attended their prayer meetings; and found them very desirous of converting me. One Lord's day evening the preacher took this text: "And said to the mountains, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb," &c. This text made a great impression upon my mind. The preacher said that every one, before leaving the chapel that night, might have their sins forgiven, if they would but come to Jesus. Well, thought I, *if* such is the case, I will try; for I am well persuaded of the desirableness of salvation, being fully aware that if I died without it, hell must be my portion. The preacher went on to say that if there were any there in distress of mind, wishing to be prayed over, he, for one, would stay, though it were all night.

If by this means forgiveness can be obtained, thought I, the chapel shall not be left by me until it is accomplished. But, as the reader may imagine, in vain did they pray, groan, and make a noise;

"For mine was a wound in the soul,
A deep rooted heart malady."

They told me I must believe, and then I should be happy; but I had no more power to believe than to make a world. I could relate many things that these physicians of no value said to me, but I forbear, seeing they are not worth notice.

As I had heard the Wesleyans speak reproachfully of the Calvinists, curiosity led me to converse with one; but his scriptural arguments soon confounded me. He had truth on his side, therefore I could say nothing against it. I accordingly went home to search my Bible; and opened upon the third chapter of Romans. There

I found the truth of what the man had stated: that there were two kinds of people, one to be saved and the other damned. Then I thought myself one of the latter; that I had been deceived in supposing the Lord would save me, not being one of His people. In much confusion and perplexity of mind I reasoned upon the justice of God in saving *one* and sending another to hell, when each were equally guilty; and, though it was plainly written before me, I could not believe that God could be thus unjust.

“Hard thoughts of God my mind possessed,
I trembled at eternal fate,
And said, ‘can God, for ever bless’d,
His Jacob love, and Esau hate?’”

In this most wretched state I went on for three days; and if asked what ailed me, I would reply that I had deceived myself and should be lost. Antidotes were prescribed for my malady, but all were of no avail.

On the third night of this indescribable misery, I had a dream, the particulars are as follows: I was standing idle with five others, two on my right hand, and three on my left, when the Lord Jesus Christ came down from heaven, and visited each of us separately, beginning at my left. He touched the three on my left, and then came to me, when my heart burned with love toward Him. When He had passed me, to the last, I spoke to the one next to me, on the right, of His love to us, and how it caused me to love Him; but he did not appear to enjoy the love and company of the Lord as I was favoured to do; he even seemed to be totally ignorant of who the Person was, and told me to hold my peace.

After this man had thus spoken, the Lord Jesus was taken up into heaven. When I awoke in the morning, I was constrained to say, “Surely the Lord is in this place!” As I laid and thought upon what I had been dreaming, the corruptions of my evil heart, with the temptations of the devil, caused me to cry out, “O wretched man that I am! who shall deliver me from the body of this death?” How delighted should I have been could I have cleaved to the Lord; but I could not so much as touch Him, much less hold Him fast. However, I felt persuaded that He would come again; and the next day while wondering what it could mean, being at work in the garden, I every little while looked up to see if I could behold Him in the clouds, fully believing I should see a vision of Him in the daytime. As the Lord had left such an impression on my heart that He would come again, I wondered that the vision should tarry. The Lord then spoke these words to my heart, “Unto them that look for Him shall He appear the second time without sin unto salvation.” These sweet words gave me comfort, hope, and assurance that it would be so; but, in about half an hour, Satan was permitted to hurl his fiery darts, insinuating

that it was only a dream, saying, "You must not take any notice of dreams! How do you know that there is a God? How can you know that this *new religion* is a true one? Supposing you should be deceived after all?" &c.

The following Sunday I went to hear Mr. Harding, of Providence Chapel, preach, and met with a little encouragement; but, alas! the devil came with his wily temptations again, and said, "How do you know that these people are right? Perhaps you are all deceived together?" I was then tempted to believe that God had not chosen a people in Christ, and left the others to perish in their sins.

I went on in this deplorable condition for several days, people wondering at the change they saw in me, both in body and in mind, when one night, while in bed, not being able to close my eyes for anguish of soul, I told the Lord that if He did not convince me whether I was right in following the people who attended Mr. Harding's ministry, I would be the greatest infidel in the world! O, the agony of mind I then felt! To attempt to describe the feelings of my soul would be impossible! Those who have travelled this way will know what a rugged path it was.

After a time I got a little more calm and quiet in my mind, with the doctrine of election in my head, and began to be a great talker; thinking, as I had pretty clear views of truth, I could live a little at my ease, go to chapel when convenient, and if I am to be saved, I shall be saved.

"Deluded thus, I still went on,
Felt no corruptions rise within;
My former lusts I thought were gone,
A cage of hateful birds unclean."

I now changed my situation for a better, as I thought, but instead of that, I threw myself into greater temptations. The burden of sin again began to press very heavily upon my conscience, which caused me to cry out, "Woe is me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips." The temptations that I was daily exposed to were too great for me, and I felt my insufficiency to withstand one of them. An hatred to all evil, in whatever form it appeared, now manifested itself; and I embraced every opportunity to go to the house of God. The plague of my own corrupt heart, together with the temptations with which I was daily surrounded, caused me to cry and groan before the Lord. I asked the Lord to remove me from this situation into one where I should not be so exposed to temptation, thinking it would be much better for me to live alone, than to be among such an ungodly lot of people. The answer He gave me was, "Do men light a candle and put it under a bushel?" With this answer my mouth was closed, though I could not see in what way I could be a light; for I felt myself to be darkness itself, and more vile and brutish than any man.

Never shall I forget the force of one temptation, which occurred on my way home from chapel one Sunday evening. It was a temptation to which young men are especially exposed; and how to escape it I knew not. But I was enabled to cry unto the Lord in the following words: "Lord, do keep me! Do not suffer me to fall into this sin and damn my soul! Lord, do, O do, keep me!" I knew feelingly my inability to keep myself; and felt if the Lord had left me but for a moment, I should have fallen, and then go to hell. There appeared but a step between me and hell. I dared not look behind me, for fear of being overcome, and then be damned for ever from the presence of the Lord; for I appeared to be at the very brink of hell. I hastened home with all the speed I was master of, while hell seemed close upon my heels, and was thus enabled to escape this temptation.

(To be continued.)

THE TWO UNIONS.

It is clearly revealed in the scriptures of truth that the mediation of Christ is in *one* sense of *universal* extent; so that those who are brought to believe in the truth of God, may be said to be *universalists*.* In the person of Adam God created pure human nature; and this pure human nature became, in the great transgression, altogether *impure*; so that from the day of the fall, to the present moment, every descendant of Adam has inherited the fountain of iniquity; and when it can be shown that man does not develope, in a greater or lesser degree, the fruits and effects of this depravity, it may with propriety be said that the scriptures are a "cunningly devised fable." But all the time the Word of God says, "There is none that doeth good, no, not one," we are necessitated to bring all mankind under this righteous standard. This portion is a regular sweeper through all the stage of time; accounting the excellency of the creature—so high in repute—a mere vapour; or, rather, phantom—simply an imaginary thing. Man, then, in his nature standing, is a mass of iniquity, and his every breathing is a sinful breath. If we speak of him as a tree, the Word of God will bear us out in saying the tree is *evil*; and if the tree is corrupt, the fruit will be corrupt; so that all men *naturally* are corrupt trees; and though they vary in the quantity and *appearance*—for it is but appearance—of *fruit*, yet all are equally bad in the *root*.

If we speak of man's heart as the fountain of iniquity, whose waters are bitter, we are necessitated to say that every stream issuing from it must be equally bitter with the fountain: and that all men—a rule without the exception—possess this sink of iniquity, needs no laboured effort to prove. As in the *tree* so in the fountain,—

* This we will explain by and bye.

there is no difference in any one son or daughter of Adam; but in the *streams* there are noticeable differences. A striking portion of God's own truth shall illustrate our meaning here: "And the scribes and Pharisees brought unto Him a woman taken in adultery (a fruit of the corrupt tree; or a stream from the bitter fountain); and when they had set her in the midst, they say unto Him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned: but what sayest thou? This they said, tempting Him, that they might have to accuse Him. But Jesus stooped down (and if He stoops down, or condescends to show any man what is in his heart, he will see adultery plain enough), and with His finger wrote on the ground, as though He heard them not. So when they continued asking Him, He lifted up Himself, and said unto them, He that is without (this sin of adultery, no doubt He meant) sin among you, let him first cast a stone at her. And they which heard, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst." Thus it is evident that each of the accusers of this *dear woman* possessed the same sin in *heart* that she had been guilty of in *action*; and the Lord tells us not to judge according to appearances; but to judge righteous judgment; that is, we humbly conceive, we are not to judge of a man so much according to the streams of iniquity; but according to the fountain: and if this was our rule or standard of judgment, with a full consciousness of our own depravity, we verily believe that "*judge not that ye be not judged*," would be better understood. In fact, we are inclined to believe that the sins of God's tried, tempted, harassed, buffeted, and devil-hunted children would not be so quickly devoured (Hos. iv. 8), as they now are, by empty professors, who know nothing of their own hearts' corruption.

As, then, there is no difference between any man, possessor, professor, or profane, in the root or fountain, wherever a difference is manifested, by either of the *trio*, it must be traced up to God in His moral government with man; so that His powerful voice declares to the fountain of iniquity, as well as to the literal fountain of the great sea, "Here shall thy proud waves be stayed." If this view of things were taken in our day, we should not hear so many quibbles about whether or no the Lord is the author of sin; but a full agreement in this stupendous fact, that though the Lord is not the *author* of sin, either in fountain or stream, yet He is so much the preventer of it, in the stream, that were He to allow the fountain to burst its eternally fixed bounds, there would be an everlasting good bye to all that is called morality: man would then appear, to one who lives what is termed a "*consistent life*," a very *monster* of iniquity. Therefore all those who suppose that they are better in *heart* than their

neighbour, are deceiving themselves. Well might the apostle Paul say, "By the grace of God I am what I am." Let it be distinctly understood here that we do not intend to say that the difference between the *lawless ruffian* and *refined Pharisee* is caused by the grace of God. No, indeed; for a man may, like Paul, be a Pharisee of the Pharisees in outward deportment, while within he is a mass of iniquity (Mat xiii. 27). This we will be free to say, that the great difference between the two characters is caused by the unerring wisdom of God in His moral government. There is also another difference exhibited to which we would now advert; and that is between Saul of Tarsus and Paul the apostle; and this we would attribute not *merely* to God's moral government, but to the exceeding riches of His grace. So that the power of God is as much manifested, and the purpose of God as much accomplished, in inclining a man to moral rectitude, as in unhorsing a persecuting Saul, inditing a prayer in a publican's heart, or in fetching a dead Lazarus out of the grave. According to this way of reasoning, we dare not give any man credit for any consistency that he may exhibit. *Naturally* men, of course, and the Lord's children too often, will praise themselves for any *seeming* virtue that may manifest itself in their outward deportment; but even this is but another stream of the corrupt fountain. Well might Jesus say, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." As though the Lord of life and glory had said, "Man by nature is a corrupt tree; though in creation I did not make him so; but he became corrupt in the fall; and as he is one mass of corruption, everything springing or arising from him must be corrupt. The tree having become corrupt, its fruit will be peculiar to itself; so that this *thorn* cannot yield a *grape*, it being contrary to its nature (Mat. vii. 16); neither can this *thistle* bear a *fig*." Paul bore his testimony to the above truth, when he said, "In me, that is in my flesh (or old nature), dwelleth no good thing; and in sweet analogy with the apostle, Jesus said, in the days of His flesh, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" "these are contrary the one to the other; so that ye cannot do (with the flesh) the things that ye would" (in the Spirit). In this portion we have set forth, in an incontrovertible way, death and life, flesh and spirit, nature and grace, sinner and saint, elder and younger, bond and free, darkness and light; Adam earthy and Adam heavenly, heir of corruption and heir glory; the evil tree and the good tree, bitter fountain and sweet fountain, corrupt heart, and good heart, standing in such distinction, as to defy an amalgamation.

(To be continued.)

SPIRITUAL COMMUNION.

WHEN I take up my pen to record my testimony of the glorious majesty of my Beloved, I am almost overwhelmed at my helplessness: and then there is another temptation, namely, lest I should write not for the glory of Him, but for the puffing up of the creature; but He knows the temptation, and will with the temptation also make a way of escape.

"My Beloved is white and ruddy, the chiefest among ten thousand, and altogether lovely;" or, as the Holy Ghost testifies in another place, "Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee for ever." Again, John declares that the Father giveth not the Spirit by measure unto Him; but sheweth Him all things that Himself doeth. Here I see His brightness and glory. Here I see Him the man of sorrows, bearing away all the iniquity of His bride: and we stand complete in Him. He is "the chiefest among ten thousand, and altogether lovely." Lovely in His person as Emanuel, God with us; lovely in all His works; and lovely in all His words; for they convey glad tidings of great joy, which shall be to all His beloved people. He is lovely in His thoughts; for His thoughts are thoughts of peace; and His desire is towards me. Thus all perfection dwells in the person of Jesus.

I was much refreshed this morning by that sweet testimony of the Holy Ghost, that our glorious David exceeded in His love towards us. It was indeed a draught of living water to my soul in the midst of this waste wilderness. I am at this moment full of confusion, yet I "joy in God through our Lord Jesus Christ, by whom we have now received the atonement." I love to speak of Him, who is all the desire of my heart. I love to dwell upon those life-giving words which proceeded out of His mouth; for He spoke as never man spoke: and thus He says, "Fear not thou worm Jacob, and ye men of Israel; for I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses." Thus He feeds me with the green pastures of His everlasting love. His love is indeed wonderful; passing the love of women. When shall I arise and come before Him? When the shadows flee away; then shall I be like Him, who is the altogether lovely. "His countenance is as Lebanon; excellent as the cedars." Who is like unto the Lord our God! and He humbled Himself, made Himself of no reputation, that He might exalt us to His throne, to sit down at the marriage supper of the Lamb. Oh the depth of the riches! "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Hath he not given rest to my soul, that was tossed on the billows of

this life ; was driven up and down in the world, till He spoke peace to all my sorrows ; and His words were, "I am thy salvation." Thus I entered into rest ; and yet from that day, I have found nothing but strife and warfare going on without and within : "and the battle increased that day."

"Bless the Lord, O my soul, and all that is within me, bless His holy name ;" for He hath broken the gates of brass, and smitten the bars of iron in sunder ; death is swallowed up in victory ; the grave has lost its sting—it is for ever gone—and a few more days, and we shall be with Him who is our "all and in all." Believest thou this ? I know that thou believest Christ is the Life, the Truth, the Way, and the Resurrection. Christ is my anchor in all the storms which toss my bark hither and thither : Christ is my shelter from all the attacks of the great adversary. "A glorious high throne from the beginning is the place of our sanctuary," where I abide in safety. Yes, I feed and lie down under His shadow, and none make me afraid. Though He is precious at all times and in all places, yet I do not say that I always have enjoyments. These are not always my lot ; but whether dark or light, crooked or straight, my Jesus is ever the same, a Friend who loveth at all times ; my support in every sorrow ; my joy in all my tribulations ; my happiness, my home, and my ALL. When troubles, dangers, or temptations arise, He is always near ; yea, so near, that He says, "He that toucheth you, toucheth the apple of His eye."

May the Spirit of wisdom and revelation open and unfold these Divine mysteries to our souls, that we may have a feast of fat things ; of fat things full of marrow ; of wines on the lees well refined. May our eyes be red with wine, and our teeth white with milk ; may the Sun of Righteousness no more go down ; but may He arise and shine upon our pathway ; may He bless us in our basket and our store ; and He shall have all the praise, honour, and glory.

ISRAEL.

OUR SANCTUARY.

"The place which is called Calvary."—LUKE xxiii. 33. "A glorious high throne from the beginning is the place of our Sanctuary."—JEREMIAH xvii. 12.

Arise ! ye saints, to Salem's mount,
Rejoicing in that precious fount,
Which LOVE hath open'd wide :
Trace thence,—that "high" and "glorious"
source,
Whence it derives eternal force,—
Its crimson, crystal tide.

See in the hour when Jesus dies,
The Lamb of God in sacrifice,—
In sacrifice for thee :
His love, His dove, His undefil'd,
Predestin'd, purchased, reconcil'd,
And charged, all sin to flee.

"Complete in Him," through righteousness,
The Spirit seals that virgin dress,
Which Jesus freely gives.
His seamless robe, so richly wrought,
Adorns the Bride, He loved and sought—
"In Him" she ever lives.

His work of love is her defence,
And when He comes to call her hence,
To wear her righteous crown ;
She shall behold His loving face,
And all His tender, priceless grace,
With love's responses, own.

C. F. CREWE.

ZION'S WITNESS.

DL. II.

JUNE, 1860.

No. 21.

A WORD OF EXHORTATION.

“Thou knowest not what a day may bring forth.”

true, beloved, is the above scripture! The Lord has told us joyful in the day of prosperity; but in the day of adversity to der—HIM—for we know “not what a day may bring forth.” how wisely it is ordered by our Covenant Jehovah, that we should not be able to see a day, hour—aye, or a minute into future.

Could we raise the curtain of to-day, and behold the events to-morrow, how alarmed we might be! Did we know to-day what would take place to-morrow, what misery it might cause us. The Lord has wisely kept the future to Himself, and often condescends His dear children to say, concerning it, “Even so, Father; for it seemed good in thy sight.” “Take no thought for the morrow,” said our dear Jesus, when tabernacling in a tent of flesh; and surely He knew what counsel to give His beloved people. “Consider the lilies of the field,” He also lovingly said, “they sow, they toil not, neither do they spin, and yet they have their allotted portion in my creation; they are cared for, watched over, and carefully attended to by me; and are ye not much better than they? No comparison is there between you, my children, and these feeble plants in my creation! Are you anxiously, fearfully, and vainly looking, or attempting to look, into the future?—and do the clouds in the distance wear a gloomy aspect?—so much so that you are apprehensive of inability to pass through the fiery ordeal? Take no thought for the morrow; leave the future with me to whom it is presented. ‘Thou knowest not what a day may bring forth;’ when so anxious about it? That which appears to you an impending storm, in the distant gloom, may prove, at a nearer approach, a passing cloud of light vapour, which shall give way to a bright bursting forth of the Sun of Righteousness. Take, then, no thought for the future, but just leave it with me, your loving Lord. I will manage all things that appear to you unmanageable; for, whether I rule the raging of the sea; when the waves thereof break, I still them. Every wind, whether contrary or favourable,

is enclosed within the compass of my fist; every water is bound in the hollow of my almighty hand; every foe is subject to my eternal control; your times are in my hand; and every event is at my command. As thou canst not tell what a day may bring forth, be assured that it will give birth to nothing that was not contained in my eternal decree. Do not suppose for a moment that I can be taken by surprise;—that anything can transpire without my good will and pleasure being consulted. The things that appear to you inexplicable, are very simple and plain to me. Cast, then, your burden upon me, the Lord, fully believing that I care for you. Nothing throughout the vast limit of my creation shall do you the least harm. My love for you is so vast, that many waters cannot quench it; my care over you is so great, that every being with whom, and thing with which, you may come in contact, shall be so tempered, that not a hair of your head shall receive any injury; for the very hairs of your head are all numbered! Be not, then, my beloved people, of a doubtful mind respecting the future; your fathers trusted in me, and I did deliver them; therefore trust in the Lord for ever; for in the Lord Jehovah is everlasting strength! I have brought you through many dangerous paths; I have caused you to overcome many difficulties in days gone by. I have removed many a huge mountain from your pathway; I have made numberless crooked things straight, rough places plain, and dark dispensations light. Why, then, O why, doubt me now? Why question my willingness to appear for you at this time also? Is it because your present complicated trial, trouble, temptation, or affliction is too hard for me to manage? Surely your thoughts of me can never be such? Have I not loved you with an everlasting love, redeemed you with my precious, invaluable blood, clothed you in my spotless righteousness, and made you meet to be an inheritor with the saints in light? Did not your redemption cost me much pain, toil, and anguish; and heart-rending pangs? Were you not ever near my heart of love?—ever dear as the apple of my eye? Did I not, when justice demanded my heart's blood, freely give it up? When the glittering sword, flaming with the divine wrath of my Father, approached me, did I shrink from its fearful stroke of vengeance? Did I not rather expose my naked bosom to its awful plunge? When it broached my very heart's blood, was not its consuming flame for ever quenched? Can it, then, ever harm you, my loved ones? Have I not satisfied all the broad demands made upon me? Is not every effect of the great Adam-transgression entirely removed? Are you not even saved from every sin you ever did, do, or can commit? Is not the infinite distance, caused by sin, between you and God eternally made up? Have I not by my mediation brought you—who were far off by wicked works, nigh to God? Have I not by my temptations for ever overcome the tempter on your behalf?

Can a temptation overtake you containing poison unsapped by me? Did I not receive all the venom beneath the sting of the wily, subtle serpent? Yea, did I not pluck the very sting from his jaws? Am I not become your way of escape in every temptation? Is not the world, despite its threatening aspect, entirely overcome? Have I not said, 'Let no man glory in men; for *all things* are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's?' If, then, the apostles are yours, I will cause you to rejoice in their testimony of me; if the '*world*' is yours, being overcome by me, it shall never overcome you; if '*life*' is yours, and I am your life, you must eternally live with me in glory; if '*death*' is yours, even eternal death, you cannot belong to death; for 'blessed and holy is he who hath part in the first resurrection; upon such the second death hath no power.' '*Things present*' being yours, whether pleasing or annoying, comforting or confounding, they must work for your good and my glory. '*Things to come*' also being yours, and you cannot tell 'what a day may bring forth,' they can but issue in my praise, and your everlasting welfare. Leave, then, O my child, to-morrow's affairs with me, your God of to-day; and you shall prove that none ever put their trust in the Lord and were confounded."

THE EDITOR.

May, 17, 1860.

A LIVING TESTIMONY.

(Continued from page 185.)

THE ordinance of God's house was now my delight; for there I often got refreshed under the ministry of His servant, Mr. Harding. One Tuesday evening I had an especial blessing from these words, "The Lord will not cast off His people." I was indeed melted down under a feeling sense of the goodness of the Lord; and thought He was about to complete His work in my heart. I do not mean, to make it more perfect; for "He hath for ever perfected them that are sanctified;" but the application of this perfection was what I wanted; even the assurance that I was one of the Lord's children. I quite expected to have had the witness of my sonship at this time; but the Lord's set time was not yet come. It is true I had the promise that He would not cast me off.

After this my sins began to rise and swell; so that I again almost despaired. Thus I went on for several months, sometimes encouraged under the Word, and anon sinking under condemnation. My desire, at times, to know Jesus as my Saviour, arose so high,

that I have said to Him, "Lord, if thou wilt but assure me that I am Thine, I care not what I suffer; I will pass through anything for Thy great name sake, if Thou wilt but assure me that Thou art mine."

"Assure my conscience of her part
In Thy most precious blood;
And bear Thy witness to my heart,
That I am born of God."

I was invited, soon after this, to a tea party; and was prevailed upon to go; it was held at a friend's house. After tea, cards were introduced, when I wished I had not been there; but, however, I had a game, and joined them in all their folly.

Jesus now appeared to hide His face, while I was left to hardness of heart; and the devil brought all my sins to view, and said, "You have trampled under foot the blood of Christ! You are a child of hell; and though you have professed to know Christ, in works you deny Him! God is now about to make it plain that you are nothing but a reprobate! Yes, such an hypocrite have you been, that the Lord is now going to make an open show of you to the world!"

To describe the agony of soul that I passed through, would be utterly impossible. For months I went on in this state, thinking that the Lord had cut me off, and left me to perish in my own corruption. I was hardened in sin, could not pray, and dared not take God's name in my mouth. At last the devil tempted me to hang myself, and put an end to my misery; but at that moment I thought of my poor soul—what will become of that? If I do this thing, it will be going from bad to worse! If I hang myself, hell must be my portion! Then, again, I thought, who can tell but that I may obtain mercy, if I wait? My case may not be worse than others have been. I will wait; for there may be hope even for me. If I perish, I will perish at the feet of Jesus. I was now enabled to "hope and quietly wait for the salvation of the Lord."

About a fortnight after this fiery ordeal, the Lord set my poor soul at happy liberty under a sermon preached by Mr. Harding, at Providence Chapel, Hastings. It was on the first Lord's day in April, 1858. The following words were taken for a text: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." The preciousness of that sermon cannot be described in the language of the lower house. No; impossible! In the evening, while the sacrament was being administered, the devil set in upon me most furiously, saying, "Suppose

it's a *delusion* after all? Perhaps it is all *fancy*? It cannot be *real*!" For several days the "father of lies" was permitted to harass my mind; and yet, despite all his crafty insinuations, this portion of scripture would remain with me: "Thou hast loved righteousness; and hated wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Well, I thought, this portion could not mean me; * for the apostle Paul was here referring to Jesus: so that I could have no part or lot in the matter. However, the words would still run through and through the mind, "*God, even thy God, hath anointed thee, even thee! He hath already done it!*"

Thus I found, by blessed experience, that God had anointed me with the oil of joy above my brethren; for they could not rejoice with me, but doubted the reality of what God had revealed to me.

The foregoing, dear reader, are a few particulars of my experience. I could have given a long detail of how the dear Lord dealt with me in my youth: how he graciously preserved my life in several instances of danger, especially in infancy; and how He prevented me from committing suicide, when but eleven years of age, by bringing to my memory the last words of my dying mother. I have not gone into all the particulars of the law entering; but I have learned the meaning of what dear Hart says, while under it,

"Law and terrors do but harden,
All the while they work alone;
But a sense of blood-bought pardon,
Soon dissolves a heart of stone."

I can also join in with the apostle Paul, and say, "Moreover the law entered that the offence might abound: but where sin abounded, grace did much more abound: for I was alive without the law once; but when the commandment came, sin revived, and I died: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

Thus I have told you what the Lord has done for me: how He brought me out of the world, through every temptation, and "delivered me from so great a death." Many dark seasons have I had to endure since 1858; but to the praise of my gracious Lord be it spoken, He hath in all and through all dealt very bountifully with me; so that I have abundant cause for thankfulness and gratitude of heart.

I once thought that if the Lord would but set me free from sin, I should never sin again; but I find myself as great a sinner as ever; and "when I would do good, evil is present with me."

HENRY KENNARD.

St. Leonards.

* It is sweet and precious for the children of God to be enabled to so identify themselves with Christ, as to participate in all that the Holy Ghost says of Him.—Ed

A FEW PARTICULARS OF MY PATHWAY.

(Continued from page 174.)

NEVER shall I forget a sermon preached by Mr. W. from these words, "The election hath obtained it, and the rest were blinded." I indeed had a feast of fat things, which I was enabled to feed on for days; for the Lord graciously sealed home His Word upon my heart with such almighty power, that I shall never forget the season while life shall last. Not that I would exalt the creature instead of the Creator; for I am well persuaded that if the Lord had not given His servant the message, there had been no unction, savour, or dew resting upon the word. But He was pleased to cause His doctrine to drop as the rain, and His speech to distil as the dew upon my heart; so that I was enabled to go on my way rejoicing. Christ now became formed in my heart the Hope of glory; my only Rock and Refuge, that I could truly say from the very bottom of my heart, "But Christ is all and in all."

When I view, by precious faith, Jesus suffering in Gethsemane's garden, I am lost in holy wonder to think that He should ever condescend to thus make Himself of no reputation on my account; that He should suffer, bleed, and die to reconcile so unworthy a sinner to God!

Another sermon that I heard at Beulah, but a few Sundays ago, was made an especial blessing to me. It was preached from these precious words, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." What I felt under this sermon the Lord only knows; for I cannot find language to express the joy of my heart. I found it to be a handful of *purpose* ordered to be dropped by my heavenly Boaz, which He enabled me, by precious faith, to glean in His own spiritual field.

I do desire to bless and praise the Lord for bringing me through trial after trial, and affliction after affliction; leading and teaching me by His own blessed Spirit; and at last, when the set time to favour Zion arrived, giving me such glorious views of Jesus, as to enable me to say, from heart experience,

"With Him I daily love to walk,
Of Him my soul delights to talk;
On Him I cast my every care,
Like Him one day I shall appear."

Through the free grace of my Covenant Jehovah, it is my privilege to join in with the Church, saying, "Behold God is my Salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and song; He also is become my Salvation."

Though I have been led about in a strange way, I have again and again proved it to be a right way. Flesh and blood ha

repeatedly been crucified; yet I would not have one thing altered on any account. To praise the Lord with joyful lips is the delight of my heart; and, in humility of mind, I would ascribe all to the exceeding "riches of His grace, wherein He hath made us accepted in the Beloved." Truly the Lord has done great things for me, whereof I am glad.

As I have been favoured to receive Christ Jesus the Lord, so, I trust, I shall be enabled to walk in Him, growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. The more I think of the loving-kindness and tender mercy of Christ, my Saviour, to such an undeserving worm as me, the more I am humbled in contrition of soul, saying, with dear Kent,

"At His dear feet, content, I'll lay,
A sinner sav'd, and homage pay."

Although my path has been one of great tribulation, which I expect to my journey's end, yet I know something of the sweetness of the words of Jesus, wherein He hath said, "In me ye shall have peace."

I can but bless and praise the dear Lord with joyful lips for a good hope through grace; for it is all of grace from first to last. Not the least room can I find to boast or glory, save in the Lord, that I have been made to differ from others; but am compelled to acknowledge that Himself hath done it. It is therefore the delight of my soul to give all glory and honour unto Him who sitteth upon the throne. The language of the apostle Paul is now the very breathing of my heart: "That I may know Him:" for I often think that there are many of the Lord's dear children blessed with a far greater knowledge of Himself than I am. All the while I possess two natures, I must expect the old man to rise up against the new; so that there must be a continual conflict between that which is born of the flesh, and that which is born of the Spirit; for these are contrary the one to the other. Though I am daily and hourly subjected to the buffetings of Satan, yet he cannot rob me of that which God has graciously fixed in my heart. Well do I remember the time when I had no wish or desire to know the Lord and be found in Him; but now, through grace, I can look back at all the way He hath mercifully led me, and say, "He hath done all things well."

MARY HEARN.

London, *March*, 1860.

No man can have a higher value for his own flesh, than Christ hath for His Church. The Church, as Tertullian speaks, is nothing else but *Christus explicatus* (Christ unfolded); and, as considered in union with Christ, is called Christ Himself (Cor. xii. 12).

CHARNOCK.

SUBMISSION TO TEN YEARS AFFLICTION.

MY DEAR BROTHER,—In Christ Jesus, our dear Elder Brother, I again meet and greet you, desiring once more to testify of the loving-kindness and tender mercy of Him who hath loved us and given us everlasting consolation, to whom alone be all praise, honour, and glory, now and ever. Amen.

As the spared monument of the Lord's mercy, I desire to mention the great goodness which He hath made to pass before me. Indeed I am not worthy of the least of His mercies, yet He has been very gracious unto me at the voice of my cry.

I am still very ill, and so weary in my poor afflicted body, that I can hardly lie in bed; but, bless the dear Lord, all is in love and mercy; my afflictions are indeed but light; and the consolations of the Lord superabound. I can truly say that my shoes have been iron and brass; and as my day my strength has been; for out of His fulness have I received and grace for grace. It is the desire of my heart to acknowledge Him in all my ways, and to testify of His great goodness, mercy, and faithfulness in the aboundings of His free grace to me a vile, worthless sinner. I would bind them about me as tokens of the everlasting love of Him who "hath done all things well."

"While life endures and breath remains,
In pungent sorrows, joys, or pains,
Still let my song thy love proclaim,
And tell the wonders of thy name."

"I will sing of the mercies of the Lord for ever; with my mouth will I make known thy faithfulness to all generations." "Then Samuel took a stone, and set it up between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto the Lord hath helped us."

The dear Lord, my brother, has brought us through another year; and, in His long sufferings, has borne with our manners in the wilderness. Are we not constrained to say, "Goodness and mercy hath followed us" to the present moment? Not one thing has failed of all the good things that He hath promised. No, beloved. At the beginning of last year the Lord gave me this promise, "The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." To His praise I would say, His grace has indeed been sufficient for me. He has brought me through fire and through water into a wealthy place. I have had some severe trials to pass through: cold looks and deep wounds from friends it has been my lot to meet with; but Jesus is not cold: for I have found Him a faithful Friend, a tried Friend, and a Brother born for adversity. There are none like Him, my brother. His presence makes my heaven. Let me but have Christ to sit b

me and talk with me I am satisfied. Though the blessings have appeared to come cross-handed, yet I can praise the Lord for all the way He has led me. I am a poor, needy, and worthless worm; yet the Lord thinketh upon me. Of myself I cannot, nay, dare not boast or glory; for I am nothing, and can do nothing; and yet I can do all things through Christ who strengtheneth me. When the fiery darts of Satan have been hurled at me, Christ my shield has warded them off. He is a precious hiding place; and the shadow of a great Rock in a weary land.

"In temptation's hottest day,
On the mount or through the sea,
We have found thy promise true—
God hath help'd us hitherto."

"Toss'd with tempest we have been,
In the deep, thy footsteps seen;
Sorrows, sins, temptations too—
God hath help'd us hitherto."

I often wonder why the dear Lord keeps me here so long; and yet I desire, if for His glory, to wait with patience His allotted time; for all His paths are mercy and truth. The Lord has been very precious to me lately. The sweet nearness, and fellowship, and communion I have enjoyed—the preciousness of His holy Word; the tokens of His love—has caused my cup to run over; so that I have been enabled to sing the high praises of my Covenant God in the fires, and to rejoice in tribulation. Sometimes I have been so caught up in communion with Jesus, that I have beheld the King in His beauty, and seen the land that is very far off; so that, like dear Simeon, I have said, "Lord, now lettest thou thy servant depart in peace."

One day, being much tried and tempted, sin and corruption rising mountains high, my Beloved spoke these words into my heart, "As the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us." The mountains flowed down at His presence; all was peace; mercy came rolling along, sweeping all before it, drowning all my sin and corruption in the ocean of the dear Redeemer's blood.

"It rises high, it drowns the hills,
Has neither shore nor bound;
And, if we seek to find our sins,
Our sins cannot be found."

At another time, when much cast down, longing for a visit from Jesus, the Holy Ghost spoke these words, "Behold, your God will come and save you;" and, "Because ye are sons, God hath sent forth the Spirit of His Son into your heart, crying, Abba Father." You know, beloved, better than I can tell you, the sweetness of these precious moments. "O give thanks unto the Lord; for He is good; for His mercy endureth for ever."

I cannot close this without naming the goodness of my God in Providence. How true it is that the gold and the silver are His;

and the cattle upon a thousand hills. During the very cold weather, the Lord was not unmindful of me; for He sent a young woman, quite a stranger, 14 miles, with ten shillings. After this He sent, by an unknown friend, a new white counterpane and three pillow cases. On Christmas Eve, at about 9 o'clock, He sent me a very nice fowl. "Surely goodness and mercy shall follow me all the days of my life." "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord."

And now, my brother, I must tell you the sweet promise that dropped into my mind on new year's morning: "Behold, I am with thee, and will keep thee in all places whither thou goest; for I will not leave thee, until I have done that which I have spoken to thee of." What a precious promise, beloved, to have sealed home upon the heart; and how sweet to consider that the promises are all "yea and amen in Christ Jesus." Truly the words of His mouth are most sweet; and "He is altogether lovely."

Farewell, my brother! May the Lord bless you abundantly with a growing knowledge of Himself; and cause you to be more and more useful to His own blood-bought family. From your afflicted brother,

SAMUEL FOSTER.

Sturry, near Canterbury.

[As many of our readers are ignorant of the very trying position of our afflicted friend, we will give them a few particulars, which we trust will not be cursorily passed over.—TEN YEARS have now run their round since our brother was first seized with an internal disease of a very complicated nature. The sufferings necessarily arising from this direful complaint are not easily described, or easily endured; and add to this poverty, which our friend is no stranger to, and then we think our readers will confess the dear man's cup of affliction to be running over. Place yourself, dear reader, in this poor man's position: prostrate upon the bed of affliction, suffering excruciating pains, with scarce a friend to speak to, day after day, week after week, month after month, year after year up to TEN YEARS, and not knowing from day to-day in what channel the Lord will send the next supply of the needful things of time. Are you not, beloved, constrained to acknowledge the pathway of our brother to be most trying? Is not your path strewn with roses in comparison? and yet are you not often complaining, murmuring, and finding fault with God in His all-wise dispensations? Verily guilty, we have no doubt is your confession. Think, then, of this dear man: if you have cause to find fault with your heavenly Father's righteous allotment, surely He has far greater. If either of us have real cause for complaining, our sorrows must be weighed

in an uneven balance; which be far, very far, from our Covenant Jehovah to do; for,

“Our sorrows in the scales He weighs
With an impartial hand.”

If we for a moment are led to turn from *self*, and also from our afflicted brother, to the Man of sorrows, hearing Him say, “Was ever sorrow like unto my sorrow?” &c., we shall be constrained to respond, No, dearest Lord, thine was an OCEAN, while ours is but a DROP; thine was undeserved, but ours we richly deserve; thy cup was one of CURSE, and no admixture of blessing, while ours is *all* blessing, without *one drop of curse*.

“O love of unexampled kind,
Which leaves all thoughts so far behind!”

Should any of our readers find it in their heart to administer to the necessity of our afflicted friend, we shall esteem it a privilege to forward the cup of cold water to this man of God. Do not say you cannot afford it; but rather confess that you cannot afford *not* to afford it.—Ed.]

CHRIST ALONE EXALTED.

Seventh Letter.

THE REAPER TO THE GLEANER.

BELOVED IN THE LORD, chosen in the furnace of affliction, blessed with all spiritual blessings in heavenlies in Christ, in whom you are complete and Christ your ALL,—May the strength of the mighty God of Jacob dwell in you, the power of Jehovah Jesus keep you, the Dearly Beloved of our souls be your companion in tribulation, the wisdom of God in a mystery dwell in your heart by faith, the fragrance of the Rose of Sharon invigorate your mind, the purity of the Lily of the Valley delight your soul, the consolations of the God of Israel be neither few nor small with you, and, if you want anything more, you have my full consent, with all the Word of God, to embrace in the arms of your faith that Mighty Him, Jesus the Son of God, and take Him to yourself as your all and in all, saying, with dear old Simeon, “Lord, now lettest thou thy servant depart in peace, according to thy Word; for mine eyes have seen thy Salvation.” I now thank you, and on your behalf bless the Lord, for your sweet and savoury epistle. It was similar to the precious box of ointment that a sister of ours broke open when at the feet of our dear Lord Jesus, which filled all the house (not the mind of Judas) with its odours; for when I broke open and read your letter, it filled my heart with the savour of that precious name, Jesus

of Nazareth. There is no name so sweet as His; it is a strong tower, into which the righteous run and are safe. The Lord hath done great things for you, my sister, whereof we are heartily glad; and, in the unity of the Spirit, we find a full delight to "crown Him Lord of all."

After pondering over the contents of your letter, finding therein such blessed testimonies concerning our most glorious Christ, and well considering the matter, I said, "Lord, thy word to me, 'Thou shalt see greater things than these,' is herein fulfilled: go on then, dear Lord, and still further open thy Word to thy child and servant." You may therefore expect, with me, a greater intimacy, and growing holy acquaintance with the King Eternal, Immortal, Invisible, the only wise God our Saviour, "whom to know is life eternal." The more we know of Him, the more glorious and suitable will He appear unto us; the unmeasurable nature of His unsearchable riches will appear more deep, high, long, and broad; and the eternal Spirit will still testify, as the subject opens, and our mind is more expanded to apprehend it, "all are your's; ye are Christ's; and Christ is God's," whilst we with holy feelings, our minds being filled with wonderment and overflowing with love, shall say, "O the depth of the riches!"

This is precious living! This is a blessed life,—to live in Jesus and His fulness! How sweet and precious to have Him for our possession, inheritance, life, holiness, and righteousness!

I now pause to say, what is there in heaven or in earth that will or can satisfy our longing souls but Jesus? As all fulness is in Him, all short of Him must be emptiness. He is the wisdom of God, the God of wisdom, and, bless His name, He is our wisdom. All, all besides Him is foolishness. He is eternal life, and all besides is death. Though we are weak in ourselves, He is our strength; though we are sick, He is our health; for He is Jehovah Rophi, who healeth all our diseases. He is our peace amidst all the warfare between the flesh and Spirit: and though the world, flesh, and the devil are continually thundering out their warhoop, causing little faith to sometimes stagger, yet he shall never be overcome; for Jesus, who hath conquered all our foes, lives; and we are more than conquerors through Him who hath loved us.

I heartily agree with you relative to our comforts being shaken by the Lord, that we should not trust in them, nor rejoice in anything short of Himself; and with you I join to praise and bless Him for such distinguishing mercy. Many may be astounded when I say that I dare not trust in His gifts; nor can I feel true comfort, real peace, and sweet consolation but in and with Himself; for He is the rest and refreshing. In connection with this, I drop you a hint touching a very dear secret, which is very little known,

consequently not experienced in the blessedness resulting therefrom : namely, The Lord our God in much love and wisdom stamps a seal upon everything, that we may know Him our eternal life ; and therefore trust in Him alone. This much in the *whole* some will acknowledge ; but to *particularize*, we exceed their full consent, and they say, "How can these things be?" As the Lord has made us a living witness of the truth of what I write, I can but call these things real experience, arising from the work and ministry of the Lord the Spirit, who makes us gladly go out of self, sin, misery, and all our changes, into Jesus, the Lord God Omnipotent.

I do think, my dear sister, that you will walk with me in these things, and fully acknowledge that the Lord puts a sentence of death in us, that we should not trust in ourselves. This sentence is carried out, at the execution thereof, by the Lord Himself, who saith, "I kill, and I make alive." Thus death is stamped upon the old man, with sin, in, death, and the devil that reigneth in him, and had the dominion over him ; so that we find the body to be "dead because of sin ; but the Spirit is life because of righteousness." This death reaches our *supposed* righteousness, that we may know it to be but filthy rags ; so that we gladly renounce all our legal, fleshly works, though they be called the *practice of piety* : rejoicing in the mercy, that it is "not by works of righteousness which we have done ; but according to His mercy He hath saved us." We thereby experience a death to all expectation of justification by the works of the law, and know what it is to be justified by faith, in the apprehension, through the redemption that is in Christ Jesus, which we could not be by the law of Moses. Thus being dead to sin, it doth not reign in our mortal bodies ; therefore shall never have dominion over us. We are also dead to the law by the body of Christ : dead to it as a covenant of works, as a fiery, consuming law, or even as a rule of life ; for the law is not of faith ; but the just shall live and walk by faith ; so that we walk in peace and equity, above law, in the boundless mercy of the Lord, clothed in the law's honours,—the obedience of Christ imputed unto us. As, then, we are dead to the foregoing things, and they dead to us, we are constrained to say, "How shall we, that are dead to sin, live any longer therein?" "Know ye not, that so many of us as have been baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

How precious, beloved,—dead, buried, and risen again in resurrection blessedness with our most glorious Christ ! "Blessed and holy is he who hath part in the first resurrection ; on such the second death hath no power." An heart realisation of Christ, the resurrection and the life, kills us to the world, men-made prayers,

duty faith, fleshly religion with all its trammels, self-sent parsons, and all dry forms of human invention; and, as God's Ephraims, we say, "What have I any more to do with idols? I have heard him, and observed him: I am like a green fir tree (and, continues Jesus):—From me is thy fruit found." All fruit and fruitfulness is from Jesus the Tree of Life, the True Vine, the Good Olive Tree; and we can only bear the fruit whereby our Father is glorified (JOHN XV).

Paul, in giving us a catalogue of things that befell him, says, "In deaths oft." I think he embraces in it, and declares by it, the foregoing truths. He also said, "I through the law am dead to the law." There are other things, too, upon which death is put, namely, our joys, comforts, enlargements, and consolations; yes, and even upon the promises, faith, hope, and love to the Lord; so that adversity and prosperity are set the one over against the other, that a man should find nothing after him. By these things we learn that without Christ we can do nothing. Death is even put upon our knowledge and our thoughts, that if we think we know anything, we know nothing at all. We then cry out, with a full consciousness of our ignorance, "That I may know Him." "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." By these things we shall learn that it is not *our* love that is the cause of blessedness, but His love to us; and "He will rest in His love;" and that is our rest. Our consolations also come in the same glorious way, that we may know *Jesus only* as our consolation. Jesus, too, is the God of hope and hope of Israel; so that if we have a good hope through grace, Himself must be that hope. Of faith Jesus is the author and finisher; we therefore can only live rightly by the faith of the Son of God. Our joys we find decline, that the joy of the Lord may be our strength, having His joy fulfilled in us, that we may only joy in the Lord and not in our joys. Neither are we to live upon our enlargements, but upon and in Him that enlargeth Japheth, to dwell in the tents of Shem.

Our father Abraham knew what it was to have death put upon the promise when the Lord told him to slay his son; and we are told to walk in the steps of that faith of our father Abraham.

It must not be thought that this last statement of things comes under the strictness of the word death, to be absolutely killed and dead, as do the former things; but that we may live Christ, standing in His power and strength, making mention of His righteousness, and His only; to know Him, amidst all our fluctuations, ups and downs, the Christ Jehovah, the Son of God, our everlasting Light, our God our Glory; yea, Christ our ALL AND IN ALL.

In conclusion: I again meet and greet you in the bowels of the tender mercies of our ever-compassionate and merciful Lord God;

and in His name I hail you, with, "O thou that art highly favoured among women!" My hearty desire on your behalf is, that you will still walk upon your high places; singing and making melody in your heart to the Lord; rejoicing in Him as the chiefest among ten thousand; finding His mouth most sweet; saying, "yea, He is the altogether lovely."

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Yours, in our precious Lord Jesus,

A. TRIGGS.

THE TWO UNIONS.

(Continued from page 190.)

THOSE who are favoured to be eternally united to Christ, participate in all the benefits that necessarily arise from His obedience, death, resurrection, ascension, and glorification. It is in this sense only that His mediation can be said to be of universal extent. Every one in union to Christ, participated in all the work of Christ; and His work can only effect those thus united; neither will any others be really concerned about their interest in Christ. It is true that there are thousands of professors identify themselves with Christ in external worship, who despise Him in His spiritual worshippers.

We need not enter into particulars concerning the headship of Adam earthy; for most acknowledge him to be a defiled head; and that the whole of human nature so existed in him, and was so effected by the one transgression, that every human being from the moment of the fall to the present moment have been born in sin, and shapen in iniquity. It must, then, be clear to a demonstration, that a man living and dying with no other headship, must eternally perish; and that there are myriads of the human race, both in civilized and heathen countries, yearly swept from the stage of time into the boundless abyss of eternity manifesting no other headship is incontrovertible. We are well aware that *mere* religionists will argue here the importance of doubling our efforts in order to prevent so gross a destruction of immortal souls; urging that many of those now wailing in hell might have been rejoicing in heaven had the Church manifested a greater zeal. Our reply to such an hypothesis is, that Christian men, who have it in their power to prevent such an eternal destiny, must be incarnate devils not to exert their utmost power for so noble an end; and surely the crime in the sight of God must be unpardonable. If God has, in whole or in part, entrusted the

salvation of mankind into the hands of either minister or people, such ministers and people must be held responsible for all those, to a man, thus entrusted to them; so that according to such a creed, and the general acknowledgment of all arminians, all such ministers and people must suffer eternal vengeance in hell for their non-faithfulness to their charge. From such a responsibility may it ever be our lot to escape. It is the privilege of God's spiritually taught people to be able to rejoice in this blessed portion of scripture: "He hath laid help upon one that is Mighty; He hath exalted one chosen out of the people." God's people are brought to believe that Christ alone is responsible for every elect vessel of mercy's appearance in glory; and that He will finally bring each home, they can no more doubt than the existence of a sun in the firmament or of fish in the sea. The words of Jesus quite settle the point upon this head: "All that the Father giveth to me, SHALL come to me; and he that cometh to me, I will in no wise cast out." These comprise the election of grace, the sons and daughters of the Lord Almighty, the travail of the dear Redeemer's soul, the trophies of the Saviour's blood, and, in God's own time, the temples of God through the Spirit's indwelling. All such have an eternal union to Christ, an everlasting oneness with Jesus, and shall, eventually, share with Him eternal glory. This union to Jesus secures to them, as before hinted, every benefit consequent upon His mediatorial work; so that if this foundation for our hope were removed, what should we do! But, blessings for ever rest upon His Holy name, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." Union to Jesus, the second Adam, the Lord from heaven, the quickening Spirit, is a glorious theme; a theme that delights our heart, inspires our tongue, and elicits a song of praise; ennobleth our soul, cheers our spirit, refreshes our mind, and enables us to bless and praise the Lord that ever we should have had an oneness with Jesus, a membership with Jesus, so as to participate in all that He is, and in all that He has lovingly, honourably, and gloriously accomplished. Glory be to God on high for this eternal union, this unalterable union, this God-glorifying union! An union which knows no contingencies; an union unaffected by the fall; an union that allows the pre-eminent member to suffer for the whole body; an union that will not allow separate interests, but reckons the interest of the Head to be the interest of the whole body; an union that knows no deficiencies, but declares the entire body to be a perfect one (Col. i. 28), a righteous one (Rom. v. 19), a glorious one (Eph. v. 27), a holy one (Col. i. 22), a justified one, and a glorified one (Rom. viii. 30).

Jesus, in the days of His flesh, spoke very sweetly upon this union on several occasions; yea, it appears to us to be the heart and soul of His public ministration: for we find Him in the ever-memorable

17 of John, saying to His righteous Father, "That they all may be **ONE** (manifestively); as thou, Father, art in me, and I in thee, that they also may be **ONE** in us. And the glory which thou gavest me (the Head) I have given them (the members); that they may be **ONE**, even as we are **ONE**: I in them, and thou in me, that they may be made perfect in **ONE**; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me: for thou lovedst me before the foundation of the world." Surely nothing can be more simple and plain to show forth the everlasting oneness of Head and members; for, says Jesus, "Thou hast loved them as thou hast loved me." Thus showing the Head and members to be eternally embraced in the arms of everlasting love; and an entire equality of love, without the least semblance of partiality, pervading the whole mystic frame.

(*To be continued.*)

A LINE FROM MARGATE.

MY DEAR BROTHER IN CHRIST,—May the love of our Covenant God and Father, the grace and peace of Jesus our Elder Brother, and the rich anointings of the sweet testifier of Israel's King rest abundantly upon you; so that you may be enabled with a holy boldness to stand forth and declare the whole counsel of God;—strong to labour in the vineyard of Christ, wise to separate the precious from the vile, anointed daily to understand His precious truth, and open up the deep things of God with a single eye to His glory. Zion will then be built up and strengthened in her most holy faith, the young fed with the sincere milk of the Word, the middle aged with sound doctrine and the strong meat of the gospel; while the fathers and mothers are regaled from time to time with the finest of the wheat, together with honey out of the Rock; yea, with fat things full of marrow, and wine on the lees well refined.

It is but right of me to admit that I have been much refreshed of late by reading many portions in the "Witness;" especially I may mention those of "Ruth," a faithful gleaner in the field of our most glorious Boaz. Such precious, savoury, experimental truths as these must win their way to the hearts of the children of Zion. May the Holy Ghost graciously seal them home, open them up and apply them, and thereby may Christ become increasingly precious to every spiritual reader.

"Precious is the name of Jesus;
Who can *half* its worth unfold!"

It is a living Christ, my brother, that we want, both in the pulpit and the press; for I cannot conceive how God can own and bless anything short. Christ must be formed in the heart the Hope of

Glory, and manifested in life and conversation. "I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me; and hast loved them as thou hast loved me."

I enclose you a couple of pieces which, if you think suitable, may be inserted in the "Witness." * I can only say that I had no intention of making them public when I penned them; yet, of late, I have felt constrained to send them, thinking there might be something in them to suit the lambs of Christ's fold.

I was at Sturry a few Sabbaths since; and though I found our brother Foster still in the furnace of affliction, yet he is highly favoured in sweet communings with his dear Lord. I have had some precious letters from him lately.

Yesterday week I was at the "Lower Room," Monkton, where I enjoyed much of the Master's presence. Indeed, I learnt it was a famous spot, where He was wont to appear in their midst, in days gone by. † There were many kind enquiries after you.

* * * * *

I have written this in the haste attending business; so that I think you must not give it publicity. However, I am not my own, therefore do as you please; and believe me,

Yours sincerely, in the bonds of "the glorious gospel of the blessed God,"

JOHN SEARLE

Margate.

† Ah, brother, to the truth of this we can feelingly testify. Never shall we, while in the *lower house*, forget the "Lower Room," Monkton. No, never! There, the Lord was pleased to meet with us again and again; pouring His precious truth into our heart, enabling us to speak of the spiritual mysteries of His kingdom. If ever a few honest souls met together in simplicity, and godly sincerity, we verily believe it was there. Yes, it used to do us good to hear those dear old veterans sing with all their heart and soul Kent's inestimably-precious hymns. Those meetings stand in striking contrast to many of the formal, heart-sickening, soul-freezing ones of London. May the Lord graciously grant them many more, if His blessed pleasure: and, if consistent with His dear will, we should heartily like to meet our country brethren again in that ever-memorable spot.

Ah! and we dare not pass over in silence, that never-to-be-forgotten "Love Lane," Margate. It was there that our gracious Lord first opened our mouth in His great and holy name. It is still fresh upon our mind how tremblingly we used to ascend the pulpit in that little three-cornered chapel; and how gracious our dear Jesus was in enlarging the heart, expanding the mind,

* No room this month.

and opening the mouth to preach the great mystery of Godliness. Such seasons of refreshing have we enjoyed there, from the sacred presence of the Holy Ones, as to ever endear the little place to our memory. We have no doubt that there are many in Margate who will heartily respond to what we are now penning; and to such we would say, May the Lord go on to bless you in that much-endear'd "Bethel" with sweet visits of His love; so that you may be enabled to exclaim again and again, as in days gone by, "This is none other than the house of God, and the very gate of heaven."—Ed.

PERPETUAL FRIENDSHIP.

"A friend loveth at all times."

THE above, being the word of God, must be verified in some person; and that *that* person does not exist in union to Adam earthly, will be acknowledged by all who know their oneness to the heavenly Adam. We may, therefore, safely venture at once to introduce Christ as the Friend referred to, whose very name and nature is love. Never will this Friend allow it to be justly said that He ever manifested anything but pure friendship to one of the members of His Church. Not only is the friendship of Jesus pure in its *kind*, but superlative in its *degree*. He is no disinterested Lover; but has bound Himself up with His Church in such a manner that they cannot have but *one* interest. His love for His bride is an infinite deep, a scanless height, and an immeasurable length and breadth. It is, as Kent sings,

"—an ocean'
Void of bottom, brim, or shore."

This Friend not only loves at all times and under every circumstance, but to eternity. The love in time is but a development of that which existed in the heart and mind of Jesus in eternity. He, therefore, loves at all times, because He has done so in eternity; so that all those who were eternally encircled in Love's arms, and rested in Love's bosom, are watched over by Love's eye, led by Love's hand, washed in Love's blood, clothed in Love's righteousness, fed at Love's table, strengthened by Love's might, filled with Love's fulness, enriched by Love's riches, named by Love's name, beautified with Love's beauty, dignified in Love's dignity, honoured with Love's honours, immortalized by Love's immortality, and glorified in Love's glory; and Jesus Himself is that Love; for Jesus is Christ, Christ is God, and "God is LOVE." This is the only Friend who loveth at all times; and whose love is without the least partiality. No change in those interested can cause it to fluctuate; for if the love of Christ could change, He would cease to be what He is—God. When we say His love is

without partiality, we do not mean to infer that the whole of Adam's race are interested therein, because the Word of God declares differently. But all who are eternally united to this unchanging Friend are brought, in His own time, to prove that love is the cause of union, and friendship is the effect of either. Those who are thus blessed with so high and holy an order of friendship, do not superficially acknowledge His love and friendship; but have to prove the warmth of the one and fervency of the other by heart-felt experience. When we say heart-felt experience, be it understood that this Friend endears Himself by teaching us our utter destruction in a nature head, and salvation in a Spiritual Head; our humiliation in Adam earthy, and exaltation in Adam Heavenly; our weakness in the flesh, and strength in the Spirit; our poverty in nature, and riches in grace; our degradation in the fall, and dignity in the resurrection. So that those who are loved by this heavenly Friend, which is developed in their call by grace, will be hated by both men and devils. Those who experience Christ their Friend, will know what it is to be friendless; for He takes advantage of their condition, and infinitely more than makes up for any void occasioned by the instability of earthly friends. We should never experience the preciousness of the friendship of Jesus, were we not brought to prove the treachery of creature friendship. Dear old Berridge, there is no doubt, found cause to pen this unmistakable verse:—

“There is a Friend who sticketh fast,
And keeps His love from first to last,
And Jesus is His name:
An earthly brother drops his hold,
Is sometimes hot, and sometimes cold,
But Jesus is the same.”

How often our best and only Friend is pleased to send us a wind of adversity, stripping us of the things of time, in order that we may prove the shallowness of natural, and depth of spiritual, friendship; thereby causing us to learn a little of the meaning of that scripture which Jesus learnt to the full extent: namely, “The rich hath many friends; but the poor is hated of his neighbour.”

“A Friend loveth at all times.” How important to know this Friend, by proving Him to be faithful and true! How many thousands pass out of time into a dreadful eternity without knowing the need of such a Friend! How many lives are made up with the empty baubles of this world, ignorant of the awful position of all Adam's posterity by nature! How few, comparatively, know and feel their wretched, helpless, and friendless condition: and those who do are indebted to their heavenly Friend, who has opened their ears to hear the broad demands of God's righteous law, their eyes to see their state in a nature head, and their heart to feel its own plague and sore. But this dear Friend does not leave them

here; for He loves them too well to make them know the righteous demands of God in His holy law, without showing them His heart of love that fulfilled the law. He loves them far too highly to show them their low state by nature, without giving them to experience their high standing by free and sovereign grace. This Friend ever waits to be gracious to His own blood-bought ones. His every bearing toward them arises from His love, and is a declaration of the perpetuity of His friendship. As He loves at all times, and eternally knew what all His friends would prove, nothing can surprise Him into hatred; so that His love is an *ocean*, and His hatred not a *drop*; His love is an endless *fire*, and His hatred not a *spark*. Though He sometimes lovingly

“Hides the purpose of His grace,”

it is because He has a more favourable opportunity in view

“To make it better known.”

The man whose life is made up without the friendship of this Friend, though he has the honours of a Wellington, fame of a Milton, or riches of a Rothchild, is but a poor dishonourable wretch in the sight of God. On the other hand: the poor peasant in his cottage, with the knowledge of so great a Friend, though he has scarce a crust in his cupboard, or penny in his pocket, has infinitely more to be thankful for than the richest sovereign without it. Ah, indeed!

For what is honour, wealth, or fame,
Which soon must have an end,
Compared with Jesu's lovely name,—
My best and only Friend!

THADDEUS.

London, *May*, 1860.

“IT IS THE LORD.”

“It is the Lord”—behold Him now!
What glory crowns His royal brow!
The thorns, the purple, and the gore,
Shall grieve “the Prince of Life” no more.

“It is the Lord”—He shows His side,
Within that “cleft” He bids me hide;
And there, in ev'ry storm of guilt,
To plead the cleansing blood He spilt.

“It is the Lord”—I know His voice,
He makes me in “Himself” rejoice;

And by His “endless life” above,
Confirms His rich, undying love.

“It is the Lord”—come saints, arise!
Your Captain leads you to the skies.
What “rest” with His can be compared?—
The “Father's house,” so well prepared.

“It is the Lord”—we cannot fail;
His death and priesthood must prevail.
Within the vail, a sure record,
He shows His side,—“it is the Lord.”

C. F. CREWES.

Plymouth, *April*, 13th, 1860.

NO AMALGAMATION.

"That which is born of the flesh is flesh."

THE carnal or fleshly mind is enmity against God: but to be spiritually minded is life and peace. These two are as contrary as death and life; sin and salvation; Christ and belial. The children of God, by trying to amalgamate these two opposites, perplex themselves and fret against God. The hidden man of the heart is in eternal life union with that eternal life that was with the Father, and was manifest unto us. The old man is of the earth earthy; and is corrupt with all his deeds. To know and believe this, is more than heaven without Christ. Hence arises the acknowledgment of the truth, "It is no more I that do it; but sin that dwelleth in me;" and "it is God that worketh in us to will and to do of His good pleasure." Thus we are passive in living-life union; and without Christ we can do nothing good. Acts of sin and sinning are not reckoned to us because we belong to Christ; yet we reckon them ours, and tremble lest they should bring us into condemnation before God. What peculiar lessons the children of God learn: they learn all bad in themselves, from the crown of the head to the feet, and all good in Christ; and say, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

A. TRIGGS.

A REVIEW.

Memoirs of Mercies and Miseries, in the Spiritual and Providential Dealings of Almighty God with James Godsmark. Also *His Confession of Faith*, in opposition to the general charge of heresy. London: Collingridge, 117 to 119 Aldersgate Street, E. C.

OUR readers, we have no doubt, have been anticipating the *treat* we promised them last month. We hope they will not be disappointed; but will so relish the sample, as not to rest satisfied without the whole sack.

Passing by the birthplace and boyish days of our author, we will introduce him to our readers as the dissatisfied apprentice:

I had now served four years of my apprenticeship. My mistress was a horrible screw, and grudged every mouthful I ate; also we were always quarreling—therefore I left the house, and went into lodgings. I considered myself very much ill-used, and such *was* the case in many ways. But my master and mistress are both gone to their account in another world. While I knew them they were like most professors of religion, in all ages, who worship the mammon of unrighteousness and the gain of oppression, making every body and every thing subservient to one end—the getting and keeping of money; which covetous desire is the root of all evil, and comprises the only root of the matter in thousands who

fancy that they are going to heaven, little dreaming that the heaven they imagine will afford them no comfort, seeing that *their god* will be absent. I experienced a great deal of oppression and misery from my master; and the little hope which I had in my soul seemed often on the point of extinction. The parsons which I heard were forgers of lies, and physicians of no value. With the oppression which I felt, rebellion of heart succeeded, and I was determined to leave my master, and seek employment elsewhere. I then told him on the Saturday night that I should leave him, for I could stand it no longer. He said that he would surely put me in prison if I dare do such a thing as run away. I told him that I might as well be in prison as where I was, and unless he fulfilled the stipulations of the indenture (which referred to 3s. per week) I would not stop another day. He said, sarcastically, that perhaps I had better employ a solicitor. I then told him that he was a hard-hearted master, and that I would let him know that I was not his slave. Accordingly, on the Monday morning I started off, and reached Tunbridge Wells the same night, having walked thirty miles, with very little to eat or drink, beside water, and often in fear of being pursued, though I had guarded against that by a stratagem. The foreman came to my lodging on the Sunday, and asked me if I really meant it. I told him, "Yes." He said, "Which way do you think of going?" affecting a great deal of kindness—but I knew that he was my enemy. I then told him, in *strict confidence*, that I was going to London. I knew that he would tell my master, therefore I struck off another way, and gave him the slip. When I reached Tunbridge Wells I had but one shilling in my pocket, which I expended for a night's lodging and a bit of supper. The next day I went in search of employment, but was unsuccessful. Some workmen gave me a few pence, and the landlord of the inn where I lodged the night before, allowed me to lie down in the tap-room. After being locked in I felt awfully wretched, and attempted to pray, but could not. I thought of the time when, quite a little boy, my father drove me to Lewes in his gig, where my dear sister was at school, and where she joined us in a drive to Tunbridge Wells; I thought of the years of sin and misery which had intervened since the days of innocent childhood, and of the wretched plight I was then in—a runaway apprentice, without a farthing in my pocket, lying on the floor of a filthy tap-room, with a birch-broom for my pillow.

At length the morning came; and as I was told that there were works going on at Hastings, I set out for that place; but, having nothing to eat, I began to repent of the step which I had taken, and thought that it would have been better to have borne my lot patiently. However, I was determined not to go back, for that seemed to be worse than going forward. There was no other alternative now but to beg, and I commenced forthwith; but found it required extraordinary perseverance to be at all successful. I felt rather awkward in my new avocation, nor did I meet with much encouragement. "We have nothing for you," accompanied with a slam of the door, was all I got that morning; and having but very little the day before, I began to feel the knowings of hunger most keenly. However, I tramped on, anxiously looking for a turnip-field, it being in the month of October; but I saw none. When I reached Ticehurst, there was a group of Irish hoppers, or hop-pickers; they had just finished their work, and were drinking outside of the public-house. They hailed me as I passed, and gave me a drink of beer, and said if I would sing them a song they would give me some *grub*. I sang a verse or two of "Home sweet home." One of them said, "Poor devil, and sure he's hard up;" and with that they gave me some dinner, and I went on. At Robertsbridge a gentleman gave me twopence and some bread, at whose house I lodged fourteen years after, when preaching in the neighbourhood.

Conscience also accused me of doing wrong in running away; my mind was greatly depressed, and no access to God; therefore I had plenty to keep me awake. In the morning I searched for work, but without success. I wandered about the

town and neighbourhood several days, but nobody would employ me. I sold what few articles I possessed, excepting my tools and a little pocket Bible, and being informed that there was a large job going on at Dover, I determined to set off for that place the next morning. That night I slept, or rather laid down, in a cart-house, not far from the old bridge, which, at that time, stood at the entrance of the town. In the morning I felt awfully depressed, and almost starved with hunger and cold. I dragged myself through the town, begging at the shops; but got nothing but a threat from a policeman, who told me that if he caught me begging again he would lock me up. However, as soon as I got out of sight, I begged very hard of a woman for a bit of bread; but she said, "No, there is so many of ye about this hoppin' time, can't do it." I then went down under the East Cliff quite broken hearted; despair and horror laid hold of me to such an extent that there was but a step between me and death. I believe I felt just as many do who commit suicide, and I was determined to put an end to my wretched life by throwing myself off the Groyne into the sea; and, if I had done so, I have no doubt that the verdict would have been insanity; but I believe there are many who commit self-murder who are no more insane than I was. There is an intolerable burden at the heart which stretches every feeling to the highest pitch of desperation, and the poor victim is carried on irresistibly, despite his perfect sanity and better judgment. But though the step between life and death was short, and hung in awful doubt, yet, in that short division, the God of everlasting mercy interposed; his watchful eye was over his rebellious child. In a moment my mind was powerfully arrested, and a keen sense of the enormity of such a crime caused an instant revulsion in my feelings, which drove me from the horrid spot. I crept behind a rock in the cliff, and there, for the first time since I left home, was enabled to pour out my soul unto God. I felt some little softness of heart, and some faint ray of hope beamed on my wretched soul. I continued crying to Heaven for mercy till I fell asleep, and slept on till the roar of the tide awoke me. I felt seriously exhausted, but I got up and crawled on my way to Dover as well as I could. When I got a few miles on the road, I went up to a gentleman's house to beg. Here I was met by a large dog, who fell to it at once, and the beggar and the dog fought desperately for a short time; but he would have been too much for me, and that very soon, had not a gluttony minion called him off. He told me that it served me right, that I had no business there, and that if I did not move on, he would set him on again. But, just at that moment, the lady of the house came out and told the man (by far the worst animal of the two) to take the dog away. This lady had the law of kindness on her lips, and asked me if the dog had hurt me; also, who I was, and what I wanted? Oh! there is no earthly kindness like that which springs from the heart of an affectionate woman; it starts the briny fountain of tears, soothes the riven heart, and melts us into love. I told her as well as I could that I was seeking for work, but had been very unfortunate, and that I was almost starved. She said, "Well, poor young man! you don't look like a beggar; wait a minute." And presently a servant brought me a jug of milk and a nice meat pie, which I ate with that peculiar zest which some unlucky beggars can reciprocate. I now tramped on towards Rye. I worked the town of Winchelsea, as beggars say, and got three-halfpence. I bought a pennyworth of soap, and it being a fine afternoon, I washed my shirt in a brook at the bottom of Winchelsea Hill, and laid down and slept while it partially dried in the sun. When I reached Rye it was dark, and I began begging at the shops.

* * * * *

I now wandered about from place to place, a complete vagabond; my distress of mind at times was very heavy. At a place called Dimchurch, I was allowed to lie down in the stable, but well-nigh got my legs in the stocks for stealing some beans, for very hunger's sake. In the neighbourhood of Folkestone, I was tempted to rob a poor woman of some provisions, but was not permitted to do so. I found that highway robbery was no such easy matter as in my boyish days I thought it to be; though I can easily understand how many, through poverty and misery, become thieves, whose natural dispositions are averse to such a course.

ZION'S WITNESS.

L. II.

JULY, 1860.

No. 22.

THE TWO UNIONS.

(Continued from page 209.)

re well aware that there are legions of objectors among progressive people to this glorious truth; but notwithstanding all that be said to the contrary, the scriptures plainly declare that the living family of God, from the beginning of time to the end of, are component parts of the body of Christ; and that there is no Christ without every elect vessel of mercy; for Christ is spoken of in the scriptures without every member of His being considered. "For the body is not one member, but many;" "now ye are the body of Christ, and members in particular;" "For as the body is one, and hath many members, and all members of that one body, being many, are one body: so ALSO the church." This is that eternally complete body, which is loved in everlasting love, and predestinated to eternal glory. Never was it said that one member was ever viewed in any disunion from the body, or the body ever beheld but in indissoluble conjunction with the Head, "that there should be no division in the body; but that the members should have the same love one for another. And whether *one* member suffer, *all* the members suffer with it; or *one* member be honoured, *all* the members rejoice with it." Now, it is very clear to the spiritual mind that this must refer especially to Jesus the preeminent member of the body, who suffered for the whole mystic frame; but had every member so conjoined to the body (1 Cor. xii. 18), and the body to Himself, that He could not suffer without the entire body. The consequence that necessarily arises from this glorious fact, is, that the whole body endured that penalty due to sin; and the penalty endured, there are no further claims upon that body. Hence the blessedness of oneness with Jesus; for He is the alone saviour of His body; neither could He save any but those who were first united to Him. This may be called by some, who are looking at it with their own eyes, a bold, irreverent statement; but it is not unwise; for the scriptures are exceedingly pregnant upon this point (Eph. v. 23—32). Union to Jesus is a delightful, soul-transporting theme; for had there been no union, there had been no redemption; but as there

was an eternal oneness between the Church and Christ, and it was God's eternal good will and pleasure that this oneness should exist, every blessing experienced in time and throughout eternity necessarily flows from this heart-ravishing source. In fact, it is impossible to read the scriptures, in the light of the Spirit who inspired them, without discovering the necessity of allowing this oneness. It is our intention, therefore, to enter upon the "Two Unions," as the Lord shall enable us, according to the Scriptures; and although we shall find a wide field to range in, which will of necessity involve many pages of our periodical, yet, if the Lord should graciously condescend to lead our pen to write His own truth, and give our readers an understanding in that which is written, the wide field will be well ranged, the time well spent, and the paper well covered.

Before entering upon this great, glorious, and eternal subject, we would, under a feeling sense of our weakness and insufficiency, look up unto the Lord, and say, Dear Lord, thou knowest that we can know nothing rightly as we ought to know without thy teaching: and as the things of God are known only to thee, the Spirit of God, do thou graciously condescend to open up and unfold the truth as it is in Jesus our only Lord and best Beloved. Take advantage of our insufficiency, by giving us to experience thy all-sufficiency; for we can but acknowledge before thee that we are not "sufficient of ourselves to think anything as of ourselves; but our sufficiency is of thee." As thou hast taught us in some measure thy deep, mysterious truth, be pleased to bring to remembrance those things that shall glorify our only God and Saviour, and benefit the living members of the one living body that is joined to the Lord and one Spirit. And if thou, dear Lord, art pleased to reveal thyself in thy Word to our immortal mind, and enable us to write thy truth according to thy good will and pleasure, we will gladly leave the consequences in thine own blessed hands. As thy truth, O Lord, has ever been opposed by men of corrupt minds, and even by thine own children until taught better things, do be pleased to enable thy servant to steer clear of any attempt to pander to the natural taste of either; but may he, in all simplicity and godly sincerity, bear his testimony to those precious truths recorded in thy dear and blessed Word, and which have been realised in His own soul by revelation; that he may be enabled to write this epistle to thy Church, adopting the language of an ancient saint, saying, "That which was from the beginning, which we have heard, which we have seen with our (spiritual) eyes, which we have looked upon, and our hands have handled of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship

is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." To this end do thou, O Lord, take reader and writer into thine own dear hands, fulfilling all the good pleasure of thy goodness, while carrying out thy work with power; and may we be brought into that sweet state of passivity, fully believing that the fixed purpose in thy will, shall be accomplished by thy power in thine own time and way; and that we are so entirely thy workmanship, as not to be able to do anything in and of ourselves. Perfect, then, thy strength in our weakness, thy fulness in our emptiness, thy riches in our poverty, thy wisdom in our foolishness, and

"Reign o'er us as King, accomplish thy will,
And powerfully bring us forth from all ill,
'Till, falling before thee, we laud thy lov'd name,
Ascribing the glory to God and the Lamb."

We often hear it said, and read it written, that God is pleased to range creation to illustrate His lovingkindness and gracious care over His people; and is pleased to advert to many striking things in nature in order to show forth His everlasting love and union to His beloved people. It has been very clear to our mind for some time past that the whole of creation is but one vast field of teeming wonder declarative of God's everlasting love and eternal union to Christ; and that all nature and natural things are made subservient to the great end of glorifying the great name of Jehovah in the **ONE AND ONLY OBJECT OF HIS LOVE**. That the Lord God Almighty had a proper and suitable object worthy of His love the scriptures abundantly testify; and that natural men, whether in their primitive rectitude, or fallen condition, do not comprise that object is clear to a demonstration. It appears plain to our mind that as God is a Spirit, He had a spiritual object for His love; and that flesh and blood, whether pure or impure, could not possibly be that object. Perhaps some are ready to find fault with us for this statement; but we would invite them to wait patiently and judge nothing before the time. We do not write with a view of meeting the fleshly taste of the *mere* natural man, nor of countenancing the carnal reasons of the child of God; but simply to give a scriptural statement of what we heartily believe to be the truth as it is in Jesus.

The **ONE AND ONLY** object of God's love was Christ; and Christ consists of a Spiritual Head and body complete of members. This body is God's chosen temple, where He eternally dwells; which is a temple, not made with hands, eternal in the heavens; so that in this Christ dwelleth all the fulness of the Godhead bodily; not naturally but spiritually; for "there is a natural body, and there is a spiritual body;" "and ye are," says the Holy Ghost, speaking of the members, "complete in Him." Most religionists speak of Christ as though there was a Christ without the Church,—as though

there was a Head without a body,—whereas the scriptures plainly declare that *Christ* comprehends the Head and body in indissoluble oneness. One portion of scripture shall suffice us upon this point: “NOW YE ARE THE BODY OF CHRIST.” Not *a body*, allowing a possibility of His having another; but “THE BODY.” But let it be observed, that this has no reference to nature, but grace; no allusion to flesh, but spirit; no bearing upon Adam earthy, but Adam Heavenly; for “flesh and blood CANNOT inherit the kingdom of God; neither doth corruption inherit incorruption;” and yet it is said that we are “members of His body, of His flesh, and of His bones.” But our membership is spiritual; “for He that is joined to the Lord is one Spirit.” Also we read of this spiritual membership in the heart language of Christ: “And all my bones shall say, Lord, who is like unto thee?” Our eternal union, then, to Christ is wholly and solely spiritual; and cannot possibly be affected by the depravity in a nature head. We were spiritually one with Christ before we were naturally one with Adam; so that our spiritual Head possessed us before our natural; and though we appeared in our nature head upright and beautiful before the fall, we had, even then, a position in Christ infinitely higher, and were ten thousand times more transcendently beautiful. It is our firm opinion that Adam was created, with his wife in union, to illustrate the oneness of the Heavenly Bridegroom and Bride; and that as Eve was a natural bone of Adam’s body, so the Church, the Bride, was a spiritual bone of Christ’s body: and as they were but one when they came out of their Maker’s hands, so also Christ, including all His members, were one in the eternal mind of Jehovah. Christ, as Christ, would have no fulness without His Church; at least, the scriptures say so; for we read that He is “Head over all things to the Church, which is His BODY, THE FULNESS OF HIM that filleth all in all.” So that, as before hinted, this one complete body, Head and members, is the object of God’s love; and the temple for Jehovah to dwell in. To prove which we will quote a portion or two of scripture: “In whom all the building fitly framed together groweth (this is the development) unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit:” “For the Lord hath chosen Zion: He hath desired it for His habitation. This is my rest for ever (‘He is the rest’); here will I dwell; for I have desired it.”

“Would you the Church of God survey,
Its beauty, strength, and harmony?
Then *Christ*, Emmanuel, see!
Where all perfections in Him meet,
There is the Church of God complete—
The sum of all is *He*.”

(To be continued.)

THE TEACHER AND THE TAUGHT.

"Who teacheth like Him?"

THERE are myriads of persons in this day of *professed* gospel light who pretend that they are spiritual teachers of lost and ruined men, when, *perhaps*, they have never been taught one spiritual lesson in the grace school of Christ. All such teachers are, at best, but poor, miserable pretenders; for how can *one* possibly teach *another* the things he has never learnt himself! It matters not how illumined a man may be with the light of nature, or how great his knowledge in the letter of scripture; if he has no spiritual light let into his soul by the Holy Ghost, it may be justly said of him, *How great is his darkness!* Though *mere* natural professors of religion are deluded in their blind zeal, yet they love to have it so; yea, they are perfectly enwrapt in their enchanting deception. But how different it is with those who are under the tuition of the blessed Spirit. They would not be taught spiritual things by man on any account; for the language of their heart is, "Who teacheth like Him?" The scriptures declare that all God's spiritual children shall be taught of the Lord (Isaiah liv. 13); and that "they shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord." These portions are fully verified in the experience of all the household of faith, and living in Jerusalem.

As God is a Spirit (John iv. 24), we can learn nothing of Him spiritually without a spiritual discernment; therefore the Spirit alone can teach us; "for what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Those who are taught by the Spirit, are spiritually minded; so that "to be carnally minded is death; but to be spiritually minded is life and peace." The latter have a divine capacity to receive Christ Jesus, while the former are ignorant of Him as Hottentots.

"Who teacheth like Him?" All who are taught by Him, are constrained to answer—None! The Lord's people are very particular about spiritual teaching; for they are so fearful of being deceived. They would not be taught by any but the Lord under any consideration; and though the lessons He teacheth are painfully learnt, yet the ordeal is nothing when the profit realised by each lesson is taken into consideration. One lesson taught in the school of Christ is never thoroughly learnt; in fact, the knowledge from it would be too overpowering for us in the lower house. The Lord, therefore, is very gracious unto us in this particular, remembering that we are dust. But perhaps the reader is anxious to know what lesson it is that we allude to; or, it may be, he knows

this unmistakable lesson in part; so that it will be needless for us to name it. We will, however, name it: "Man, know thyself." It is very evident that there never was but one man that really and truly learnt this lesson perfectly; and that was the "Man Christ Jusus." True, He needed not that any should testify of man, knowing what was in man; but this referred to His Godhead; for, as man, with all the effect of the Adam transgression imputed to Him, He had to painfully learn this important lesson. Jesus had to prove the extent of the fall of His Church by bitter experience. We often hear people talk about knowing the depth of their own heart's depravity; but we are well aware that they do not know one millionth part of it; for the two mysteries are inexplicable. Nothing can discover the *one* in its depths of depravity, but the *other* in the heights of its wisdom. Every child of God, when instructed by the Spirit, has a little light into the mysteries; *aye*, and only a little! It is true that there are a few abroad who pretend to be most profound in spiritual knowledge, and despise those who appear to be but novices in the best things; when, perhaps, the former are only "wise in their own conceit," while the latter have been taught, the little that they do know, by the blessed Spirit; whose teaching tends not to puff up but humble. Let it not be supposed that we are in any way opposed to a deep knowledge of the mystery of godliness, but contrariwise; only we would distinguish between those who are "puffed up," and those who are crumbled down. We verily believe that those who are taught by the Spirit of Christ, learn that they have no knowledge of divine things but in oneness with Christ; and the teaching does not tend to an arrogant display of spiritual attainments, but a simple knowledge of what Paul learnt while in the same school: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

To the question, "Who teacheth like Him?" may we not answer, from a feeling experience of such a reply, Lord, none can possibly teach like Thee; for Thy teaching is spiritual, while all other is natural: and though Thou art pleased to often puzzle us in the lessons given, yet we are compelled to acknowledge them to be "all plain to him that understandeth; and right to them that find knowledge." Many, very many have been the lessons that Thou hast taught us in the dark, and we have feared exceedingly on entering the cloud, yet, when we have been enabled to look up into the face of our Teacher, we have seen "no man save Jesus only." Thou hast, indeed, blessed Lord, endeared Thyself to our souls, again and again, by the gentle, loving, and merciful way that Thou hast seen fit to take in order to instruct us into the holy mystery of Thy spiritual kingdom. How often are we astonished at Thy mysterious dispensations, finding all Thy dealings to be so

opposite to our natural choice ; and yet we have been constrained to confess, when darkness has been made light, crooked things straight, and rough places plain, that "better is the end of a thing than the beginning." So foolish are we and ignorant that we cannot understand, when led through some fiery ordeal, wherein flesh and blood gives up the ghost, that Thou art teaching us a most profitable lesson ; a lesson that must necessarily be learnt in order to glorify Thy great name, and profit our immortal souls. But, Lord, despite our dulness and stupidity, in learning wholesome lessons, Thou art ever pleased to "remember that we are but dust." Thy compassion, Lord, is an infinite deep ; Thy forbearance a scanless height ; and Thy faithfulness is from everlasting to everlasting. What, then, shall we render unto Thee, O Lord, for all the mercies which Thou art pleased to cause to pass daily before us ; for Thou hast taught us in some measure Thy greatness, dignity, glory, excellence, fulness, mercy, and heart of compassionate sympathy. It is true, dear Lord, that we have been called to pass through many most trying and, to us, unmanageable things ; but there was a "*needs be*" for each and all of them ; so that, being clothed, and in our right mind, at Thy footstool, learning of Thee, we would sing—

"How sovereign, wonderful, and free
Is all His love to sinful me !
He plucked me as a brand from hell ;
My Jesus has done all things well.

"And since my soul has known His love,
What mercies has He made me prove !
Mercies, which all my praise excel ;
My Jesus has done all things well."

THADDEUS.

London, June, 1860.

A SPIRITUAL LOVE LETTER.

MY DEAR BROTHER IN THE LORD,—Not having heard from you for a long time, I write to know how it fares with you.

I have had an attack of paralysis in my left leg and arm. It took place last March twelvemonth ; but, thank the Lord, I am now nearly recovered.

I have had a cruise through the West of England and Wales, *via* the Midland Counties ; and have returned in safety to Maidstone, after ten months absence. The Lord has been my stay, and was with me in all places wheresoever I sojourned : the bounds of our habitation are fixed ; our months and days are all numbered ; so that we shall not have one sorrow more or less than was allotted for us in the covenant that is ordered in all things and sure. Therefore let you and I open our windows and sing,

"It is a morn without a cloud ;"

and be on the look out for Him who saith "He shall come unto us as the rain, as the latter and former rain ;" "so the Lord shall

make bright clouds, and give them showers of rain, to every one grass of the field."

Well, my brother, I would "stir up your pure mind by way of remembrance," and pray God that mine, with yours, might be stirred up, so as to be enabled to "endure hardness as a good soldier of Jesus Christ." Bear in mind we walk by faith, and not by sight; "for the things that are seen are temporal; but the things that are not seen are eternal;" and the end of our faith is the salvation of our souls. Christ is God the Father's salvation unto the ends of the earth; and we shall soon see Him, the King, in His beauty; then "mortality will be swallowed up of life."

Peter, after dining with His gracious Lord and Saviour, at His resurrection dinner, on the coast of Tiberias, did hear such blessed words drop from the lips of Him who spoke as never man spoke, that they left such an impression on His mind, and so invigorated His soul, that, by the daily renewings of the Holy Ghost, he ever after, during the remaining days of his sojourn on earth, had a desire to obey His loving Lord's command to feed His lambs and sheep. None more than poor Peter had cause to love the Lord—who had "poured out His soul unto death" for him, and all the scattered sheep and lambs,—and long to devote the whole of his labours, through the fires of persecution and floods of affliction, in fulfilling the gracious request of his Lord. Surely it was a request of our Lord Jesus for which He would move Peter by asking him three times, "Lovest thou me?" None are so well fitted to preach to the lambs and sheep of Christ's fold as they who have been brought up from the depths of the sea of sorrow and trouble, have tasted the lovingkindness of Christ, and have felt the love of God, in Him, shed abroad in their hearts by the Holy Ghost which is given unto them; whereby they have the manifestation of the pardon of their sins; their hearts being purified by faith in Christ who hath redeemed them from the lowest hell by His blood. Holding this faith in a pure conscience, they can go forth facing the devil and all gainsayers; for indeed they know that they are not only called to believe on Christ; but to suffer for His name's sake. The same afflictions all are partakers of, who take up their cross to follow Jesus whithersoever He leadeth them, which is through fire and water; nevertheless He regales them in a wealthy place, in all high places, at His right hand, flowing from the fulness of His love, which, by the Holy Ghost, springeth up in their souls.

Peter's soul was fired for His Lord's glorious gospel; and his love was far a-head to what he told his Lord he would do for Him, in laying down his life. Yea, "though all men deny thee, yet will not I," said he. Peter's towers had now fallen; Satan had bombarded him in what he thought he was secured in. The citadel of strength in his own heart failed him in the day of trial, that he might write to the

flock of Christ, scattered in various parts, letting them know their election of God the Father, through sanctification of the Spirit; being created in Christ Jesus, and set apart for His instruction unto obedience. It is a great mercy to be obedient unto the faith of Christ, and sprinkling of His precious blood on the conscience, whereby we have boldness at a throne of grace.

Furthermore, Peter desired all grace and peace to be multiplied unto them through the joyful tidings of the resurrection of Jesus Christ from the dead; for herein God the Father, according to His abundant mercy, had begotten them again to a lively hope, that He, their Forerunner, had for them triumphed over all their enemies; and now would fulfil His Word in sending His Spirit to comfort them through the wilderness, *en route* to that undefiled and incorruptible inheritance that fadeth not away, which is in Himself; for the Lord is the Inheritance of His saints, in whom he will be glorified. O what close union the saints have with Christ in God, in whom their life is hid! This life is untouchable either by sin, death, or hell.

Sweet words—"undefiled and incorruptible!" Peter had now come upon his happy string, which he had learnt to play upon since the citadel of his own strength had fallen—"reserved in heaven for you." Who, then, shall pluck the saints from hence? "None shall ever," saith our Lord Jesus, "pluck them out of my Father's hands:" "I and my Father are one." O the sweetness to a broken-hearted sinner of being "kept by the power of God!" Jesus was beforehand with Peter, and said unto him, "I have prayed for thee that thy faith fail not." These words were blessed to my soul after a stormy day, when I thought I had made shipwreck of faith. I was just going into my bedroom for rest, in great sorrow of heart; but the Lord revealed His love, in the last extremity, when I thought it was all over with me. It was as though the Lord of life and glory had put His hand upon my shoulder, and said unto me, "I have prayed for thee that thy faith fail not." Though it is some years since these sweet words were spoken to my soul, I have not had such a conflict since, save once, when the devil and sin seemed to say within me, "Who is the Lord that He should reign over me?" I appeared to be surrounded with all manner of evil, when the Lord spoke these words: "I will be your God, and ye shall be my people." The rebels were silenced in a moment; they were all quenched as the fire of thorns. These fellows lodge in the suburbs of the city. I thank the Lord I am not so ignorant of Satan's devices at the present time, though I still need the strength of the Captain of my salvation to fight the good fight of faith, and to come and make all my bed in my sicknesses.

Again, on another occasion, while walking at eventide, a sudden glow of joy broke in upon my soul, from these words being spoken

from the lips of our Beloved: "To an inheritance incorruptible, and undefiled, and that fadeth not away." I paused in holy wonder, while the glad tidings ran on—"reserved in heaven for you!" The Lord spoke it especially to me; for I stood as the person to whom the blessing belonged; though it was for all and every one of the elect of God, chosen in Christ before the foundation of the world. But nothing will satisfy souls born of God save the witness of the Spirit that they are the children of God. "And ye shall be gathered one by one, O ye children of Israel, and be brought to Zion." "Ye shall come to my solemn assembly, to my holy mountain, and play upon your pipes before me, the Holy One of Israel." All such souls have overcome the wicked one by the witness of the Holy Ghost in their hearts; for he hath caused them to eat of the hidden manna, and given them a white Stone, with a new name written in it, which no man knoweth saving he that receiveth it. I believe this Stone to be Christ in them the Hope of Glory: and this Stone prospereth whithersoever it turneth. Jesus hath quenched the fiery law for them; but His love towards them shall never be quenched; for in His love He ever rests. The glorious overcoming of the saints, whereby they overcome all things, is by and through the blood of the Lamb. All the election of grace shall hold on their way, and, by the clean hand of faith, wax stronger and stronger, until they appear before God in Zion.

These are great mercies, my brother, to write and talk about. When I sat down to write this epistle, I was somewhat under oppression of spirit, yet the day previous I was greatly rejoicing; but there was a needs be for the Lord to leave me to be exercised through manifold temptations: none but the Lord can strengthen faith in the time of conflict. As He is with us in the furnace, He will enable us to trust in Him in the dark, by staying our minds upon Him; and whatever sharp fires He brings us through, He will say we are His people; and we shall say the Lord is our God. "My Beloved is mine and I am His." Though storms come over His garden, the sun shall appear again, and Jesus shall feed among His lilies, watering them every moment, and keeping them night and day.

"Gird up the loins of your mind, be sober, and hope to the end." Do not get drunk with Babylon's wine; but "eat O friends, drink, and be drunken with the wine of the kingdom" (original rendering).

Peace be with you, amen. Thine in the Lord for ever,

S. S.

SOME persons are noted for their late attendance at the house of God; not because prevented by uncontrollable circumstances; but from unwarrantable habit; for when questioned upon the subject they manifest no real motive for their non-punctuality.

THE TWO KINDS OF HEARERS.

DEAR MR. EDITOR,—Having read a paragraph in your valuable Magazine for April, page 160, in reference to two classes of gospel hearers there described, I feel constrained to offer, in love, a few remarks concerning such hearers and hearing.

As for the latter class there mentioned, they give no evidence of their relation to the living family, being so unlike the grace-humbled children of God, who, one and all of them, feel too much of their own vileness and ignorance to thus arrogantly boast of their great knowledge. I have conversed with a few, and read of others, with much pleasure, and, I trust, profit; but I never knew one of them, not even the deepest taught, to say, or wish it to be thought of them, that they knew so much more than others. No; not even the great apostle Paul himself; for he was altogether lost in wonder and amazement when he exclaimed, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!” And though he was in “nothing behind the very chiefest apostles,” yet, says he, “I be nothing.”

I have sometimes wondered what some of our modern D.D.’s, the popular parsons of the day, have thought of the apostle Paul’s humble expressions. How many of them are there that can join the apostle in saying, “That I may know Him?” and yet this is the humble desire of every member of His mystical body—the Church, the honoured bride, the Lamb’s wife; for it is written, “Thy desire shall be to thy Husband.” This desire, being Himself, shall rise most vehemently in the heart of His beloved, in spite of the world, flesh, and the devil, to her unutterable joy, and the everlasting confusion of every deadly foe. Having, then, this living desire for Him, with what humble and adoring gratitude will she most gladly go forth among her companions to speak of the beauty of His person, the glory of His kingdom, and the greatness of His power; for “they that feared the Lord, spake often one to another.” Neither do such want whipping or driving to this sweet converse any more than a hungry man wants flogging to make Him eat his ready meal; for the language of their heart is, “Draw me, and we will run after thee.” What a sweet acknowledgment of her Husband’s strength is herein expressed: and well there might be; for she could neither run, walk, nor crawl without Him; seeing it is “in Him we live, move, and have our being.”

I think, therefore, my unknown friend is a little mistaken when he attempts to mix up grace-humbled souls with those very knowing* gentlemen; although I am fully aware that there are thousands of such over-wise persons swarming this great city. But as I have “not so learned” my “meek and lowly” Jesus, I could not feel any

* If our correspondent refers to page 160, he will find a query (?) put upon the knowledge.

freedom in assembling with such haughty, empty, and knowing professors—

For strangers they are to Jesus by birth,
Though flaming professors while here upon earth.

I would then, in love, conclude, in answer to my friend's question, that I think it is quite right in the sight of God that such graceless professors should absent themselves from the assembly of the saints; for the absence of *such* grieve not the children, but is rather a matter of rejoicing, as they are a discordant pest to the living family. How "can two walk together, except they be agreed?" What soul union could there be between such persons and that truly grace-humbled writer, Asaph, in the 73rd Psalm? for "so foolish was I and ignorant," says he, "I was as a beast before thee. Nevertheless I am continually with thee; thou hast holden me by my right hand."

Again, there is that miraculously-deep tried servant of God, Job; who said to the Lord, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." And well he might after such an overpowering sight; for such a killing sight of His glorious person is enough to make any living soul shrink into nothing, with all its go-a-head knowledge. Under such an overwhelming view of the Lord, there is not one lofty thought of knowing more than the ministers of Jesus Christ; no; but rather an acknowledgment with Paul, "Unto me, who am less than the least of all saints, is this grace given." And what is this grace given for?—to lift him up above the giver, idolize his experience, and look with sneering contempt upon others? O, no! What was it given for, then, Paul? That I might live "to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." The sweet manifestation of these dear truths, by the Holy Ghost, to the soul, will enable us to live far beyond sin, self, devil, and all the trifling things of time. Yes, let Him, our ever-glorious Sun of Righteousness, arise with healing in His wings, and how soon—astonishingly soon—our every ache, pain, and festering sore disappears; and we, with joy, welcome the glad hour,—the "set time to favour Zion; for it is written, by the prophet Micah, that "they shall move out of their holes like worms of the earth." Nothing shall by any means hinder their progress; for, notwithstanding their weak, lowly, and defenceless position in themselves, it is written, for their joy and comfort, "They shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I do this, saith the Lord of hosts." The preceding portion is still sweet to me, as it was very forcibly applied to my heart's comfort, by the blessed Spirit, seven years ago, when, in great bitterness of soul and exercise of mind, I

was leaving home to hear that highly-favoured, deep-taught servant of the Lord, Mr. A. Triggs, then at Gower-street Chapel, whose ministry I was favoured, for a short time, to sit under. On that occasion, the words of our dear Lord proved more than a match for the devil and my unbelieving heart; for so humbled was I under them, that I could only look on with wonder and amazement, saying, with dear Ruth, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" We read in this most touching narrative that it was the kindness and the sweet words of Boaz that won the heart of the Moabitish damsel, Ruth, and made her "stick fast by the maidens." And what else is it, think ye, friend, that now makes the hungry and needy ones assemble together but the overpowering goodness and melting words of our heavenly Boaz? Called forth by Him, who is our Resurrection and Life, from the slumbering grave of corrupt nature, the real, sensible acknowledgment of all such grace-favoured seekers will be, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." Therefore seek Him they will; though, like Mary, in much sorrow, as one and all have to do, yet they shall all most assuredly find Him to their great delight; for "light is sown for the righteous, and gladness for the upright in heart." Ah! and I can truly say my gracious God refreshed and gladdened my heart when I heard you preach, dear sir, from those words, two or three weeks ago, at Beulah Chapel. Although I have only heard you three times, yet I felt at home among you, which reminded me of olden times, when at Gower-street, and I could only bless the name of my dear Lord for leading me there, blessing my soul, and giving me to feel a *real* union to preacher and hearers; for it will be the constant aim of all the royal, blood-bought family to seek good company, and live up to their high standing in Christ Jesus. Untried, fleshly professors may be very constant in attending to hear the preached word, yet go from mere custom, or are driven by the force of the precept or fear of hell; but it is not so with hungry, exercised souls: for it is their craving appetite that draws them there; and the word of the Lord concerning such is, "Blessed are they that hunger and thirst after righteousness; for they shall be filled." We, therefore, as "members of His body, of His flesh, and of His bones," are highly blest, and abundantly fed by Him our most glorious Head; and the rising desire of each member will be to Him, and to the remembrance of His name; for in every sad hour, yea, in everything that pains us, He will endear Himself unto us; so that His "name will be as ointment poured forth." The devil may tempt, providence may appear to frown, and the Beloved of our souls may hide His face,—which is worst of all,—yet, amidst all this, the very sound of His name becomes growingly precious. He hath said, "I will never leave thee, nor forsake

thee;" and, as our glorious keeper, He will never let us forsake Him, however dull, drowsy, or negligent we may feel ourselves to be. Our "times are in His hands;" and "no man can keep alive his own soul:" the truth of which He has caused me to painfully learn. Yes, it was at His dear feet He spoke these words to my soul, "Come, learn of me." This portion, falling from His lips into my heart, struck a most fatal blow to all my high, towering notions; for I then felt what a poor, simple fool I was. The way the Lord taught me was so contrary to my expectations; for He says, as heirs of the kingdom, ye must become as little children to know me as your Everlasting Father, Leader, Teacher, and Friend. As, then, the Lord is our Keeper and Guide, He will never suffer the living family to go on at random; for He, their Father, will make the high relationship known Himself. Ah! in every smarting hour,—in their sharpest extremes,—they shall be brought to acknowledge Him to be their faithful God. All His saints are in His hands; His delights were with them before time; and He brought them into creatureship for His own glory; so that, come what will, He ever holds Himself responsible for their safe keeping.

When the Lord corrects His children,—for He has a Fatherly right so to do,—He does it in love; but He will not suffer any one else to do so; for none can use the rod aright but the Father; and He applies it in such a way, that all the children read in deeper lines His loving heart towards them, even when He is using it. Every sharp, cutting stroke shows more clearly His love, and tender care over them. What, then, shall injure the children of such an indulgent Parent; dwelling as they do in the very love of His heart! Fleshly professors may rage and scandalize; the wicked one may hurl His fiery darts most fiercely; and they may feel their inability to stand against the meanest of their foes; but He, their Lord and God, will ever be their Shield and great Reward. He has also given His angels charge over them; as it is written, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

Dear Sir, may the Lord bless you, and make you increasingly useful to His much exercised family, while I remain,

Truly yours, in our precious Lord,

R. J. PEARL.

June 4, 1860.

BELIEVING parents, never allow your children to be tampered with in a free-will Sunday school; for no person void of a heart experience of the distinguishing doctrines of grace, is fit to have your children under their care. Although it is not in our power to give our children a divine capacity to receive God's truth, it is certainly imperative upon us to see that they are not taught lies in the name of the Lord; for the truth the Lord *may* own and bless, but lies He *never* will.

CHRIST ALONE EXALTED.

Eighth Letter.

THE GLEANER TO THE REAPER.

MY DEAR BROTHER IN THE LORD,—It would be too cold a requital of your extreme kindness to delay answering your last dear epistle; and such delay would also unfaithfully delineate the feelings of my heart, which is at this very moment pressed with an affectionate desire to greet you in that sweet name which is above every name; and which, as it is re-echoed from your heart to mine, and responded from mine to yours, does convey to our souls joy and gladness inexpressible. Yes, my brother, it is in Jesus we meet,—in Jesus we love each other,—in Jesus we commune, and in Jesus we are crowned conquerors, even now, though on the battle field, surrounded by the forces, and subjected to the taunts, of our enemies. The triumphing of the wicked is but for a moment; and thanks, eternal “thanks be unto God who giveth us the victory through our Lord Jesus Christ.” “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus;” and blessed be the dear and Holy Comforter, who hath begun to make known these blessings to us—who hath revealed Christ in us—who doth make us desire to daily die to all but Christ, and to count self, creature, and all creature-attainments “but loss and dung,” that we may win Christ, and be found in Him. Blessed be our adorable Jesus, whose own ARM brought salvation unto Him; whose own BLOOD—(O melting words—the hearts blood of our Beloved!)—doth for ever cleanse us; whose own righteousness doth justify us completely; and who “bore our sins in His own body on the tree.” Yea, “blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord.” Surely a song of thanksgiving does well become unworthy us, who have been so specially blest; so signally favoured; so wonderfully sought out and brought out; and, though distant from each other in the body, privileged “to sit together in heavenly places in Christ Jesus.”

I well know you are far beyond me in the knowledge of Him; and often does my soul longingly stretch out her desires for more of the unfoldings of the personal glories of my Christ; but still we sit together, and each have a *whole* Christ, a *full* Christ, an *inexhaustible* Christ, and shall each have the developments and revelations of the Infinite Jehovah, in Him, *here*, as shall be most for His glory; and, hereafter, we shall swim in the full tide of His presence, and be filled to the brim with the glories of Deity for evermore.

My heart thanks you, my dear brother, for your last most valuable letter, and prays the Lord to give you a full and rich reward. Often do I look with astonishment at the favoured corre-

spondence, so evidently the Lord's doings, and, by the view, am exceedingly abashed at my own ignorance, unworthiness, and insignificance; but then, again, the dear Lord Jesus lovingly, and encouragingly smiles upon me, and teaches me by His Spirit that these sort of things are all I must expect from *self*; that in Him alone I have any good; that all my springs are in Him; and, in fact, that I dishonour my most precious Christ when I want to be anything in and of myself. Under His teaching, my soul hastens to be nothing, that He may be "all and in all." I then learn how to be abased as well as to abound, and, in whatsoever state I am, to be content; that my littleness, vileness, and inability may be set off by His majesty, mercy, and all sufficiency; He taking occasion by the *one*, to display the *other*. Not that sin hereby becomes less odious;—"God forbid!" for it is a thousand times more insufferable, and the thought of its indulgence or palliation more hateful as we get nearer to Christ, the perfection of beauty and holiness. We are taught that the victory over this inbred monster lies not in moping over it, or crying out against it, but in faith-embracements of Christ; baptizing into His death by the Holy Ghost, and in rising in the power of His resurrection to newness of life, bringing forth fruit unto God. O this precious Jesus!—whichever way we turn, whatever need presents itself, or whatever trial overtakes, there is that in Him which exactly suits us; and as faith is by the Divine Spirit drawn out in lively actings upon Him, we are privileged to rejoice in Him, though surrounded by the most trying outward circumstances.

What a blessed state of independent dependence are we brought into as we rise into Christ—dependent upon Him, but independent of creatures and circumstances. How wonderfully He sometimes introduces us to this blessedness by shutting us up in such tight places, and strange cases, that no creature can come near us, and we can only utter our words before the Lord, and look up. This is the way, however, He hath dealt with me; and I praise and adore Him for obliging me to make Him my *secret* keeper and burden bearer; for *so* have I been brought to an endeared familiarity, and unrestrained intercourse, unknown before, that I often exclaim, in the words of a dear minister of Jesus Christ, "Bless God for Jesus Christ! Bless God for Jesus Christ!" "Thanks be unto God for His unspeakable gift."

I am sure, my dear brother, you understand me, you join with me, and your soul goes with mine in desires to praise, love, and adore. *Ah! and not all the high-sounding Hallelujahs of heaven's bright armies can shut out from His loving heart these gentle whispers of His beloved spouse in the wilderness.* We know He hears them; for He answers them in melting accents of condescending tenderness spoken into the very soul; and still, as of old, He astonishingly

declares that His heart is ravished by the charms of this His betrothed one as she appears before Him in that very beauty and mildness which is His own, and Himself hath put upon her; and all He is saying, "O my dove, *that art* in the clefts of the rock, the secret places of the stairs, let me see thy countenance, let me hear thy voice: for sweet is thy voice, and thy countenance is lovely;" while she, thus encouraged, exclaims, "My Beloved is mine and I am His;" "Let Him kiss me with the kisses of His mouth; for thy love is better than wine."

Truly there is a blessed and mysterious interchange of delights and communion between Christ and His Church; and though dark and hidden from thousands, yet plain to them to whom it is revealed. Bless the Lord, O our souls, that He hath begun to show

His lovingkindness, and hath declared that He hath a favour toward us! Nay, methinks He hath done the greatest; for He hath given us Himself; so that all yet to follow is but the result of that MIGHTY BESTOWMENT. Whatever blessings, benefits, and delights we are rendered capable of receiving from Him, it will be in the manifestation or outflowing of that love which now rests upon us in Christ; together with an infinitude of delight as incapable of increase as it is of comprehension.

O, my dear brother, we must be silent before Him; for such love is overwhelming; and, by poor mortality, can neither be endured nor its glories, nor expressed in its sweetness. * * * *

As I esteem your choice communications a very great treasure, and high privilege, I hope, when you again have a commission from Him whom our souls love, to receive a line or two; expecting afresh to catch the savour of His good ointments. To Him be all the glory for the special blessings already received through your medium. * * * *

Though "*less than the least*," believe me to rest

Affectionately yours, in Him,

RUTH.

REVIEWS.

Memoirs of Mercies and Miseries, in the Spiritual and Providential Dealings of Almighty God with James Godsmark. Also His *Confession of Faith*, in opposition to the general charge of Heresy. London: Collingridge, 117 to 119 Aldersgate Street, E. C.

(SECOND NOTICE.)

I now sold my few mason's tools for another night's lodging and a piece of bread. The next morning I started for London, intending, if possible, to get a ship and leave the country. On my way to Canterbury, which was to be my first day's stage, I was more fortunate in the begging trade, and got enough for a

night's lodging, besides a tolerable supply of *scran* or *grub*; but I little thought of the reception I was to meet with at that ancient city; and, in prosecuting my simple narrative, the Searcher of hearts knows that I neither lie nor exaggerate. I trust, in His fear, to avoid either. Deficiencies there are, and must be, when compared with a master mind and pen, assisted by those extensive vicissitudes which have not fallen to the lot of my little experience; yet, so far as God in the greatness of His mercy has led me through the tortuous and chequered pathway of mortal and spiritual life, so I write, it may be, to the comfort of some poor fellow-traveller who has a similar course to pursue. Beyond that, and a little memorial to the God of boundless love, I neither expect or wish anything but scorn and contempt. I well recollect (though twenty-four years ago) the feeling I experienced while sitting under a hedge, at a place called Bishopsbourn, near Canterbury. That sensation I cannot describe beyond this, that I felt the heavy burden on my heart almost gone, and a kind of peace and dreamy happiness break over my spirits: I thanked the Almighty for the few pence I had collected, and wondered why I should feel so happy, seeing that I had nothing but misery, shame, and disgrace before me. But I have several times since (when passing through deep and tempestuous waters) found an unaccountable calm and serenity of mind preceding the delivering mercies of my God. While I was sitting under that hedge, it crossed my mind for the first time that I had some relatives at Canterbury; and, however strange it may appear, I never thought of it till that hour; nor was I at all certain that I had. I had never seen them or heard of them further than hearing my father speak of an uncle Henry, when I was quite a child; and I thought it was Canterbury where he then lived. My poor mother was at variance with most of my father's relatives, and almost everybody else; and I had not heard her speak of him in particular. As I neared the city, I inquired of a man who was working on the road if he knew of any person by the name of Godsmark living in the town? He said, "I do." I asked him if there was an old gentleman by that name? He said yes, there was. But the man looked at me, and seemed to wonder what I could want with him, unless it was to rob him, for I certainly had a very suspicious appearance. However, he told me that he was just going home, and should pass the door, if I liked to wait for him. I did so; and, as we went into the town, "There," says he; "that's where the old gentleman lives;" and the poor man seemed very glad to slip my company. I stood looking at the house, wondering if it could be possible that that was my uncle who lived there. I could not get my heart high enough to knock at the door at once, and walked to and fro till a policeman came up and told me to move on, adding, "I know what you're after, young feller." I then walked off for a time and returned with the determination to knock; for I thought, Well, if it is my uncle, and he is angry, he can but tell me to be off about my business. So I knocked with a trembling hand, and a maid came to the door; but, before I could speak, she shut it with the usual accompaniment, "*We have nothing for you.*" However, I knocked again and again, and fetched her back, and told her that I had a message for Mr. Godsmark. Some person within said, rather sharply, "Who is it?" The maid said, softly (but I heard her), "It is some chap, like a tramp, wants master." A motherly old dame then came to the door, and asked me what I wanted with Mr. Godsmark. I told her that I had a message for him. She gave me that up-and-down suspicious sort of look, and said, "I dare say you will find him over there in the stable yard." I found the yard, and, looking in at the gate, I there saw the very image of my poor father; about the same age, with the same kind of dress. I felt sure that it was my uncle. There was a young gent on horseback talking with him. I walked up to the old gentleman, and, without further ceremony, addressed him as my uncle. The poor, dear old man (whom I shall ever remember with the deepest gratitude) looked astonished, while the young gent on horseback (who was none other than my cousin) asked me, indignantly, as to what the devil I meant. But the dear

old man said, "My poor lad! why, what do you mean? who are you, and where do you come from?" I burst into tears, and stammered out as well as I could that I was sure he was my uncle, and that my name was Godsmark; and, if he would give me a lodging in the stable, and a bit of grub to help me on my way, I should feel thankful. I also told him where I came from, and that my father's name was Samuel. He said, "Is it possible! can it ever be *poor Sam's boy*? He repeated *poor Sam's boy*, again and again, while the tears of genuine compassion rolled down his dear old face. He then took me into the stable, and, after some more talk, to assure him that I was really *poor Sam's boy*, he told me that he had not heard of his poor brother's death till sometime afterwards; and as to the few survivors of the family, he had never known what was become of them; only he heard that we were gone to sea. He then said, "Now, I must not introduce you to your aunt to-night; it will break her heart to see you in this plight. Come along with me." So he took me to an inn, and told the landlady (who had known my uncle for many years, and also my father) that he had brought poor Sam's boy. She replied, "Loar, Mr. Godsmark, bless us and save us, you don't mean to say that! Well, now, only to think; why, 'twas only the other day, you know, we was talkin' about your poor brother Sam. You don't mean to say that this 'ere poor feller is his son? Well, I never! But, loar, anybody can see he's a Godsmark." My uncle told her to get me some meat; and while I was having my supper, the dear old man brought me some clean linen; and, after a good wash, I went to bed—such a bed as I had not crawled into since at home in my father's house.

Early the next morning my uncle came and told me that I must breakfast with the family. But, before that I was washed, my old rags taken away, and a suit of my cousin's clothes put on; so that in about an hour, I was transformed from a dirty vagabond to a comely young gentleman. My uncle declared that I was a Godsmark, and he was sure my aunt would say so. I was then introduced to her; but she could hardly believe that I was the being she saw at the door. However, she received me with all the affection of a kind parent; and for a little while I forgot everything in the happiness which I enjoyed. My uncle kept livery stables; and asked me if I were used to the saddle? I told him, "Yes." For, in truth, I was as much at home on a horse's back as on my legs. "Well," said he, "you shall ride out with me to-day." My cousin, who spoke so sharply to me the day before, was as kind as an affectionate brother; and said, that I should have his horse when I pleased.

Gladly would we quote several more pages treating of the pathway of J. G., but space will not allow it. We, therefore, must withhold, after giving one more extract of a very trying providence that our brother was called to endure, since he has been a minister of the gospel:

One evening at this time, I went into the city to preach for a minister who was ill; I had no dinner that day, for there was not bread enough for the little ones. On my way to the chapel, I called on a friend in Bethnal Green, where I knew I should be welcome to a cup of tea; but, alas! they were out. I then walked about till chapel time. After service there were several gentlemen who came in the vestry, and addressed me in terms expressive of their approbation, and so on; little thinking how hungry I was, and almost ready to faint from exhaustion—for there was nothing in my appearance indicative of want. When they left, I had one hope, and that was, in a glass of wine; for I knew that that would be all the remuneration I should have; but the deacon said, "I am very sorry Sir, but the pew-opener has neglected to get in some wine." I told him that it was of no consequence, and left. I walked home as well as I could; but in passing through Victoria Park, I could go no further. I sat down on the grass, and wept with a bitter cry. I thought of a minister of truth who had been preaching not far from

the chapel where I preached the same evening; he had two or three guineas for his lecture, and a carriage to take him to his lodging; also, I had been instrumental in collecting a little money towards that lecture. Oh! how glad should I have been of three pence! This, indeed, tested my submission to the sovereignty of God, and I found it rather hard to believe that He had no favourites among His own children. How true it is, that no man knoweth either love or hatred by all that is before him, as regards temporal prosperity or adversity. The Divine favour or hatred is only known by the giving and withholding of spiritual and heavenly blessings. After some rest, I staggered home, and should have been accused of drunkenness had it been daylight. When I reached home, I found that my poor dear children had gone to bed supperless, with the exception of a few cold potatoes; of which I partook, with a glass of water, and went to bed without saying a word. The severity of my Father's chastening hand struck me dumb; "I was dumb, I opened not my mouth, because thou didst it," said David. Yea, I held my peace, even from good; there was no prayer, for I was troubled at His presence; when I considered Him, I was afraid of Him. But, bed is a sad place at such times; instead of refreshing sleep, there is a feverish tossing to and fro; with occasional prostration, severe pains at the chest and head, accompanied with great terror of mind. I have generally experienced these symptoms from want of food, and under the hidings of the Divine favour. In the morning, my little Eve said, "Father, we are so hungry, and this is my birth-day. Won't you give us a little treat? You know that you promised?" This appeal gave the last blow to expiring patience, and I cried out, in the words of Luther, "O God! O God! dost thou not hear? My God, art thou dead?" And with the Psalmist, "Remove thy stroke from me; for I am consumed by the blow of thine hand." My darling Emily (who has since departed the miseries of this sinful life) said, "Father! O father! This seems so shocking, what shall we do?" Adding, "when poor Adam was alive, he let a penny fall through the crack of this floor." I immediately took up the board, and after some time found the penny; I went down to the Wick, where I was not known, and bought a pennyworth of bread.

Thus you see, beloved reader, the mysterious way of the Lord with a son and servant, who was made faithful, and valiant for the truth. We should especially recommend this work to those who have been called to walk a chequered pathway. We would also advise those who are favoured with an easy passage through life, to purchase this book, that they may, under God, make an effort to render their poorer brethren timely help; "for with such sacrifices God is well pleased."

The Second Part of Mr. Arthur Triggs's Memorial. London: Published and sold by the Widow, No. 3, Angel Road, Brixton Road, S.; Mr. S. Triggs, 8, Milton Terrace, Stoke Newington, N.; W. B. Triggs, 32, George Street, Plymouth.

It is with no ordinary interest that we sit down to review the work now lying before us. It has been a matter of great question with many, whether this work would ever see the light. However, time has proved that this Memorial was not to be withheld from the Church; but to go forth as another testimony of the love and faithfulness of our covenant Jehovah.

We well remember reading the first part of Mr. Triggs's Memoirs with great savour; and much regretted on closing it that we had not the other to open. The privilege of seeing the second part being now granted us, we hasten to give our readers as full an account as we possibly can in a review. We shall therefore, without further introduction, let our late brother speak for himself in his dedication:

To the church of the everlasting God, chosen, sanctified, blessed, accepted, redeemed, regenerated, and made meet to be partakers of the inheritance of the saints in light; who are delivered from the power of darkness, and translated into the kingdom of his dear Son.

Beloved of the Lord, there is a truth unalterable, and it hath been manifested in the church of the living God in all ages, and the various dispensations, that have succeeded one another in the revolving of years, have not obliterated one grain of that truth relative to the church of God, and every individual member of that church, which are the members of the body of Christ, of His flesh, and of His bones; as it is written, "ye are my witnesses, saith the Lord" (Isa. xliii 10, xliv. 8); and the apostle gives a blessed description of those witnesses, saying—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life" (1 John, i. 1). This is a plain statement of four particulars that the Lord's witnesses are in possession of, as the living children of the living God, and from hence arises the true knowledge of the true God, and eternal life (1 John, v. 20).

I now proceed to say that during the few years I have been in London, I have often had a desire spring up in the mind to add a few particulars in continuation to my former Memorial of the Lord's loving-kindness and tender mercy towards me: and having received many testimonies of the Lord's blessing the truth of the former, the desire is, that the Lord may be still honoured and glorified, Christ highly exalted, and that writer and reader may have joy in the Holy Ghost. One thing I feel certain of, that the Lord will bless nothing but His own truth, and that only to His own people, for their comfort; consequently, what I have in view is to state the gracious dealings of the Lord with me relative to His truths, and His giving me an experience of them, and making them growingly precious to my soul.

* * * * *

Now I shall, with the good hand of the Lord upon me, commence with, and *write the truth* concerning, His dealings with me in various movements from my first coming to London: and some of which gracious acts of the Lord many were angry at, and I had great reproach and calumny cast upon me; but none of those things moved me; for I had a clear conscience that all was right and straight between the Lord and my soul concerning these matters; so I did not fear man nor his reproach nor revilings. This the reader will plainly see in my statement, concerning the Lord's gracious dealings with me relative to Trinity Chapel, the opposition I met with, and how the Lord supported, defended, and delivered me. The very thought of it even now warms my heart, and I say, "Bless the Lord, O my soul!"—and to His praise I speak it, that I have never been in trouble, trials, afflictions, and persecution, but the Lord hath upheld and delivered me; yet when certain movements are presented a fear will arise, whether they be right or wrong, and this will prompt a cry to the Lord on the account of such.

Thus, reader, I have stated the loving-kindness of the Lord to and with me relative to His truth, and the blessedness of the same as known and believed, and the liberty arising therefrom, as demonstrated in the heart by the eternal Spirit; and not only so, but an assurance and perpetual happiness in the Lord; so live and walk by faith, with the full persuasion that "my beloved is mine, and I am His" (Song ii. 16). So writes your servant and brother in our precious Lord Jesus.

Our brother having introduced himself to our readers, we will let him tell his own tale without molestation; though we cannot afford him so much space *this month* as we could wish:

I have stated, in my former Memorial, how the Lord removed me from Kingston to Plymouth, and of His goodness and mercy towards me in inclining the hearts of several individuals to favour me; and whose kindness is fresh in the mind, and felt in the warmth of my heart, as I now write. Such mercies in time of need are not quickly erased, and every renewed remembrance of them opens fresh gratitude and thankfulness to the *God of my mercies*. I will now state the dealings of the Lord with me relative to my coming to London, and my final settling there.

In the year 1835 I had a pressing invitation to go to London to supply for a Mr. A—s. I objected; but he would not be put off, as he wished to come to Plymouth. This was a sore trial unto me, as I had never been out of Devonshire; and many sleepless nights I had in thinking of it, and the length of the journey, and Satan presented great difficulties and many dangers; and, as I was left to judge of these things by the rule of accidents, I concluded the coach would upset, and I might be killed. I may be laughed at for my folly, but what a poor thing a child of God is when left to confer with flesh and blood, and to listen to the father of lies; but my nerves had been so shaken that little matters appeared mountains unto me. However, it was so arranged that go I must; but being in such a confused state of mind, and not finding any access to my God in prayer, nor feeling any word from the Lord to still the surges of the mind, I was kept in such agitation, that death and dying were presented, and appeared to terrify me; likewise fearing I should never more see those that were near and dear unto me; and I recollect, the morning I left, I was as a man distracted. I could not say a word to my wife on the subject, but I tried to commend her and the children to the Lord for care and keeping; and that He would preserve them and myself from all evil, and bring me back in safety, that we might see each other's faces again with joy: yet in all this proceeding with words, I had nothing before my eyes but the dark picture Satan had drawn; and every part was filled with danger and death. I note down these things for the honour of my Lord, who heard the desires of my heart, though I seemed all confusion of mind; and I believe, as I have said many times, that the Lord hears more prayers of desire, and answereth them, than He doth of the verbal prayers of His children. I speak this from experience, and say, that a living desire, with holy longing from the new heart, given by God, is more acceptable to the Lord than all the wordy forms composed by men. But to return to the morning of my departure, August 12, 1835. I took a farewell of my wife and children, fearing I should never see them any more, but my gracious God was watching over me and guiding me; and I soon found "To every thing there is a season, and a time to every purpose under heaven" (Ecc. iii. 1); for I had only rode about three miles, when the Lord spoke His dear word into my heart, and demonstrated it with power, saying, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. xli. 10). All fear, danger, death, and darkness fled in a moment; I wept before the Lord for the mercy; felt such love flow out of my heart toward the Lord, that I blessed Him with all my soul; I could trust the wife and children and myself in His dear hands, to do as seemed him good, and the poor mason went on his way rejoicing in the Lord. And here I remark, that I have never started from my home since, to run on the Lord's errands, but He hath spoken the same words to me and into my heart; and I always wait to hear His voice saying unto me "Fear not;" and, blessed be His holy name, He doth not disappoint me.

I arrived in safety, with joy and peace in believing, at Exeter, and put up for the night at my friends Mr. and Mrs. C—n's, No. 80, South Street, with whom I spent a pleasant evening, having known them for some years to be valiant for the

truth, and greatly spoken evil of ; but I had not much sleep ; for the heart was so comforted and strengthened by the divine properties of the word of the Lord communicated, and in the dear abiding of the same, that I lay most of the night blessing and praising Him for His love and goodness toward me.

The next morning, after committing myself to the care of my ever to be adored Lord, I started at 5 o'clock from the New London inn, on the coach called the Telegraph, and which ran from Exeter to London in one day ; but it was a long one, as I did not arrive till 11 o'clock at night. But as every thing on the road was new unto me, the mind was taken up, that the time seemed to pass quickly ; and many a sweet moment of communion I had with my ever blessed and gracious Lord.

Six Sermons Preached by Mr. Bidder, Minister of the Gospel, Little Park Chapel, Hurstpierpoint, Sussex.

WE never remember having read six sermons so pregnant with the Word of God. With such a retentive memory, Mr. B. can well afford to leave Cruden on the shelf.

The sermons before us contain some of the most precious truths of the "glorious gospel of the blessed God," which we have no doubt will be highly appreciated by the living family. As a specimen, we quote the following :

Now God the Father constituted them "His people" from eternity by a display of His electing love ; or, if you like, His electing purpose—separated them from all the people on the face of the earth, or ever should be upon it. Therefore Peter calls them (1 Peter i. 2) "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : grace unto you, and peace, be multiplied." So Paul in Ephesians i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : according as He has chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love." So you find in the first verse of Jude, "Sanctified by God the Father"—set apart from all other people—"and preserved in Jesus Christ, and called." So you find in Proverbs viii. 22, "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." And when the Covenant Head was set up from everlasting, all the mystic members were set up and embodied in Him—blessed in Him—abiding in Him : contemplated by God the Father, one with Him, for ever and for ever.

Thus you will find, Psalm cxxxix. 13, "For thou hast possessed my reins : thou hast covered me in my mother's womb. I will praise thee ; for I am fearfully and wonderfully made ; marvellous are thy works ; and that my soul knoweth right well. My substance was not hid from thee"—that is, the mystic members of His body, "the fulness of Him that filleth all in all"—as you find in Ephesians i. 23,—the Church, which is His body—mystically, relatively so : "my substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect ; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Yet, all in glorious union to, and oneness with, the dear covenant Head, from all eternity—viewed so by God the Father.

* * * * *

I bless God I am "not my own"—nor you either. I would not be my own for a thousand worlds. But I am "complete in Him," and shall be in Him to all eternity. How blessed is the gospel when faithfully preached, when fairly brought out ! That the children may be able clearly to distinguish what is gospel from the law.

THE ALTOGETHER LOVELY.

THE Lord hath brought me three days' journey in the wilderness that He may testify to my heart the emptiness and vanity of all things here below ; and though He has graciously supplied all my need, yet it is all a void place without His presence. I do delight in Him as my Beloved, "the chiefest among ten thousand, and the altogether lovely."

My Lord gave me a sweet repast this morning from the 10th chapter of Daniel. What a glorious description the Holy Ghost there gives of His likeness, "who is the image (or impress) of the invisible God, and the first-born (from the dead) of every creature." "This is my Beloved, and this is my Friend."

His face is as lightning ; or, as the Holy Ghost has it in another place, "as the Sun shining in His strength." I wept such precious tears at the voice of Him that spoke—so overflowing with love—that I was as nothing, and Christ was the desire of my soul, and altogether lovely.

"And the voice of His words like the voice of a multitude." Yes, a multitude which no man can number. So vast is His voice, that all heaven is silent : and that voice, once heard, unstops the ears of the deaf, never to be closed again. The soft whisper of His voice in the sinner's heart, will drown all the uproars within, and drive out the strong man, armed with all the weapons of hell.

There is another sweet effect of the voice which I felt this morning, namely, my comeliness was turned into corruption, and I retained no strength ; my beauty was gone as a thing burned in the fire ; so marred, that I am become a broken vessel in which there is no pleasure. But "thanks be unto God, which always causeth us to triumph in Christ," and maketh manifest (in our hearts) the savour of His knowledge.

My beauty is in Him the Rose of Sharon and the Lily of the Valley ; my strength is in Him the Lord of Hosts, the God of the armies of Israel ; and my salvation is in no other God ; for beside Him was there no other God formed ; neither shall be after Him.

Thus my Beloved leads me on from strength to strength, shows me the depths of His love, and the hidden riches laid up in store.

There is yet another dear effect that I would notice : "He laid His right hand upon me, saying, Fear not." How often have these dear words cheered and revived my drooping heart, parched with the drought of this howling, barren wilderness. But my Beloved waits to be gracious ; He will come again ; and His voice will be heard, saying, "Arise, my love, my fair one, and come away." My heart leaps for His coming. I long for my Father's house, where there is music and dancing. May we soon meet Him in the clouds.

CHARLES FARMER.

ZION'S WITNESS.

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THE KEEPER AND THE KEPT.

"I the Lord do keep it."

THIS keeping being perpetual, the Church of Christ may well confide in the faithfulness of Jehovah—Father, Son, and Spirit; knowing that He "is not a man that He should lie; nor the son of man that He should repent."

As the Lord has promised to keep Israel, it is the privilege of the children to expect a fulfilment of that promise; for He, the unchanging God, cannot alter the thing that is gone out of His lips; and who is ever saying, "My counsel shall stand, and I will do all my pleasure."

"I the Lord do keep it." The protection of the Church, is a soul-supporting, heart-comforting, spirit-cheering, mind-animating, faith-establishing, hope-confirming, Christ-exalting, and God-glorifying doctrine. It is a doctrine fraught with eternal blessedness; being full of marrow and fatness. It is a stronghold in the day of trouble; a prop to the sinking soul; a cordial to the fainting heart; a reviver to the drooping spirit; a strengthener to the weak; a refuge for the oppressed; and a protection from every assault of the foe.

If the Lord keeps His children, the devil may roar and frighten, tempt and shake, tease and perplex, drive and worry; ay, and use every artful stratagem in order to cause them to doubt the love and faithfulness of their God; yet they must be safe amidst all, through all, and despite all and every subtle movement of his infernal majesty. "I the Lord do keep it." Then sin cannot hurt it, Satan cannot destroy it, the world cannot overthrow it, death cannot seize upon it, the law cannot condemn it, the curse cannot reach it, wrath cannot touch it, condemnation cannot overtake it, and hell cannot claim it; for hell is demolished, condemnation is taken away, wrath has been endured, the curse is gone, the law is magnified, death is destroyed, the world is overcome, Satan is vanquished, and sin is ended, by our dear Redeemer; who is the Lord God Omnipotent that reigneth. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

"I the Lord do keep it." If so, it cannot keep itself, help itself, water itself, grow of itself, blossom of itself, nor bear fruit of itself.

"I the Lord do keep it" from sin, Satan, world, death, hell, law, curse, and condemnation. I keep it in the night as well as day; on the mount or in the sea; in adversity as well as prosperity; in sickness and in health; in poverty as in wealth; in weakness as in strength; yea, in all places, at all times, and under all circumstances.

The Lord's care over His Church is illustrated in the sacred page by many striking similitudes. At one time He is said to protect it by a wall of fire (Zech. ii. 5); at another, by a hedge (Job. i. 10); sometimes by His arms of love (Deut. xxxiii. 27); at others, by a shield, buckler, high tower, and walls of salvation (Isaiah xxvi. 1). Yea, He hath sworn by all the sacred ties of love and faithfulness to eternally protect His Church.

"I the Lord do keep" my bride; and she shall be for me, and not for another; and so will I be for her (Hos. iii. 3). "As I the Lord do keep" my bride,

"Who shall harm or who molest her,
Or her walls of fire break through?
Showers of genial rain shall bless her,
Morning suns and evening dew."

"I the Lord do keep" my fold, wherein all my sheep are safely enclosed, carefully watched over, ever provided for, and eternally delighted in. Gladly would the roaring lion break through the fold to tear and devour the sheep; but I hold him with a tight hand; so that it is impossible for him to harm either lambs or sheep.

————— he has now no might,
No life, no power at all, to move or fight,
But from the mighty God, who grants him breath,
And keeps him bound in chains to endless death.
These chains are of a certain length, therefore,
Beyond he cannot go— not one inch more
Than God at first intended. O no! 'tis vain
For him to proudly think to stretch his chain
An eighth beyond th' eternal grant of God,
Or tempt a living child without His nod.
Ye trembling ones, perhaps you think he may
Break the chain, while you become the devil's prey.
If such your fears, they'r built without a base;
And may the Lord, in love, give you to trace
The Godhead of your Saviour, and His might,
Which is the chain that keeps the devil tight.
What, then, have you to fear!—He cannot touch
Your life in Christ; whose love and care is such,
He carries those that cannot walk, and bears
Them in the arms of love; and always cares
For lambs as well as sheep. Don't be afraid;
But trust in His Almighty, powerful aid;

And soon—Ah ! very soon !—your voice will swell
 In everlasting praises. None can tell,
 But God, how loud you'll sing unto the Lamb,
 Who bore the dreadful curse that would you damn !

"I the Lord do keep it;" for "a garden enclosed is my sister, my spouse, a spring shut up, and a fountain sealed." I allow none to enter this garden but myself; none to protect it but myself; none to gather lilies but myself; and none to smell the sweet fragrance arising therefrom but myself.

"I the Lord do keep" my portion, love my inheritance, protect my garden, take care of my children, provide for my household; fill my hungry ones, give my thirsty drink; clothe my naked, heal my sick, cure my wounded, strengthen my weak, and crown all my people with lovingkindness and tender mercy. I let go my captives, open the prison to them that are bound; gather in mine outcasts, call home my banished, succour my tempted, and redeem those who have sold themselves for nought with my precious blood; by causing to be heard a certain sound of the gospel trumpet to be blown over the sacrifice.

"I the Lord" make known my heart of love to my own beloved bride, in most sweet communings, when I tell her that I am her husband, who swore to bear the evil and changed not; but endured all the consequences of the Adam fall; and bore her sins in my own body on the tree. I tell her that her name sinner is lost in me, my Saviour; which causes her to respond in heart language, saying, "O Lord, I am called by thy name." It is the delight of my heart to say, in the soft, sweet, and powerful whispers of my "still small voice," "Thou art all fair, my love; there is no spot in thee;" for thou art perfect through my comeliness which I have put upon thee.

When "my dove, my undefiled," complains of her weakness, I tell her not to let that disturb her mind, seeing her strength is in me the Mighty God of Jacob. When she talks of her blackness, I remind her that her beauty is in me the Rose of Sharon. When she feels her low origin in the flesh, I am ever wont to make it plain unto her that I never expected, nor intended her to be perfect in the flesh, but in the spirit. If her unworthiness causeth a shyness and backwardness, I softly whisper in her heart that I see not as man seeth, therefore she "shall walk with me in white;" for he is worthy. If my bride complains of her poverty, I give her to understand that in me she has riches; yea, "durable riches in righteousness." When she feels surrounded by enemies, I gently lead her to the battle field, and show her that they are all dead carcasses; and that I fought the battle, and obtained the victory over every one of them for her. If my spouse should be pained on account of her barrenness, I tell her that I am her fruitfulness; and

that I never expected grapes from thorns, nor figs from thistles; but that from me her fruit is found.

"In precious whispers oft I say,
'Abide thou in the Vine,
That nothing less than Spirit's fruit,
Be manifest as mine,'"

"I the Lord do keep it." Beloved, with such a Keeper, what have you to fear! Ponder over His Almighty power, everlasting faithfulness, and eternal lovingkindness. Think for a few moments of your oneness with Him; your blessedness, eternal well-being, dignity, righteousness, and glory in Him.

"Clad in His vesture, bright and fair,
She's like the Holy One."

Never mind the storms of the wilderness; for each of them must obey your loving Lord. Do not fear your enemies, however formidable they may appear. Leave them in the hands of your covenant God; and you will find that He can manage them so much best. It may be you have an enemy very near to you in the ties of nature, who hunts you like "a partridge upon the mountains." Never mind; for, depend upon it, you cannot possibly perish by the hand of such a Saul. Our enemies can only do the work allotted them. Our covenant Jehovah has placed a boundary, over which they cannot pass. Annoy they may, tease they will, perplex they do, persecute they must; but amidst all, through all, and over all, it is our privilege to rejoice and be exceeding glad, knowing that great is our reward in heaven.

Beloved, may the Lord endear Himself more and more to your mind as your keeper; and though tossed about upon the sea of time, driven by the raging waves of persecution, and overwhelmed by the foaming billows of temptation, may it be your privilege to sing with dear Toplady,

"Blest is the sorrow, kind the storm,
That drives me nearer home.

THE EDITOR.

15, Leverton Street, Kentish Town. N.W.

MY SORROW AND MY JOY.

"The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy."

While wandering alone in the region of sin,
Though calm and unruffled my brow,
The storm that oft rages,—the conflicts within,—
No heart, but *my own heart*, can know.

But when some sweet words, by the Spirit made known,
Have bidden the conflict to cease,
No heart can describe, but *my own heart, alone*,
The joy, and the exquisite peace.

HIS FAITHFULNESS PROVED.

BROTHER IN THE LORD JESUS CHRIST,—

“How shall I my Saviour set forth?
How shall I His beauties declare?
O how shall I speak of His worth,
Or what His chief dignities are?—”

the God of all mercy, grace, and truth give unto you, by blessed Spirit, greater knowledge in the mighty mystery of—His fulness, finished work, and righteousness. I am a sinner, saved by grace, and am constrained by love to write a few lines to you, feeling happy in hearing the precious truths the Lord enables you to preach from time to time. What is knowing short of a precious Christ! The texts you take are but, made known by the Spirit, they are like apples of gold in vessels of silver; they warm the heart, in the knowledge of the Lord and cause such an union of soul, that my earnest prayer to the Lord is, that He may fill you with all peace, and direct your heart to Him “Jesus Christ, and Him crucified;” that the poor sinner may feed by the Spirit, through the ministry of the Spirit in his soul; so that preacher and hearer may rejoice in oneness of heart, in our dear Emmanuel. Many precious communings have I had with Him when I have left the Chapel, that it has been more precious for my soul; and it has taken away my appetite, world, and trouble; while my soul could only weep “to the praise of the Lord of His grace, wherein He hath made us accepted in the Lord.”

He leads us by the diversified pathway in which the Lord leads His children, is more than man can possibly do; but, bless His name, He leads them about by the right way, that they may go to the city of His Father. There is nothing that can drive the Lord's children from Him; for with tender mercies does He draw them. These precious portions: “I the Lord do keep it; I will water it in my day; lest any hurt it, I will keep it night and day.” “My strength is sufficient for thee; for my strength is made perfect in weakness.”

the Father of all mercies ever keep your eye of faith on Him *only*.”

The Lord was pleased to give me His Word when I could not read it. This was the portion: “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.” It is now forty years ago since the Lord gave me the foregoing portion. How wonderful things have taken place since then! Paper could not contain the precious promises given, realised, and enjoyed. When I was in bodily affliction, I have proved my Father's words; or, my Father's words have proved me. I have tried hard to

fight against Him; but as He has loved me with an everlasting love, He would not let me go. * * *

This is the first time I have ever taken up my pen to write to any minister, though twelve years with our dear departed brother A. Triggs, who is now singing praises to his precious Lord Jesus.

May the Lord enrich your soul with spiritual knowledge in Him and His fulness, that filleth all in all. Yours in the Lord,

W. PASSENGER.

Harrison Street, June, 1860.

A RILL FROM THE FOUNTAIN.

DEAR SIR,—Will you kindly allot me six numbers monthly of the "Zion's Witness" in addition to those already ordered. I do bless the Lord that He has afforded us an opportunity of increasing the circulation, small as it may appear. I hope that many more of the family of the Lord God Almighty may be led to drink into those glorious and heart-cheering truths so fully advocated in your work. They will then, with me, bless and praise His holy name for the mercy, rejoice in God, and glory in Christ their Saviour; being enabled to view their perfect standing in their glorious risen Head, through the powerful work of the Holy Ghost.

What a mercy that our dear Lord should have ever brought me, one of the vilest of all sinners, to be a believer in Himself,—to be made a partaker of the divine nature,—to be raised from death to life, never to come into condemnation. The words of our dear Lord are very blessed: "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

What a momentous work did our dear Redeemer accomplish when He rescued His beloved bride from the ruins of the fall! Into what depths had we fallen by virtue of union to our nature head! No arm could possibly reach us but that of Omnipotence. Our mercy was, that, when we fell, underneath were the everlasting arms; and we do know that we never did, nor ever can, get underneath them. What a sweet and precious mercy to be privileged to recline upon a dear and faithful Lord Jesus; to be enabled by faith to go to Him at all times; and to be brought in soul experience at the feet of our loving Jehovah, waiting to hear some gracious words proceeding from His lovely lips. When our Beloved is pleased to speak with almighty power to our souls, how it raises us out of the creature into the Creator; and it is only when He is pleased, by His blessed Spirit, to speak peace and consolation, that His precious person is endeared unto our souls. How His "still small voice" causes us to be brought above and away from

sin, death, and the world, into the great mystery of being one with that glorious HIM; and how He teaches us to discern the complete distinction and separation of flesh and spirit; and how He places the creature, with all things pertaining to the flesh, far behind, causing the spiritual mind to feed and feast on Him the spiritual food. Nothing short of Himself will satisfy the hungering and thirsting soul.

Thus we know, and cannot help expressing ourselves to the honour of His dear name, that as our knowledge of Himself increases,—with our perfection in Him, being taught our union oneness with Him, our glorious Head,—so much the more do we desire, with the apostle Paul, to “know Him, and the power of His resurrection.” It is a sweet and precious position to be brought into—a knowledge of being in resurrection blessedness with our glorious Christ; to know that we stand in Him “the Resurrection and the Life;” and are, in Him, the other side of death. O what deep and glorious realities for our souls to be brought into! What a dignity the dear Lord has placed upon all His blood-redeemed ones! Are they not constrained to say, “Whom have I in heaven but thee? and there is none upon earth that I desire beside thee?”

Yes, dear sir, I could take you to a spot of ground in Regent’s Park—on my way to hear what the Lord should say through that highly-favoured and deeply-taught servant of His, Arthur Triggs—where my dear Lord spoke these precious words with almighty power into my soul. I had been tossed about in great trouble and perplexity of mind, touching a severe trial I was passing through, wondering when and how the scene would end; but, glory be to His dear and precious name, He soon caused me to cast all my affairs into His dear hands, knowing that He cared for me: so that that which was a *mountain* before, became a perfect *plain*. Thus I had,—as has been the case when His loving voice has been heard,—to triumph in Him, and go on my way rejoicing.

I know that these things are ridiculed and spurned at by *mere* professors: but to the Lord’s children they are sweet “handfuls of purpose” dropped by the way expressly for them to gather up; and Christ thereby becomes increasingly precious. Nothing short of a realisation of these things can give the living soul any comfort. The living child of God must have eternal realities demonstrated in His heart by the ministry of the Holy Ghost. By His ministry the Lord causes us to believe that He careth for us; and gives us experimentally to know that we are in Him our Resurrection and Life.

We, therefore, can but rejoice in Him at all times and in all circumstances; for He, our Redeemer, endears Himself unto us, con-

straining us to exclaim, 'Thou art "the chiefest among ten thousand, and altogether lovely." Yea, it makes

"Sovereign mercy dear to me,
And Jesus all in all."

The words of dear Triggs are exceedingly precious :

"To contemplate thy glories,
Dear Jesus, O how sweet !
To gaze upon thy person,
And worship at thy feet :
To eat thy flesh, and drink thy blood,
By which I am made nigh to God."

"In death to be baptized,
With thee in sweat and blood ;
From death now to be raised,
And reign in life with God ;
For evermore to be with Him,
Free from the world, death, hell, and sin."

But, dear sir, I will not trespass further on your time ; for I fear I have already transgressed ; but I trust that you will bear with me. It is very sweet to meditate upon a precious Lord Jesus ; and to find the soul enwrapt in contemplating His perfections, beauties, and glories. While below we know but in part ; and that a very small one, compared with what our knowledge will be when we shall be like Him. Are not the words of the poet very suitable here ?—

"O blissful dawn of endless day,
When sin shall cease, and death shall die ;
And Christ His glory shall display,
And beam upon my longing eye."

May the Lord bless you both temporarily and spiritually ; give you richly to feed upon Himself ; strengthen you to stand boldly in the name of a glorious Jehovah ; enable you to feed the Church of God which He hath purchased with His own blood ; and may He give us, as heretofore, many soul-melting and Christ-endearing seasons whilst at Beulah : and we will give Him all the honour, praise, and glory due to His precious Self.

I remain affectionately yours, in the bonds of Christian love,

W. DONOVAN.

A GENERAL EPISTLE.

DEAR BROTHER IN THE FAITH OF GOD'S ELECT,—Grace, mercy, and peace be with you.

In contemplating that great salvation, to which your subject referred on Wednesday evening, I could but feel thankful to the God of all grace for opening your mouth in His name ; and for any honest decision in setting forth that unpopular salvation which gives to its Divine Author all the glory.

It is more than pleasing, yea, very heart-cheering, to an uncompromising servant of God, to find a "fellow-labourer," who is really set for the defence of the gospel ; more especially in this bewitching

day, wherein canting, truckling, whining,—or anything else that will answer the purpose of carnal policy,—is carried on in pandering to fleshly religion. This is a day in which those who advocate the truth in secret, are afraid to proclaim it on the housetop—at least, only so far as it will *please* and *pay*; and thus answer the mercenary object of a treacherous heart; a day when “all seek their own,”—“every one his gain from his quarter,”—while the glorious, heart-searching, soul-establishing doctrines of God our Saviour are subjected to the cursed perversions of sycophantic asses, and ministerial fools; or, all those who are best qualified to preach and write without offending the vilest hypocrite, providing that hypocrite be *able to support the cause of God*.

Any man, whose understanding is enlightened by the Spirit of God, can see where we are going as regards a faithful ministry; for there is a gradual and awful departure from the truth and simplicity of the gospel. This God-dishonouring degeneracy is manifest in the conduct of those who are *professedly* the pillars of truth. The springs of ministerial life and faithfulness are progressively running into the streams of religious policy, parade, popular feeling, and corruption; and, instead of a decided separation, there is a general amalgamation for fear of loss or persecution on the one hand, and for the sake of worldly popularity and preferment on the other. Thus “truth falleth in the streets, and equity cannot enter. Yea, truth faileth; and he that departeth from (this cursed) evil maketh himself a prey.” “The precious sons of Zion, comparable to find gold, how are they esteemed as earthen pitchers.”

May God of His mercy pour out His Spirit instead of His judgments; for the present state of things is an awful presagement of the latter. “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His;” and He that upholdeth all things by the word of His power, will do as it pleaseth Him. His will is the only law in heaven, earth, or hell; and His glorious sceptre shall secure the spiritual and everlasting well-being of His Church; so that if He employs *bondmen* about the building of mercy, it is for the elect’s sake. The reign of religious devilism has its fixed bound; and shall therefore extend just so far and no further. The chosen, and regenerated children of God,—whose souls are kept alive in this period of spiritual darkness, pride, enmity, and error,—can rejoice in the secret of His tabernacle; while they contemplate the security of that foundation on which all the blood-redeemed family of Jehovah are safely sheltered from the powers of sin, death, and hell.

How these blessed truths tranquilize the tempest-tossed soul amidst all the commotions which surround him! The loud voice in heaven strikes a responsive chord in his renewed heart; and *fain* would he sound it out as loud, while he joins in the song,

adding his feeble stanza to the heavenly choir: "Now is come salvation and strength and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

"Thou hast given commandment to save me;" and thy mandate, O God, can never be repealed. O glorious salvation,—source of unspeakable consolation!—a salvation which has for ever destroyed the damning power of sin in the elect Church. This salvation exactly suits a wretch like me; because I cannot, by all my sins and manifold imperfections, invalidate its efficiency; for, "behold, God is my Salvation;" and the Lord Jehovah is my everlasting strength. Precious thought! Soul exhilarating contemplation! The omnipotent powers of Jehovah must be impaired, before the glories of my salvation can be lessened; and God Himself *destroyed*, before my soul can be lost. If I perish, we must both perish together; for my "life is hid with Christ in God." "The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted." He hath said, "Because I live, ye shall live also;" "and whosoever liveth, and believeth in me shall never die."

May the Lord, by His Spirit and grace, enable us to trust in His salvation, and not be afraid; which salvation involves and secures to us the communication and perpetuity of His mercy, the plenitude of His goodness, the immutability of His counsel, the unchangeableness of His love, the stability of His covenant, the infinitude of His wisdom, the omnipotence of His power, the faithfulness of His Word, the fulfilment of His promise, the final victory, and the "crown of glory." Precious, precious salvation indeed! and when we are enabled to realise our interest therein, by the witnessing of the Holy Ghost, our affections are unhinged from the world, our heavy afflictions become light, and our sorrow is turned into joy; and, with this blessed experience of its power and glory, we can sing,

Salvation! O my God, 'tis mine!
How rich, how bless'd, how free!
And if its glories brighter shine,
'Tis when they shine on me.

'Tis then I realise its power,
And trust the gracious arm,
Which brings its blessings in that hour,
When most I need its balm.

By this I know its power to save
The whole elect of God;
Though deep interred in sin's dark grave,
And powerless as a clod,

Their ransomed souls shall soar above
The bonds of spiritual death;
And shout the praise of covenant love,
With their united breath.

O great salvation,—sweet research,—
Transcendent and divine!
Thy saving powers embrace the Church,
Down to the end of time.

And when this mortal scene shall close,
And brighter worlds appear,
This great salvation shall compose
Our song for ever there.

The Lord bless you, dear brother, and make you faithful unto death; direct you in all things by His Spirit and Word; and may His work prosper among you.

At present, I am living among the pots, where one potsherd strives with another, and nearly all against the truth; but it is better to be there than at the brick-kilns of Egypt. However, I hope to be still, and prove that the Lord reigneth.

I am yours faithfully,

J. GODSMARK.

Watford, July, 1860.

THE TWO UNIONS.

(Continued from page 220.)

OUR union to the first Adam, can in no way interfere with our union to the Lord; though we must be brought into creatureship in order to develop the purpose of God in opening up the heavenly secret of oneness with Christ. It is an acknowledged fact, that the whole of the human race so stood in the first man, that his obedience or disobedience was theirs. Had he been obedient, we had been obedient in him; but as the woman, who was a part of him self, disobeyed, they became involved in the great transgression; the effect of which reaches to every human being down to the end of time. One portion of the Word shall show that every man was implicated in this great breach of God's most holy law: "Wherefore, as by ONE MAN sin entered into the world, and death by sin; and so death passed upon ALL MEN, for that ALL HAVE SINNED." Here we have a rule *without* the exception; plainly showing that every man brought into this world, is brought in under a law that curses him, and binds him over unto eternal death. Is this indeed the truth, without the least respect to persons? Yes, even the truth of God, which can never be forfeited. Lineage or blood has no force of voice here! King or peasant; noble or ignoble; rich or poor; male or female; child or parent,—*all*, ALL are *included* in the great transgression, and *concluded*, by God Himself, to be "without hope, and without God in the world!" Thus by virtue of union to a nature head, all mankind became obnoxious to God; all mankind broke the law of God, incurred the curse of God, deserved the wrath of God, and merited eternal death. To the acknowledgment of these truths, fearful as they are, all must ultimately submit. There is no pushing them from us; for our arm is too short: there is no hiding our condition from the scrutinizing gaze of Omniscience; for He can detect through the most perfect covering.

Dead in trespasses and sins, then, is every man who is related to Adam earthy; for, says God, "Death passed upon all men, for that all *have*"—by virtue of union to a sinning head—"sinned." "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, NOT ONE." This is the Lord's account

of every creature under the sun; therefore it is in vain for man to garble the statement. Ah! and it is as truly vain for one of these fallen creatures to attempt to dress themselves up to approach this God, who "is of purer eyes than to behold iniquity."

As, then, every person is, by sinning, obnoxious in the eyes of that infinitely pure and wise Jehovah, how is it possible for one son or daughter of fallen man to ever hope of seeing the Lord in any other way but as an angry Judge? It is utterly impossible for them to do so, unless they can render satisfaction equivalent to all the infinite and eternal demands of the great and terrible Jehovah! These demands involve infinite and eternal purity in principle and action; in root and fruit; in fountain and stream; in cause and effect, without the least mitigation. Yes, in strict keeping with this exceeding broad command, "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." This is God's standard of perfect love, which He justly demands, and which He must justly have, ere one man, woman, or child can be said to be obedient. We know there is a great deal of talk about obedience among certain professors; but we are inclined to think that if God had shown them His perfect and only standard of obedience, they would, instead of harping so much upon that jargon string, be glad to fly from their cursed self, wash in the fountain of blood, and clothe in the perfect righteousness of Jesus; never daring to talk about one act of their own "*will worship*." But more of this anon.

Without further proof, it is an evident fact, that, by virtue of union to the first man, we are all "the children of wrath," and richly deserve eternal damnation. So that if we live and die without the knowledge of a higher relation,—even a spiritual one,—we must perish everlastingly. It is our firm opinion that every child of God will, sooner or later, acknowledge, under divine teaching, their hell deservings; saying, with dear Ruth, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?"

"Why was thy love so rich and free,
To pick up one so vile as me?
To raise a hope so firm and strong,
That I in heaven should be ere long?"

No man has, naturally, the least room to boast or glory. He may boast of his high parentage, being the son of a king; but it is a vain boast; for however high his position upon the earth, he has not the least room to boast about it. Is he of high rank? he owes it to God in His Providence. Is he rich? the gold and the silver are the Lord's. Is he wise? "the wisdom of this world is foolishness with God." Is he good to the poor, and morally consistent before man? he is still an unprofitable servant; being under the

law, and under the curse. It is very evident that whatever we possess in this world, as creatures fallen and undone, is *all that* more than we deserve; and yet, though we deserve not our daily bread, nor the least comfort in this life, how dissatisfied we often are because we are not allowed to, what is called, "*feather our nest*" sufficiently to ensure us an easy independence through life. O base ingratitude! how dare you raise your ugly head? O thou enemy to God's glory and our peace of mind! Independent, indeed! Is this living and walking by faith? Verily not. May the Lord keep us more to this dear portion: "Be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee."

We have before remarked, and now repeat it, that the whole of the Church of God stood in eternal oneness with Christ; loved with the everlasting love of Jehovah, predestinated to enjoy eternal glory; and that it is their eternal oneness with Christ which secures to them every needful thing through time. It is from this high, holy, and spiritual source that every blessing flows. Had the Church no union to Jesus, there had been no participation in the mediation of Jesus; if the elect members of Christ's body had not fallen in their nature head, there had been no mediation at all. We therefore consider that even those who form no portion of the body of Christ, are in many senses benefited by the life and death of Christ. As "all things are for the elect's sake," everything must, by an over-ruling Providence, be subservient to their well-being. When we say *elect*, be it understood that we do not separate the body from the Head; but ever wish to hold the Head and members together, fully believing that there can be no schism in the body (1 Cor. xii. 25). Then, in strict and sweet analogy with the oneness of Christ and His Church, we understand that whatever is for Christ's sake, is for the Church's sake; nor is it possible for us to distinguish between their interests. No, indeed; for God has been pleased to call them *ONE*. Whatever glory God has given to Christ, the Church participates in; yea, it belongs to her by virtue of oneness to Him. Did He not say to His Father, "The glory which thou gavest me (the Head) I have given them (the members); that they may be *ONE* (manifestively), even as we are *ONE*." How mysterious! how wonderful! How great, grand, and glorious! Can it *really* be true? Can it possibly mean what it says? Is there not an error in the translation? Could the Lord of glory have ever uttered it? And did His righteous Father indeed respond to it? Are we indeed so taken into Deity as to be called *ONE* with the Father and the Son? Yes, verily, however inexplicable the glorious truth is to us while in the lower house; for, continues Jesus, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me;" and, "thou lovedst me from

before the foundation of the world." Here we find, according to the Lord's own confession, such an oneness as words cannot express; such a love-knot as no power in heaven, earth, or hell can ever untie; and such an identity of Head and members, bound in the life of Deity, as shall eternally defy a dissolution.

Talk no more, ye proud free-willers, about the child of God falling from grace! Never let us hear another sentence of Satan being victorious over the least of the househo'd of faith; but rather let us sing,

"The feeblest saint shall win the day,
Though death and hell obstruct the way."

To be sure he shall; for he belongs to Christ; yea, is a "member of His body, of His flesh, and of His bones" (Eph. v. 30).

It is impossible for the union of Christ and His Church to be set forth, in mortal language, clearer than it is in the following portions of Scripture: "For as the body is ONE, and hath many members, and all the members of that ONE body, being many, are ONE body; so ALSO IS CHRIST." "For the body is not one member, but many." "But now are they many members, yet but ONE body." "Now are ye the BODY OF CHRIST, and members in particular." "He that loveth his wife loveth HIMSELF. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church." "This is a great mystery; but I speak concerning CHRIST AND THE CHURCH."

Thus we have quoted a portion or two of the Word relating to the ONENESS of Christ and His Church. We now proceed to show some of the blessed effects that necessarily arise from this eternal union.

"Christ and His members ever stood
A glorious mystic man;
Loved with the highest love of God,
Ere time its race began.

"Although the Lord of earth and sky
Knew what we all should prove,
He on the Saviour kept His eye,
And rested in His love."

(To be continued in our next.)

THE CONFESSION OF A BONE.

DEAR SIR,—Upon reading the letter of the Lord's afflicted child, Samuel Foster, in "Zion's Witness" for this month, with your remarks appended thereto, my heart was warmed. Truly he lives near the Lord in his affliction; and a dear poet has said of such—

"Who living so near Him,
His secrets they learn."

I have enclosed 2s. 6d. in postage stamps for him; and pray the Lord to bless him with His presence, causing him to sing,

“Thus the lion yields me honey;
 From the eater food is given;
 Strengthened thus, I still press forward,
 Singing on my way to heaven,
 Sweet affliction;
 And my sins are all forgiven.”

Our path is indeed, as you say, strewed with roses, compared with some of the Lord's afflicted ones. Nothing more humbles me, and makes me feel what a dissatisfied, ungrateful creature I am, for all my daily and hourly *mercies*, than when I hear of the Lord's suffering children blessing and thanking Him for theirs; when I am often complaining, and finding fault with *mine*. I have often noticed in myself, and others, that, when the Lord sends any little pain of body for a day, hour, or a few minutes, we are like *bears*; there is no speaking to us; and we are fit to devour anyone that does. And I have many times thought that there is no class of people who have less thought, care, or trouble than servants (I am a servant); for they are well fed, clothed, and paid (as a rule). But who less thankful for mercies? As regards religion, it is at a dreadful low ebb with the generality of them: often there is not even morality. I do not find ONE servant in ONE HUNDRED that have the fear of God in their heart; and can say, with Nehemiah, “But so did not I, because of the fear of the Lord.”

I must say a word, dear sir, in regard to yourself and your monthly publication.

It is a mercy that you are blessed to preach and write the truth in this day of abounding error; for there are but few who do. The first number of “Zion's Witness” I saw when it came out, and then felt constrained to send you a line of encouragement; but, as is the case in every good word or work, we are so backward to do good—so forward to do evil—that I did not write. I have sometimes thought, when the Lord has blessed a Word of His to me, I would pen a few things and send you for the “Witness,” as I sometimes do to the “Gospel Magazine:” there is a short piece for this month, entitled, “Christ and His Work.” But I often think that it is only pride that prompts me; while, on the other hand, the glory of God, and to do good to others, is dear to my heart.

I was very much interested in an account that appeared a month or two back of a manufacturer coming to London, and being blessed under the word preached by you from this portion, “All my bones shall say, Lord, who is like unto thee?” It is very remarkable that on the Lord's day morning before I saw that piece, just as I was getting out of bed, those very words came to me. I fetched my concordance, found the words, and had a rich feast upon them; so that I, a poor sinner, as a bone of Christ's mystical

body, was enabled to bless and thank Him ; thus fulfilling the words that Christ uttered—"All my bones shall say, Lord, who is like unto thee?" A sinner can but thank and bless the Lord when the Holy Spirit opens up this precious truth, and leads him into it. I should very much like to have heard your discourse upon the words ; for they came so sweet to me.

I remain, yours affectionately, in the Gospel,
S. SANDAY.

Cavendish Square, June, 1860.

CHRIST ALONE EXALTED.

Ninth Letter.

THE REAPER TO THE GLEANER.

BELoved IN THE LORD,—I feel a freedom in calling you my own sister in the faith ; in vital and everlasting union to and with our most glorious Christ ; living in the fulness of that Mighty HIM, who is our everlasting Light, our God, and our Glory. It is in Him I meet you, and in His name I greet you, with, Grace and peace be multiplied in the knowledge of God, and our Lord Jesus Christ.

It is a sweet privilege to know that our enjoyments, enlargements, faith, hope, and confidence is not our daily bread or security. However sweet these things may be, and much to be desired by us, our security is in Christ, with all our blessedness, and He Himself is the Bread and Water of Life. I have had a secret made known to me, in connexion with the earnest of the inheritance, namely, that I have nothing to look to, rest on, or trust in short of the Person of Christ. I rejoice in what John, by the Holy Ghost, saith : "Beloved, *now* are we the sons of God ; and it doth not yet appear what we shall be ; but we know that when He shall appear, we shall be like Him ; for we shall see Him as He is." A full development of this would *split* the old tabernacle to *shivers* ; therefore I do not wish to have my knowledge of Him perfect while dwelling in Meshech ; but to live, in the full assurance of His love and faithfulness, anticipating seeing Him as He is, and being like Him. Since He hath shown me such mercy, and given me to know that He hath loved me, and given Himself for me, I have not a single doubt on my mind but that I shall fully realise the blessedness of knowing Him *even* as I am known. I find a greater fulness in the work, obedience, sufferings, death, resurrection, and ascension of our Lord Jesus than my poor contracted mind can take in or fully comprehend ; and yet I am aspiring to something greater, namely, the knowledge of His Person, in the revelation of Himself, by His Spirit. I am completely delivered from all condemnation by His

death, reconciled unto God, made nigh by His blood, and justified from all things, and yet I am not completely happy without *Himself*, in all that He is, as well as all His work; and I believe this is coveting the best gift—Himself wholly and fully the life and blessedness of His Church. I speak my mind freely to my sister, knowing that we have but *one* heart; and, as “we have the mind of Christ,” nothing but Himself can fill or satisfy that mind. I am much pleased with the following portion: “For to me to live is Christ; and to die is gain.” I want no other life, object, or subject; and I believe, as I am now in grace union with Christ, I shall live in glory union with Him. I would not, if His will, have one moment to think of myself as a creature; but always be thinking of my precious Lord Jesus.

It matters not how vile, sinful, and corrupt we are in a nature head, as we can rejoice together in what Jesus is made of God unto us—“wisdom, and righteousness, and sanctification, and redemption.” These dear truths being unalterably the same to us and for us, we will gladly glory in the Lord. It appears that the generality of professors are living on a life and death in themselves, and a god as changeable as themselves; but, blessed be the Lord, we have not so learned Christ: and many things that belong to Christ, they are endeavouring to fix on themselves, which they call the standard of experience, while *self* and the *devil* is at the bottom of it all. I fully believe, and I find you agree with me, that it is *Jesus only* who hath the pre-eminence in 2 Cor. ii., relative to the ministry of condemnation; and I acknowledge my ignorance, that I lived for years thinking it belonged exclusively to the Church. But when the Lord the Spirit showed me Jesus therein, I felt the blessedness, and had communion with my God and Father in Jesus, even through the ministry of condemnation; for I thereby saw law and justice shining gloriously; sin put away; the abolishment of death appeared to view in its excellencies; reconciliation to God in its fulness irradiated in resplendent light; the ineffable perfections and purity of our Incarnate God rolled forth in streams of clearest truth: and the fulness of the Godhead in the depths and heights of its blessedness,—with the ocean of free love, distinguishing mercy, and sovereign grace,—appeared to burst forth in all its grandeur and glory, that my soul was overwhelmed. I found that I was as free from condemnation as our glorious Surety, Jesus. I find also to this day the ministrations of the Spirit, in His testimonies of our risen, exalted, and glorified Jesus, most precious. As these things pervade the mind, I think, at times, that I now live in a life of glory, in resurrection blessedness with Jesus. These mercies are solid, real, and perpetual; and, to-us, Jesus is *all in all*. I often think what a poor dying life some persons live, even in the midst of their professing to belong to Christ, talking about a law work upon

their heart, which they can no more describe than the distinction of the essence between a blade of grass and a grain of sand. Leaving these, "let us go on to perfection; not laying again the foundation of repentance from dead works;" but, by the help of the Lord, and this He has promised, "looking unto Jesus, the author and finisher of our faith;" and live considering "Him that endured such contradiction of sinners against Himself, lest we be weary and faint in our minds." Having been taught by the Spirit that everything short of Christ is death and dying, vanity and vexation of spirit, our noble mind—"we have the mind of Christ"—must have a noble object—Christ; who Himself is the delight and fulness of faith; the centre of hope; the spring and fountain of life to the "hidden man;" the unshaken foundation of our confidence; our rest and refreshing. "Jesus Christ the same yesterday, to-day, and for ever;" bless Him, Amen.

Your valued and valuable epistle was presented unto me on my return from the Lord's house on Sunday morning, where I had, with the children, been feasting. The words that we had for a text are recorded in Eph. ii. 19, 20; but I could not get over the first word—"now:" and in the evening I tried to get beyond "*therefore*;" but such a fulness was opened up, that I found it impossible; for there must be a *wherefore* to make out the meaning of a *therefore*; so that I say "*now* there is room." After dinner I sat down and read your epistle; and such a blessed unction and power accompanied it into my heart, that it really was a sweet savour of our most precious Lord Jesus to my soul; and I was constrained to weep out His praise with all my heart, and say, "What hath God wrought!"

It is plain to me that the greater part of professing people are attempting to settle their blessedness by taking the truths of God wholly in reference to themselves, and thereby living and walking in abstractedness from Christ Jesus the Lord. This is not living and walking in and after the Spirit; for the blessed work and ministry of the Spirit is to testify of and glorify Christ; to guide into all truth; and take of the things of Christ, and show them unto His quickened children. By His ministry we are led out of death, sin, self, bondage, guilt, and condemnation, into Jesus our rest and refreshing; and so have peace with God through our Lord Jesus Christ, in whom we live and walk. Thus Christ is glorified by us; for we offer Him praise: and in us He is also glorified, being formed in our heart the hope of glory. We are delivered from bondage, into the glorious liberty of the children of God; and, having "doves' eyes," are privileged to see the blessedness of the ministration of condemnation wholly and fully accomplished by Jesus; and that dark veil done away in Him. To me, there is a

sweet mercy opened by believing that when the ministration was engraven upon stones, and the children of Israel said that they could not endure what was spoken, the Lord had a greater in view than ancient Israel, or their keeping and fulfilling the law. The Spirit saith, "It was added because of transgression, until the *seed* should come;" which is Christ, who bore the full weight of that ministry, finished the transgression, was made sin, and the curse of the law for us; consequently, we are not under the law but under grace, alive unto God by Jesus Christ, and are not our own, being bought with a price: then, it follows,—as we belong to Christ, and He, our Surety, fulfilled all righteousness, and on whom the full weight of condemnation fell, who suffered all of it for us,—“There is therefore now no condemnation to them that are in Christ Jesus.” It was of HIM that Moses wrote; “to HIM gave all the Prophets witness;” and on the mount this was clearly developed when Moses and Elias appeared to Jesus and spoke of His decease that He should accomplish at Jerusalem. Thus in Jesus the substance of the “ministration of death” was ended; and, if I mistake not, the same two that were with Him on the mount, waited on Him at His resurrection, to be high witnesses of the great gloriousness of Himself in His triumphs, conquest, and victory; and to declare to the disciples “the glory that excelleth,” in the personal resurrection of Jesus from death, saying, “He is not here; but is risen. Come, see the place where the Lord lay.” I also believe that the *same* two testified of Him in His ascension, saying, “This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” These are the “two witnesses” that were slain at Jerusalem after prophecying in sackcloth from the time of the resurrection to the final destruction of that temple and city, and were caught up to God from that nation for ever; but the salvation of God is sent unto the Gentiles, and they will receive it, which is Jesus Christ the sum and substance of the law and prophets. We therefore receive Him, walk in Him, and rejoice in Him, having no confidence in the flesh.

I now drop another hint to you, shining blessedly in the Word, of which you are a witness, namely, that our peculiar mercy is to be brought to live above experience, joys, consolations, enlargements, love-tokens, and gifts, in the fulness of Him the giver, and what the Lord Jesus Himself is to us and for us; and so we live—Christ, amidst all that is passing, and what we are the subjects of. By this we know what the Spirit implies in the following words: “Receiving the end of your faith, even the salvation of your souls.” In the full realisation of this we sing, “Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and song: He also is become my salvation.” This is the object and subject, and fulness of the “hidden man of the heart:” and true

and solid peace it is to "know Him, and the power of His resurrection, the fellowship of His sufferings, being made conformable to His death." In the knowledge of Jesus, our precious Lord Christ, in His eternity, underived nature, Godhead, majesty, fulness, glory, &c., as Emmanuel, God with us, we can truly appreciate His finished work and sacrifice; and trace the flowings of His unbounded love, in the depths of His humiliation, condescension, obedience, sufferings, and death, to us and for us, in redundant streams of precious, precious blood,—His own blood, which cleanseth us from all sin; it being emphatically called, in the scriptures of truth, **THE BLOOD OF GOD!** Acts xx. 28. "O the depth of the riches!"

May the Lord sweetly expand your mind to receive Him in whom dwelleth all the fulness of the Godhead bodily. To Him be all the glory and honour. Amen.

Yours in our precious Lord Jesus,
A TRIGGS.

SOUL COMMUNINGS.

THESE words, "*I and my Father are one*," the Lord brought to the mind this morning, as I was waiting to hear His voice; and the sweet music caused me to dance with joy; my heart was filled with rejoicing, and my mouth with praise; the ointment of His great name was poured forth, and my spirit basked in His meridian beams; my eyes ran down with the fulness of joy, and peace in believing; and I longed to behold Him face to face, without a veil between. My heart was inditing a good matter, and I spoke with my mouth of the things touching the King. His beauty ravished my heart, and the banquet was sweeter than honey to my taste. "How fair and how pleasant art thou, O love, for delights!" The King gave me "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." "Then was I in His eyes as one that found favour."

O how delightful is the love of my crucified Lord, poured into my poor broken heart! The oil makes my face to shine with the light of His countenance; while the wine strengthens my heart. Thus I feed on the high mountains of Lebanon, none making me afraid; and my pasture is in the high places of His secret love. This is the path of holiness which the unclean cannot pass over; the King's highway which leads from strength to strength, until we appear before God in Zion.

Children, let me freely speak to you of our glorious Emmanuel; of the way which He took to bring us up from the depths of sin; and of the heights of Zion where the ransomed of the Lord return

with singing, and everlasting joy upon their heads; they obtain gladness for His sorrow, and fulness of joy for evermore for His atoning blood.

My Beloved brought me into His garden to eat His precious fruit; and how sick it makes me to all the things which are seen and temporal, I cannot describe. But "one thing I know, whereas I was blind, now I see." Yes, my brethren, I "see Jesus made a little lower than the angels, for the suffering of death;" and I see Him exalted at the right hand of the throne of the Majesty in the heavens, far above all principalities and powers, to give repentance and remission of sins unto His beloved Israel. How Jesus bore the stroke of divine vengeance, and endured the cup of wrath and indignation from His righteous Father, no tongue can tell. But He finished transgression, made an end of sin, and brought in everlasting righteousness, which is unto all and upon all them that believe. He shows me His marvellous lovingkindness in the daytime of feasting and love; and in the night season of sorrow, His song of exaltation shall be with me, and my prayer unto the God of my life. His Word is more precious unto me than my necessary food—more than gold; yea, than much fine gold. I like to read His name in every sentence of His Word, while He gives me an understanding into the mystery of His love. He bears me on eagles' wings, to show me how vast and incomprehensible it is without His divine teaching; and anon I sink to the foundations of the mountains, to know its unsearchable depths. Again, I see Him smiting the gates of brass, and breaking the bars of iron in sunder, causing my unbelief to vanish as a morning cloud; and as the early dew He maketh it to pass away. "He is at my right hand, I shall not be moved;" for "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

"Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Sheaf after sheaf is being gathered to the heavenly garner; the afflictions and sorrows which they passed through are at an end, and they rest in Jesus. What are all our crosses for, but to make us good soldiers of Jesus Christ! The Amalekite is still in the land; and it is only our Immortal David who can drive him out. Saul can never drive him out, or utterly slay him. But there are times when the Lord puts the enemies to silence. Then we eat the precious fruits of Jesus, and the fulness thereof; then the branches of the life-giving Vine run over the wall; and we bear fruit in Him a hundredfold, to the praise of His glory. Thus am I "satisfied with favour, and full with the blessing of the Lord;" my heart is melted like wax before the Lord; and I "rejoice with joy unspeakable, and full of glory."

I am waiting for the Lord to call me to Himself; my days flee away as a shadow; and I am withered like grass. But thou, blessed Jesus, shalt endure for ever; and thy remembrance to all generations. Let me hear thy voice, O my Beloved! whisper in my heart the greatness of thy love; and testify of thy joy and rejoicing; for thou saidst, "I delight to do thy will, O my God!" Fulfil thy Word in sending the Comforter to teach thy children the ways of the Lord.

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." This prayer outmatches my heart! This great "I WILL" speaks in the thunder-cloud, to call the sinner from the error of his way; and in the "still small voice," which melts him down at the footstool of Calvary, to "behold the Lamb of God, who taketh away the sin of the world." This great "I WILL" speaks in every beauteous flower,—in every blade of grass; it calls the children to behold the greatness of His power, to drink the cup of sorrow, to walk the path of tribulation, to endure the loss of all things; whilst they "live soberly, righteously, and godly, in this present evil world," "knowing in themselves that they have in heaven a better and an enduring substance." This great I WILL calls the heavens from above, and the earth from beneath, that He may judge His people. Gather my saints together unto me, that they may "behold the glory of God, and Jesus standing on the right hand of God." Then shall we "see the King in His beauty," the Holy One of God, and "we shall be like Him; for we shall see Him as He is."

CHARLES FARMER.

A REVIEW.

The Second Part of Mr. Arthur Triggs's Memorial. London: Published and sold by the Widow, No. 3, Angel Road, Brixton Road, S.; Mr. S. Triggs, 8, Milton Terrace, Stoke Newington, N.; W. B. Triggs, 32, George Street, Plymouth.

(SECOND NOTICE.)

Our readers will remember that last month we gave them two extracts from these Memoirs; one from our brother's dedication, and the other related to his first journey to London, to supply for Mr. Abrahams. Mr. Triggs was well received in town, from the Word being blessed to the hearts of God's people. Five visits he had to London, to speak in his Masters name, which were so owned and blessed of the Lord, that in His unerring Providence, He made

for His servant to leave Plymouth and settle in Town. In movement the Lord's hand is especially manifest. At Zion el, Waterloo Road, our brother remained 7 years; and from many testimonies given by God's children, it is very evident that ministry was made very useful. There are many sons of Zion, bred over this great Metropolis, that can bear witness to the ordinary power, unction, and savour that accompanied the l at highly-favoured Zion. It is generally believed—in fact we never heard a dissenting voice—that the presence of the Holy was more sensibly realised at this place than any other. Our er never forgot "Trinity Chapel," Plymouth; but even thought about leaving Zion he should return. This, of course, proved ng impression; for the Lord in a marvellous manner opened y for him to go to "Gower Street;" where he also remained 7 . The next movement, as most of our readers are aware, was ymouth; in which place he did not long remain; but soon ned to the great City, where a few, and but *very few*, of his iends returned to him. Some, however, stuck to him, like es, to the very last; and proved the faithfulness of their God, th speaker and hearer, throughout,—even to the end of the ter.

e have no doubt but that many of our readers are in possession e "Memoirs," therefore can read for themselves the every par ar relating to our late brother's pathway. The afflictions —we were going to say—unbounded, both in himself and y.

ese "Memoirs" not only contain dear Trigg's own account of ribulatory pathway, but a faithful and impartial review, by an and ear witness, of the whole of his life, from his call by grace, s call to that "house not made with hands, eternal in the ens."

le need scarcely add, by way of conclusion, it is our sincere re that our brethren and sisters will send for this book; and the Lord of all lords own and bless it to thousands of His ren.

le did think of giving another extract; but *really* we are too zled to know what part to give; so that we have concluded n giving none. How far we are wrong, in acting thus, we st venture to leave. Those who have experienced a disappoint- it at not seeing any more concerning our brother in our periodical, d not suffer long on that account, if they can spare three lings; but we are well aware that there is a certain class of pro- ors that much enjoy(?) reading good books, and hearing good mons, when it can be done "*free gratis for nothing!*" However, a spirit savours more of the mammon of covetousness than spirit of the gospel, according to *our* opinion.

THE TRUE SHEPHERD AND PHYSICIAN.—PSALM 23.

Jesus allays those agonies that rend my soul in twain,
He gently probes, and bindeth up, and maketh whole again.
No brother's love, for tenderness, with His can ever vie,
Assuaging ev'ry bitter pang of sin's deep malady.

In wondrous visits of His skill, He sheds such health abroad,
His presence all my "want" supplies, and gives me "rest" in God.
To "pastures green" He guides my soul, and there, "restored," I stay;
"Beside the waters, still" and clear, "He leads me" day by day.

Oh! the sweet pressure of His hand! it vibrates through my frame;
His speech distils like honey-dew, of everlasting fame.
In the dear whispers of His love, what thrilling joy I find!
Such wellsprings to my thirsty soul! such heart's-ease to my mind!

Safe in the grace, by which I know the "peace" of cancell'd sin,
"I eat His flesh, and drink His blood," and "life" eternal win.
He spreads His "table" bounteously with "corn and oil and wine";
But is "Himself" my sustenance—yea! all He hath is mine.

'Tis for Thy righteous "name's sake," Lord, that I this "place" possess;
And in Thy saints' inheritance, "a crown of righteousness."
No "shadow," in that pasturage, "of death, or evil fear,"
But "valleys" clothed in living green, for Thou, the Lamb, art there.

"The living in Jerusalem" are Thine, to feed and guide,
Their pathway to Thy glory lies close by Thy bleeding side.
Oh! Shepherd of Thine Israel, and "Lamb amidst the throne,"
Thy flock with Thee "shall ever dwell," in Thy Sabbath home.

CHARLES F. CREWE.

JESUS AND HIS BRIDE.

How sweet the name of Jesus to His beloved bride!
And what a peaceful harbor she finds His riven side!
While closely to Him cleaving, encouraged by His voice,
All other objects leaving, delighted with her choice,
She feels her heart inclined to tell Him all her woe,
Nor can He be displeased, but cause His love to flow.
He whispers to her spirit, engaging all her soul,
And causeth holy rapture to inundate the whole
Of sickness, pain, and sorrow, of sighing and distress,
While He, her best Beloved, calls her His righteousness.
Thus, in His sweet embraces, she finds an Eden's bower,
Where ravished with His beauty, she wiles away the hour.
Enraptured with His Person, her heart being overcome,
She cries, "My best beloved, O take me quickly home!
Yet if it be thy pleasure for me to longer stay,
O grant me faith and patience, that I may thee obey."
Most lovingly He answers His fair, betrothed bride,
In words so heart-engaging, "I will that thou abide
Still longer in the lowlands,—a few more days, at least,
Until the time appointed to have our marriage feast.
And then, in regal splendour, in mansions fair and fine,
You shall, my undefiled, in holy vestments shine.
No upper-region garments, magnificently grand,
With yours can be compared, wrought by my loving hand.
This cost me pain and travail, this cost me bloody sweat,
Yea, exceeding many hardships, when I our Father met.
But now, my undefiled, all anger's swept away;
The night has been succeeded by an eternal day:
With me, with me, in glory, my love shall ever rest;
And I, of all beloveds, will prove myself the best."

ZION'S WITNESS.

VOL. II.

SEPTEMBER, 1860.

No. 24.

THE GLEANER GLORIFIED.

"Blessed are the dead which die in the Lord."

3, and none others can possibly be blessed. But none can die he Lord save those who live in Him; and none live in Him ide those who were eternally united to Him. So that oneness h Jesus secures to us the blessing of the life that now is, and t which is to come. Where there is union, there must be par- pation; where there is union, there must be communion; where re is union, there must be glorification. All those who were rlastingly united to Jesus, are irreversibly blessed; and it may said of each thus privileged, whenever they may be called to ve the clay tenement, "Blessed are the dead which die in the rd."

Beloved, since we last addressed you, the Lord has been pleased call home one of our most highly-favoured correspondents—**LUTH.**" She fel' asleep in Jesus on Friday evening, July 27th, ew minutes after six o'clock. One of her very dear friends, and ers in the Lord, tells us in a letter that she "sweetly passed ay into the immediate presence of her precious Boaz, her near sman, without a struggle or sigh:" and adds, "Oh! she now s Him as He is, and is like Him! Blessed and wondrous change—dropped mortality, to be clothed upon with light! uld we, dare we, wish her back to sorrow and suffering? We urn, but would rejoice in her joy. The Lord has done, and l do, 'all things well.' Blessed be His gracious name for r!"

'Sweetly passed away into the immediate preser.cé of her cious Boaz, her near kinsman, without a struggle or sigh." How ly descriptive,—"sweetly passed away." Death was no foe to late sister; for she had long been hovering on the brink of the ve, ready, at any moment, to fly away and be eternally at rest in the r embrace of her Beloved. Frequently has she, in her letters, ex- ssed her disappointment, after a renewed attack of sickness, at

being put back in the wilderness; being greatly in hopes that the time had arrived for the consummation of her bliss, in the full realisation of her perfect knowledge and full-faced view of Him the Beloved Bridegroom of her soul.

In no relation was Jesus so precious to the dear departed as that of a Husband. Well do we remember our first interview with her and with what savour she was enabled to testify of the glories of the Person of her Beloved. "Ah!" said our dear sister, "I was in miserable bondage for years, groaning under the weight of a burden of sin, crying unto the Lord to apply the saving benefits of His work to my famished soul. But, bless His precious name, I came in a very different way to the one that I had been expecting for He appeared to me in Person, showing me that Himself was to be prized beyond His benefits. He therefore revealed Himself unto me as my Husband; and gave me to understand,—and me blessedly too,—that as we were *one*, every benefit must necessarily follow. So that I was brought to prove the Person of my Beloved to infinitely transcend all the blessings that He had to bestow. Thus I became satisfied with '*Jesus only*.'"

To receive Christ in such a way is most blessed. To love Him for what He is in Himself is quite contrary to flesh and blood religion. Surely this is the very climax of real affection. Such love cannot exist but where there is relationship. We as creatures are sometimes constrained to love one another on account of some eminent services rendered to each other; but as there is no relationship, we do not love for the intrinsic worth of the person. This kind of love is exemplified in the brute as well as the human creation; which we could illustrate with many known instances where one animal has, on account of services rendered by another, become friendly with the other, when it has been proverbial in its hostility. Exactly so has it been with the human kind. Love has been elicited by acts of kindness, sympathy, or benevolence when the person thus acting has not been loved for what they were in themselves, but wholly and solely on account of benefits bestowed. If love is the bond of relationship, union is the result. Where there is love without relationship, it is, as a rule, very uncertain. It needs the fastening,—it needs the tie,—it must be cemented by union. For example:—The husband loves his wife for what she is in herself, and *visa versa*. That is, if they are really united to each other. But if their union (?) arose merely from the prospect of pecuniary advantages, such an union is the fruit of covetousness, instead of pure love. Such characters,—as it is to be feared that there are many even in highly-favoured England,—do not love each other for what they are in themselves but for their benefits.

It is not so with the bride of the Lamb; for she does not love Him merely because He graciously saved her from sin, death, devil, hell, and world; nor because He has an abundance of riches to bestow upon her. O, no! She is led to love Him for what He is in Himself. This was the case with our beloved sister Ruth. The Lord had revealed Himself to her in His own glorious Person; declared unto her His everlasting love and eternal union; had made it plain to her spirit that they were one in indissoluble bonds. The consequence was, all the blessings treasured up in His fulness, and all the work that He had accomplished, was, *comparatively*, lost sight of. Every line of benefit found its centre and meeting place in the Beloved Bridegroom of her soul. So that she well knew that He, in whom all fulness dwelt, must be greater than that fulness.

To show those of our readers, who are not so well acquainted with our late sister as others, that we are not *forcing* her to speak our own sentiments, we will give an extract from her pen:—

“It is truly soul-animating, and mind exhilarating, to recollect that we must comprehend infinity before we can fully understand the richness of Christ our matchless inheritance. So that as we have deeper entrance and brighter views, this will still be the unattained climax—to know Him in the glories of His Person, and more mysterious glories of His inheritance in the saints. One view of this broke upon my mind the other day with indescribable blessedness. *My own salvation, which had appeared the mightiest thing imaginable, was, as it were, obscured by an overwhelming sight of the Divine Glory, as being the concentration, and consummation of all His goings forth on behalf of the children of His love.* All the wondrous displays of His goodness are but emanations from the still more wondrous origin—the love of God and God of love; but streamlets of that Fountain which will never cease to flow; but beginnings of that eternity which will never end. So that when I am superlatively and unalterably blessed in extatic, absorbing communion, there is a going through even this, a getting higher still in the sweet recognition of the fact, that He hath given Himself; and that these delights are but gleams of the results flowing out of that “*unspeakable gift*,” mysterious union, and indissoluble oneness: and, as the *cause* is greater than the *effect*, so we are privileged exultingly to know that He, who is our God for ever and ever, infinitely exceeds in glory, majesty, and love, all the communications we can receive of Him in time or to eternity. My Jesus infinitely transcends all His gifts; and my soul rejoices in *Himself* above all that He communicates.”

So you see, dear readers, that Christ was *all in all* to our late sister, and highly-favoured correspondent. As respects dear “Ruth’s” knowledge of Christ, we unhesitatingly say that we have never found her equal among women. We have sat in her little parlour,—which she truly designated “Bethel,”—for six hours at the time; and have enjoyed more of the Divine Glory there (with one exception, when alone) than any where else. Never, never shall we forget our last visit to Nottingham, nearly twelvemonths ago. Truly it was as though we were just on the borders of that

unseen "land, flowing with milk and honey." We were so overshadowed with the Divine Glory, and so overwhelmed with the august presence of our Beloved, that we almost—aye, quite, at times—forgot whether we were "in the body or out of the body." was indeed a rich foretaste of that inheritance, which is "incorruptible, undefiled, and that fadeth not away." But we must not indulge here.

Our sister is for ever free from the flesh and all the effects of this fall. All relation to Adam earthy is now destroyed; and this infinitely higher union to Adam heavenly is fully realised. How bliss it is vain for us to picture, or her happiness paint. Her joy it would be folly to attempt to set forth in the language of this lower house. It is true that fancy has led many to attempt illustrate the beauties of a glorified state; but our opinion is that it bids defiance to all earthly description, however fine or talented. May it be enough for us below to continually desire to know Him without whose benign presence *heaven* would be a *hell*.

"But what is heaven, great God, compared to thee?
Without thy presence, heaven's no heaven to me.
In having all things, and not thee, what have I?
Not having thee, what have my labours got?
Let me enjoy but thee, what further crave I?
And having thee alone, what have I not?
I wish nor sea, nor land; nor would I be
Possessed of heaven, heaven unpossessed of thee."

We hope, as dear "Ruth" has left many choice productions of her pen, to be enabled to continually enrich the pages of our periodical with them. Many of our readers,—if not all,—will much regret the absence of her choice gift; but we do not apprehend any lack upon that point; for it will rejoice our heart to give her a prominent position in the "Witness," month after month where we hope, though dead, she will still speak of her all-loving Lord.

The correspondence, entitled "Christ alone Exalted," between the "Reaper," the late Mr. Triggs, and the "Gleaner," the subject of our present observations, will (D.V.) be continued as usual.

How soon the "Gleaner" has followed the "Reaper!" for is not quite a twelvemonth since he took his towering flight in the immediate presence of his "*precious Lord Jesus*." Though we are still, for wise purposes, detained upon earth, and can form no idea of what their joy is, we would fain draw some pleasing picture of their bliss and blessedness. But we must, with them, sleep in Jesus, before we can enter into the joys of the glorified.

Immortal bodies we shall have in glory,
 More glorious bodies than we had before;
 Yea, fitted to receive eternal weight
 Of glory,—far beyond conception great;
 Nor can the mind conceive in this poor clay,
 Or if it could, the tongue would fail to say;
 And language would be lame, and very far
 Short of expression—something like a star
 Compared with that great orb of day,
 The Sun, who sendeth forth his lucid ray

Through every hole and crevice of the earth,
 To whom the Moon's indebted for her birth.
 Yea, this comparison is far too small,—
 No thought of man on earth, or thoughts of all
 Placed in a heap, and angels added—no!
All, *ALL* would fail to think what Christ will
 show,
 In endless bliss and blessedness, when He
 Will say, "My loved children, come to me!"

We little thought, when we commenced this volume of our work, that we should close it with the account of our favourite correspondent's death. In fact, it is most contrary to our expectations that we have reached the close of another volume; for we have thought many, many times, that our periodical could hold out no longer. But our God knew His purpose, seeing the end from the beginning. A remark of our late sister's, in a letter to us, just as we thought of giving our work up, has many times arisen with great sweetness to our mind, and stimulated us to persevere. "Destroy it not," said she, referring to the 'Witness;' "for a blessing is in it." We therefore sincerely hope to be enabled to continue our periodical, if it be only to bring before the Church the fruit of our sister's pen.

In conclusion, dear reader, Is our late sister's Beloved your Beloved? Do you live anticipating the same joyful exit?—the same sweet sleep in Jesus? If so, we would say, All hail, beloved!—you shall never be disappointed. If the same blessed Spirit has taught you to look by faith unto Jesus, as all your Salvation and all your Desire, were He is you shall assuredly arrive.

THE EDITOR.

15, Leverton Street, Kentish Town,
 August 1st, 1860.

THE LIVING ROCK AND ITS LIVING WATERS.

"Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water," &c., &c.—NUMBERS xx. 8.

THE accounts which we have in the Old Testament bearing reference to the journey of the children of Israel through the wilderness are figurative. We do not mean by this that they are not real also; or that the things there related did not literally and actually take place. But though they are actual facts of things which did occur in the order in which they are stated in the Bible, yet we humbly presume they have also another meaning, *i. e.* a spiritual one; and with which the entire Church of God will have

to do to the very end of time; and it is to that we more particularly wish to refer in the present observations.

But, first, let us glance at the external part of the narrative before us; and here we might observe, that there is no part of the Christian's journey but the Lord has graciously provided for His children's need. Do they want water? The hard and flinty rock is made to give forth his water. Do they need protection from an overwhelming number of enemies? Then there is the "pillar of cloud by day, and the pillar of fire by night," and hence they are safe. And it is thus also with regard to spiritual supplies. Are any of the Lord's dear family now deprived of the ordinary means of grace, and common ordinances of the Lord's house, here in this wilderness, on account of indisposition and weakness of body? And if so, will not the Lord spread a table in the wilderness? Will He not indeed come Himself and break the Bread of Life to that poor soul who is thus shut out of the ordinary privileges of the sanctuary? O yes! He will even make the apartment of that longing soul a very Bethel, the house of God, and the gate of heaven. David said, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Now whenever the Lord the Spirit has wrought this *longing*, it is that He may come and supply all which that longing soul needeth. Thus it was with David in the Psalm to which we now refer (84th). In the closing verses he says, "For the Lord God is a Sun and Shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in Thee." Many of the Lord's beloved family know something of what it is to be deprived of these common privileges to which reference has been made; and, bless the Lord, they can say that they know also what it is to be so favoured with the Lord's sacred and life-giving power and presence under such circumstances as to find it "a time of refreshing from the presence of the Lord." But then there have been times when there has been no water; and they have been ready to say, as the children of Israel did, "Would God we had died, instead of coming into this evil place." "It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink" (Numb. xx. 3—5). Yes; the Christian is at times ready to say, "Would God we had died" in infancy, instead of coming into "this evil place," and being surrounded by so many evil things: such as sorrow and trial, temptation and suffering, &c., &c.

Now let us look at the command which the Lord gave to Moses at this time:—"Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes."

It is well to observe, that in all the miracles which occurred both under the Old and New Testament dispensations some means were always employed. Not that the means could on any occasion accomplish of themselves the object desired. In fact, sometimes, if not generally, the means used appear, to human reasoning, the most unlikely to the attainment of the end. Thus on the present occasion, Moses was told simply to "*speake to the rock.*" Who could suppose (according to human reason) that any man by simply speaking to a hard and adamant rock could have the least chance of success, or of obtaining water in this way? It is the same also in reference to the Lord's servants declaring the Word. Who would suppose that by this means stony hearts would be broken? But then it is God's method, and neither Moses, nor any one else, ought to presume to ask why. Hence, however unlikely it may be for any of us under certain circumstances to experience the fulfilment of God's promises made to us as believers, we are nevertheless to use God's method and plead their accomplishment on our behalf, "and the rock shall give forth his water." And here there is much that is important to observe. Many, if not all, of God's greatest works have been brought into being by a voice: "He spake, and it was done; He commanded, and it stood fast." This earth, together with all those mighty orbs which float above us, were spoken into being by His Word. He said, "Let there be light, and there was light." And with regard to those whom the Lord employs in His own Word, it is well for them to adhere strictly to His command. We find Moses, in this instance, departed from the Lord's direction. He was told only to "speak to the rock;" but instead, he struck it twice; and also used language which implied anger: "Hear now, ye rebels; must we fetch you water out of this rock?" Thus taking to himself, and Aaron, the miraculous power which was necessary to produce water on this occasion, instead of giving God the glory in the sight of all the people. It is evident from the sequel that God was displeased with Moses and Aaron on this account, as see 12th verse: "And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

Ought not this to be regarded as a warning to succeeding generations? What God commands, should be strictly obeyed, and fully carried out; neither adding to, or taking from, the Lord's mandate. We humbly conceive, the sin consisted not so much in striking the rock, as in not sanctifying the Lord in the eyes of the people. You will observe, nothing is said in the 12th verse about striking the rock as being the offence, but for not giving God the glory. God is very jealous of His glory. "My glory will I not give to another, nor my praise to graven images."

Whenever, therefore, the Lord is pleased to use earthly instruments for the accomplishment of His own purposes, the glory of the same must never be taken by the servant, but always be given to the Master. Yes; to God be all the glory; for what could Moses and Aaron have done, had not the Lord wrought by His Almighty power, and thus supplied water in the most unlikely and unexpected way!

But we think there is something more to be drawn from the narrative before us. The rock is very emblematic, and we cannot pass over the reality of the figure. It evidently sets forth to the view of the believer the great Antitype, the Lord Jesus Christ; for He is the Rock on which all His people are to build, and from whom all His spiritual Israel are to receive living water; yea, all their nourishment, strength, light, knowledge, comfort, sustenance; and all they need here of grace to enable them to combat with Satan and all the powers of darkness; their own flesh, and all its corrupt propensities and lusts, of which they are the subjects, arising from their connexion with the old Adam nature.

As the water which was to sustain life-natural was to be derived by simply speaking to the rock in the "desert of Zin," under the Mosaic dispensation, so under the Gospel dispensation, we, who are in the *desert of sin*, are to obtain "living water" to sustain life-spiritual, by simply speaking to the Rock Christ Jesus; and we have a very striking text to corroborate this fact: Jesus said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water."

Again, here is also great encouragement to God's servants to speak to this Rock; for the text commands, "Speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock." And here also we see God is waiting to be gracious, and ready to put honour on the servant who speaks to the rock in the eyes of the people; for He says, "And thou shalt bring forth to them water out of the rock." Yes; God's ministering servants must speak to the rock, and then the water will flow out. They must address the Lord, through Christ the Rock, on behalf of the people; they must exalt Jesus the Rock in the sight or eyes of the people; not exalt themselves, as did Moses on this occasion, and thereby brought down the Lord's anger upon himself and Aaron. We learn by this that means are in themselves utterly powerless; the work must be accomplished, and can *only* be accomplished, by God. We do not hereby discard the proper use of means. No; God forbid! While He directs to speak to the Rock, use the means of His own appointment, and humbly expect the blessing; but at all times remember, that it is God who worketh in and with the means so

used, and Himself accomplishes the end He has appointed. God has secretly designed all the good the Church will ever be in the possession of, either in this world, or that which is to come, and also the means, or channel (so to speak), through which that good shall flow; but man knows not who shall be; or, we might say, who is appointed to be the honoured instrument in the Lord's hand to accomplish His purpose. Surely it was so in the case of Moses. Who would have supposed that the babe which was housed in a cottage of bulrushes, and committed to the merciless river, would be the instrument in the hand of God to deliver the children of Israel from Egyptian bondage? And yet it was so. Yes; God has "His way in the whirlwind and in the storm, and the clouds are the dust of His feet."

We have spoken of the goodness of God in granting spiritual supplies to His people, when they have been deprived of the ordinary means of grace, and ordinances of the Lord's house, from lawful causes. Now to the believer, who has been united in church fellowship with the people of God, it may be that to be deprived the privilege of being present when the death of his dear Lord is commemorated is to him more than all besides. But is it not possible to realise the fact in one's own habitation that Christ died for me? That He shed His precious blood for me;—that He now lives to make intercession for me;—and that I am pardoned through His infinite merits? O, yes; it is possible: and the water of regenerating and invigorating grace which flows from this rock may indeed as well be conveyed to me in my own habitation through my speaking to this rock, by meditation and prayer, as though I were in my place in the earthly sanctuary. It is well for the believer to remember that the Lord is always present with His beloved family. Are they deprived of the means of grace? He only needs to be spoken to as "*the rock*," and the waters will flow out, and they shall drink abundantly, and their longing appetites shall be fully satiated. Is the rock hard and flinty, and no appearance of moisture in any part of it? He can by means of a word cause the water to flow abundantly. His Church may be in a dry and thirsty land, where no water is; but He will open fountains in the desert, and make the parched ground to send forth streams of water. He will make rough places plain, and crooked things straight. "These things will I do unto them, and not forsake them," saith the Lord, the Mighty One of Israel.

H. J. COLES.

July, 1860.

The last days of our beloved correspondent, and very dear friend, "Zebediah," we hope to give particulars of in our next.

CHRIST ALONE EXALTED.

Tenth Letter.

THE GLEANER TO THE REAPER.

MY DEAR BROTHER,—Please to accept my sincere thanks for the last packet of good things, which I have had the pleasure of receiving from you. Its arrival was most welcome, and its contents savoury and profitable; for it came in a drear and desolate moment, when my heart was foreboding evil, and my flesh shrinking from the cross. Your valuable packet was kept back until the right time, and then, “as cold waters to a thirsty soul,” did it prove to my poor, trembling spirit; showing me that I had been sinking down into self, creatures, and circumstances.

I know, dear brother, you will join me in praising our condescending Lord for His new mercies to the poorest of the poor. It may not be much for your honour to be the special instrument of feeding and refreshing a poor, “sorry maid;” but the Lord will have it so; mine is the benefit, to Him be all the glory. You seem to be taught Christ as I am,—only going far beyond me,—and write of Him as the Spirit leads me to enjoy Him, more than any with whom I am in communication; inasmuch as you stay not in any stream or benefit derived from Him, but wind us up, as it were, into Christ Himself; and rest not until you rise into that blessed region where He is “*all and in all*,” the contradictions and contrarieties of creatures and circumstances being made completely subservient to the accomplishment of His will and promotion of His glory; and as we are brought by the Holy Comforter into this *real* experience, we do triumph in Christ, and rejoice that all things were made by Him and for Him; and delight to lose all things in Him. *O yes!—friends, enemies, losses, profits, pains, interest, and honour—to lose all in Christ, embrace Him instead of all, find in Him more than all, and learn in Him how to use all.* Precious, precious losing place, since Christ is ours and we are His. What, indeed, can we want beside! Bless the Lord, O my soul, for a little taste of this sweetness, a glimpse of this blessedness! Bless Him that a *thousandth part* hath never been told or unfolded! Bless Him that He hath formed us vessels meet and capable of receiving these delightful unfoldings! Bless Him that the infinite fulness of the eternal Godhead dwelleth in Christ Personally, as our unchangeable Lover, everlasting Husband, unalienable Portion, and incomprehensible Inheritance. Bless Him that He hath an inheritance in us; for “the Lord’s portion is His people, Jacob is the lot of His inheritance.” Oh! bless Him and praise Him evermore!

He sometimes reveals to us a little of the riches of the glory of His inheritance, making us understand that it is as undefiled and incorruptible as the other, He being the unchangeability and glory of both; and it hath pleased Him that in these inheritances there should be mutual interest—"my Beloved is mine and I am His; reciprocal delight—"behold thou art fair my love;" "my Beloved is white and ruddy, the chiefest among ten thousand." There are also such interchanges of endearing communion as flesh and blood cannot understand, presumptuous hypocrites come near, or carnal reason cavil away. Although our manifested participation and rejoicing therein is but just in its dawning, His hath been from eternity; for, says He, "I rejoiced in the habitable parts of His earth, and my delights were with the sons of men." And methinks the joy was not interrupted by the first man's failure; for though all fell in the first Adam, who "was made a living soul," the inheritance was secured in the Second, who was a quickening Spirit; and though all had the portion of goods which fell to them in the first Adam, and all squandered it away, there was for us a reserve in His Fatherly heart which our prodigality could never touch. 1 Cor. i. 30. Yea, moreover, a provision was made for those very exigencies, which our recklessness had brought us into. Thus did infinite Wisdom, dwelling with Prudence, take occasion, even by the fall, to bring to view the depths of Divine Love in a way more resplendent and glorifying to God, more humbling and melting to us, than could have been, had we been kept sinless; for then had we never seen that wondrous sight,—all other sights excelling,—the immaculate Prince of Life obedient unto death, the eternal Son of God veiled in our flesh, and made a curse for us. But now we wonderingly view love and mercy pouring through the broken heart of Christ, and feel the vital streams of blood flow into our own heart. Delightedly we see, too, that He died *in* love, and died *for* His love, whom He still called His undefiled one, because all her defilement He took upon Himself, and put upon her His beauty. He laid aside His riches, and took her poverty, that she, through His abasement, might be rich for evermore.

Oh! glorious interchange! Oh! wondrous Christ, who didst with such undying love behold thy bride, and to such depths of woe to save her, condescend! Can we with these sights, and in these triumphs, lightly think of sin? Ah! no; it here becomes most hateful and abhorred. It is in Gethsemane and Calvary we hate it most; 'tis here we hate the sin and love the Saviour, and love the holiness we have in Him; rejoicing that He hath brought good out of evil, and His glory out of our shame; and we are content to *be* what we *are* in ourselves, that we may have our all in Him; finding Him still our inexhausted, undiminished Treasure.

With the blood-washed ones before the throne, we own Him worthy; yea, our worthiness; and crown Him Lord of all with glad Hosannas; loving to make these cottages of clay re-echo Jesus' name, resound His wonders, and breathe His praises forth; for they no longer are our own, but His. Oh! bless Him, praise Him for it! Take them, precious Jesus, and fill them with thyself, and use them as thou wilt; but be in them more glorified and honoured, while we in thee rejoice, and on thy fruits do feed with sweet delight; yea, eat thy flesh, and drink thy blood, beholding through a glass thy glory. Oh! may we bathe in thy love, and, in such joys ineffable, self and created objects lose; and though, dear Jesus, we long to fly away to thine embrace, and feel the fetter and the clog no more for ever, we also long, that in us all thy will may be accomplished; and that these poor little lives may be just drawn out to such a span, and attended with such circumstances, as will most glorify thee; knowing that through all thou wilt be our Patience; and that the cross-carrying and affliction-bearing can but be for a moment, when compared with the "far more exceeding and eternal WEIGHT OF GLORY."* "Bless the Lord, O our souls, and all that is within us, bless His Holy Name." * * *

Well now, dear brother, I have told you how profitable your sermons were, and that they came at the very right time; but if I were to tell you all the truth, I should confess that I thought it the *wrong* time, and a *long* time; and that my heart was the subject of many painful jealousies because silence was so long the order of your house toward me; though deeply conscious, and humbly acknowledging, that what I had already received, was a free and most undeserved benefit; and that if I had come to the end of your favours, it was, and must be, right; though contrary to what I wished and hoped for.

The anxieties of myself and dear mother were also much increased by certain rumours which have reached Nottingham; which led us to fear that you had been assailed by the "Black Dog" again; and, indeed, that some of the sheep were scattered from you. Now, although we are quite sure that all things shall be for the furtherance of the Gospel, the glory of Jesus, and your real good, yet, being also in the body, we cannot but sympathise with you in your trials, and be pained when you are afflicted; and the fear that your silence arose from oppression of mind, added much to our disquietude. Should matters be as above, He, who has hitherto stood by you, will still be your help. He will deliver you from the paw of the lion and the bear, suffer none to "set on you to hurt you," and allow "no weapon formed against you to

* Now fully, fully realised, by our glorified sister!

prosper." May He give you quietude of spirit, suffering none of these things to move you, because you "know that we are appointed hereto;" and that it is through much tribulation we must enter the kingdom. May He, moreover, give you to say, with Paul, "Some indeed preach Christ even of envy and strife; and some also of goodwill, &c. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

"The Lord bless thee, and keep thee, and cause His face to shine upon thee," is the warm desire of,

Yours affectionately in Him,

RUTH.

THE TWO UNIONS.

(Continued from page 254.)

THE Church and Christ being eternally one, whatever He possesses belongs to her by right of oneness. Hence the great Apostle Paul, in writing to the Church, says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places (or things) in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." That is, chosen us as "His body, the fulness of Him who filleth all in all." If, therefore, the Church was chosen in Him, and had *all* spiritual blessings in Him before the foundation of the world, the members of that Church must of necessity be "heirs of God, and joint heirs with Jesus Christ." The vast possessions,—"*all are yours*,"—of the Church, or the election of grace, are thereby secured to an eternal day. Nothing can by any means mar the inheritance; nothing can possibly invalidate their right of possession. We therefore find that Christ is the security of all the bliss and blessedness that saints will ever realise. Union to Christ, ensures the blessings of Christ; oneness with Christ, is the groundwork of our knowledge of Christ. To know that we have, as the elect of God, an eternal union to Jesus, we have at once opened to us a glorious secret hid from thousands. As all our blessings and mercies are in the Person of Christ, who is our Covenant, we need not despair of being well provided for; we need not be uneasy upon the ground of losing blessings for the want of asking for them; for every blessing, as before quoted, is already bestowed; and whatever blessings, included in this wondrous bestowment, we need in the lowlands, the Lord will, by His Spirit that dwelleth in us, give us a knowledge of,—a hungering and thirsting for. So that whatever He has to

bestow upon us as His children, He will bring us into such circumstances as to really need. We shall then, by the same Spirit, "make our request known unto God," and this dear portion of His own truth shall be exemplified in our souls' experience: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Thus we shall daily find that "no good thing will He withhold from them that walk uprightly" in Christ Jesus. That is, to walk by faith and not by sight; for "whatsoever is not of faith is sin."

The Church, then, being one with, and possessing every blessing in, Christ, her lapse in time did not invalidate one blessing; but that glorious Christ, of whom she formed a part (1 Cor. xii. 27), came down and destroyed all the works of the devil on her account (1 John iii. 8). Neither would there have been any redemption wrought, had there not been relationship between her who needed redemption, and Him on whom the right of redemption fell (* Jer. xxxii. 7). No; for it was union to Christ that secured to us every blessing in Christ.

The blessings being all in Christ, and He never considered without His Church, how is it possible that one spiritual blessing can be enjoyed by any save those who thus compose His body and His fulness? It is utterly impossible. Christ is the great Storehouse, containing all the provision needed by the Church. Christ is the great Reservoir that supplies the whole of Zion's sons and daughters with pure living water. Christ is the life-giving and life-maintaining Head of the whole election of grace. Christ is the great Fountain of Purity, Person of Beauty, and God of Glory (Isaiah lx. 19). Christ is the great Bond that binds God and man in one grand whole (John xvii. 23). Christ is the grand Meeting-Place of the Creator and creature, Father and child, Husband and bride, Shepherd and sheep, Saviour and sinner, Physician and patient, Creditor and debtor. Christ reckons His Church so one with Himself, that He includes her in Himself when he says, "I am the Rose of Sharon and the Lily of the Valley;" "I am the Vine, and ye are the branches." Yea, He declares her to be one with Jehovah (Jno. xvii. 21); and names her by the same glorious name (Jer. xxxiii. 16). This indeed is astounding, beyond all expression or human conception. It far, ah, far exceeds all efforts to explore. Its impenetrable depth leaves the plummet of faith nearly at its surface. Its scanless and topless height leaves imagination's utmost stretch at an infinite distance, lost in holy wonder, and overwhelmed with profound astonishment.

As the Church is one with Christ, His life must be her life, His

* A type of Christ.

holiness her holiness, His beauty her beauty, His glory her glory, His righteousness her righteousness, His dignity her dignity : in a word—

“ Whatever Jesus is, such is His bride ;
So close the union, nothing can divide.”

How very particular we find the Holy Ghost, in leading holy men to write the scriptures, in tracing every blessing and mercy, named to the Church and for the Church, into Christ Jesus. “ In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace ; wherein He hath abounded toward us in all wisdom and prudence ; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself ; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth ; even in Him. To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.” All, all was accomplished in Jesus Christ ; and “ without Him was not anything made that was made.”

Thus we find the Most High, who is our Redeemer, is our Head and Husband ; yea, the “ King Eternal, Immortal, Invisible,” “ the only wise God our Saviour,” declares that we are “ members of His body, of His flesh, and of His bones.”

This holy participation in all the blessings treasured in the glorious fulness of Jesus belongs to all the sons and daughters of Zion, by virtue of oneness with Christ ; nor can one new Covenant blessing be realised by any save those sons and daughters. Thus the blessing of salvation is theirs ; and Christ, to whom they are united, is that Salvation (Luke ii. 30). The blessing of redemption is theirs ; and Christ, with whom they are one, is that Redemption (1Cor. i. 30). The blessing of eternal glory is theirs ; and Christ, in whom they stand one, is that Glory (Isaiah lx. 19).

(To be continued.)

GLEAMS OF HIS GLORY.

BLESSED be the name of the Lord for ever and ever, was, dear reader, the exclamation that burst forth from my heart when meditating on the works of my glorious Jesus, who is “ the Rose of Sharon and the Lily of the Valley.” My mind was led, after meditating on the works of His beautiful creation, admiring the brilliant flowers that were growing luxuriantly before my eyes, to muse upon the glories which bloom in the Paradise above, the Garden of God, where the “ Rose of Sharon” blooms in all the sweetness of “ Emmanuel, God with us.” The brightness of the colours adorning

the natural flowers, blooming beneath the sun in the firmament, no pencil can paint, and no language describe. How, then, can I describe the colours, or picture the sweetness, of the flowers which bloom in the Paradise of God! There, the poor afflicted child of God, who now suffers tribulation, and all the sorrows that sinful flesh is heir to, blooms in the full beams of Jehovah, the Sun of Righteousness; "the Rose of Sharon" perfumes the Land of Promise with richest fragrance, and warms the heart of His beloved spouse with all manner of sweet spices. "Sharon shall be a fold for flocks;" there shall they lie down and feed in a fat pasture; and in that Land the grapes of Eschol are perfumed with the blood that flowed in living streams from the heart of our dearest Christ, whom our God delighted to honour. He, our glorious Jesus, bears all the vessels of the sanctuary, both cups and flagons, which are "full with the blessing of the Lord." If our cup of sorrow overflows, while in this "Valley of Achor," how will the oil and wine overflow in our hearts, when poured in by the hand of Him who drank the cup of indignation dry, that our cup might be full with salvation, flowing from the wounded heart of our adorable Jesus, the Christ of God.

Are our consolations small, while we drink of the brook in the way? there we shall drink rivers of pleasure, at His right hand, for evermore. Do we tremble lest the thing which we greatly feared should come upon us? He says, "Be not afraid, only believe." "Fear none of those things which shall come upon thee; but be faithful unto death, and I will give thee a crown of life;" and a "crown of righteousness, which the Lord, the righteous Judge, shall give me in that day." The sun shall be turned into darkness, but this crown will shine in all the glories of Jehovah; for "He will rest in His love" and pleasure for evermore: and we shall see Him as He is,—the King in His beauty,—the Beauty of Israel, "clothed in a garment down to the feet, and girt about the paps with a golden girdle." His eyes are a flame of fire, and they behold every precious thing; and His feet are like polished brass, as if they burned in a furnace.

"All thy works praise thee, O Lord, and thy saints bless thee." "They shall speak of the glory of thy Kingdom, and talk of thy power." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

I read of my Jesus in the Hebrew characters of Moses, as directed to me a passenger from the land of my nativity, where I leave my earthly kindred, and all that appertains to them, that I may follow that faithful Word who has inscribed, in golden letters of promise, "Come out from among them, and be ye sepa-

rate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you."

I read the sufferings of my Jesus, and the glories of His kingdom, in the Chaldee and Syriac of the scriptures, as directed to me, a captive in Babylon, thirsting for the living stream, while drinking of the waters of that idolatrous city. I read the glorious fulfilment and finished work of salvation,—when He appears to me as my risen Lord, my conquering King, who hath overcome all my foes, and made me nigh by the blood of His cross,—as directed to me in the Greek, or Gentile, language, where He declares Himself to be the "Alpha and Omega" of all things, who is before all things. *How* it warms my heart to speak His praise, and tell of His greatness, language cannot describe; for He filleth me with the blessings of His goodness, and constrains me to set the crown of pure gold upon His head, saying, "Upon Himself shall His crown flourish."

How sweet it is when you meet with a fellow pilgrim to the New Jerusalem, who can both speak and understand the language of Canaan; who can speak of the goodness of the Lord, and His wonderful works to the children of men. Many of the children seem not to understand this pure language; but speak a strange mixture of Canaan and Ashdod. Truly these have not been much in the presence of the King, and His Word is not familiar with them. But I love to speak pure words from a pure heart; and the King knoweth of these things; for I delight to wait upon Him, to listen to the sound of His words, finding the following very sweet: "Where are those thine accusers?" He spoke and they were silenced. Again He said, "Children, have ye any meat?" There is such a holy familiarity, as Arthur Triggs used to say, in "the voice of His Word, that I cast myself at His feet, and would wash them with the tears that fall for His sake. Precious indeed will be His voice when we enter the King's Palace above, and go no more out. It will be life beyond expression to catch the sound of His voice, whispering, "I have loved thee." My heart would burst forth, under the fulness of the blessing, "Praise waiteth for thee, O God, in Zion; and unto thee shall the vow be performed" in "Jerusalem which is above." "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." Enclosed in the Covenant; shut up in the Ark Christ Jesus; and sealed by the Holy Ghost until the day of redemption. Not a hoof shall be left behind; but all shall be borne on eagles wings to the mansions above, as trophies of His rich, full, and free grace salvation. There shall they all be a kingdom of priests, to laud and praise His name, who liveth for ever and ever. Amen. Hallelujah.

CHARLES FARMER

DEVELOPMENT OF BROTHERLY LOVE.

MY VERY DEAR AND BELOVED FRIEND AND BROTHER IN A PRECIOUS LORD JESUS,—Should the dear Lord grant me the privilege of replying to your welcome letter, I will gladly do so.

It is sweet and blessed to be led to acknowledge Him in all our ways; for unless He graciously grants us liberty and freedom, it is perfectly useless attempting to either write or speak; and may I never be suffered to write merely for the sake of writing; but on this, and on all occasions, may it be to the honour and glory of His name. “Where the Spirit of the Lord is, there is liberty;” and I find, beloved, daily and hourly the truthfulness of these precious words in my own heart’s experience: “Without me ye can do nothing.” He, our glorious Lord, is pleased, in love and mercy, to bring us into extremities, that He may magnify the riches of His grace and power in us. He strips, that He may clothe us; empties, that He may fill us with His precious love and mercy; and though the emptying and stripping time is most painful to the flesh, yet the clothing and filling causes us to rejoice in the Spirit, to the praise of Him who doeth all things well, and after the counsel of His own dear will.

O, the blessedness of being brought as a little child in sweet submission to His will! I covet no other position but this: If I may but as a dog be privileged to eat of the crumbs which fall from my Master’s table. If I may but for ever be sitting at His dear feet, when I awake with His likeness, to see Him as He is, I shall be satisfied. With spiritual eyes I shall then behold Him face to face; with spiritual ears I shall be listening to His own sweet voice. Oh! if I am thus privileged, *happy, happy* shall I indeed be; and not merely for an hour, day, or year, but for ever and ever. I cannot but hope that this will be my blessed lot, believing that I have had some foretaste of heaven; having passed from death into life; which “life is hid with Christ in God.”

Our dear Lord says, for our comfort and consolation, “He that heareth my word, and believeth on Him that sent me, is passed from death unto life.” Again, “He that believeth in me shall never die.” O, this precious believing! May the “God of hope” give us all joy and peace in believing; for there is no peace or joy from any other source, beloved. It is in these sweet moments we know, feel, and understand a little of these blessed words: “The work of righteousness (in believing) shall be peace; and the effect of righteousness quietness and assurance for ever.” You and I, my brother, have been favoured with a taste of this peace, and our hearts have rejoiced in Him; and now we are longing for the time

when we shall hear His sweet voice saying unto us, "My son, give me thine heart." He has only to speak, and it is done. Our hearts are wholly and solely His now; but we cannot rest here; for we must know and be assured, by His Spirit witnessing with our spirits, that we are *wholly and solely His*; and that we have all His heart of love engaged on our behalf. The Church says, and so say we, "Set me as a seal upon thine arm; for love is strong as death." I can bear no denial. If Thou deny me Thy heart, Thy all;—if I am not continually before Thee, the sole occupant of Thy thoughts, I die. I am longing and panting after Thee. I am ravished with Thee; and earnestly craving Thee to receive me in Thine embrace; dying to throw myself into Thine arms. Oh this cruel suspense! When, when will He deign to hear me? He seemingly disregards me. His heart and affections do not appear to be mine. "Jealousy is cruel as the grave;" and yet "many waters cannot quench love, neither can the floods drown it." Oh, no! for He is Love; and we know, because His Word assures us, "we love Him because He first loved us." "He that dwelleth in love, dwelleth in God, and God in him." "As the Father hath loved me, so have I loved you; continue ye in my love." Oh glorious love! Oh unexampled love!—infinite, eternal, unchanging, almighty love; passing all knowledge. And that you and I, my beloved brother, should be enclosed in this love,—which is too great for angels' minds to scan,—ere the morning stars sang together, or the sons of God shouted for joy, is astonishing indeed! Ere the world was in being,—before all time,—we were loved, chosen, sanctified, justified, glorified, and one in Him our glorious Jesus. Can it be possible that this love, which had no beginning, and can have no ending, and had no incitement to move it, can ever be quenched or extinguished? It is our unspeakable mercy to know that it is everlasting, unchangeable, and free, by having a heartfelt experience of it; for who more vile, more cold, more undeserving, naturally, than we? Well may we say, "Is this the manner (or love) of man, O Lord God?"

May the Lord graciously be pleased to magnify this love in our daily experience, walk, and conversation, to the honour, praise, and glory of His own great and adorable name; and finally receive us into His heavenly kingdom, where, with the heavenly host, we shall eternally sing the praise due unto Him.

"Happy songsters,
When shall we your chorus join?"

I am glad to hear that we are likely to have the pleasure of seeing you again so soon. The dear Lord has been most gracious in sanctifying to you this affliction. Can you not say, with Israel's sweet singer, "It is good for me that I have been afflicted,

that I may learn thy statutes?" and has not the law (or words) of His mouth been better (or sweeter) unto you than thousands of gold and silver? I know it has; and may it be increasingly precious unto you. "Yea, more to be desired than the honey or the honey-comb."

"The Lord bless thee, and keep thee," and restore thee to health and strength, and fill thee with His love.

I had no idea of scribbling so much, when I first began; but my heart has been drawn out while writing. May you partake of that warmth; or, may the Lord warm your heart while reading, so that we may rejoice together, "having no confidence in the flesh." We shall I hope soon sing,

"Mid scenes of confusion, and creature complaints,
How sweet to my soul is communion with saints."

Ever thine, in Him,

THOMAS NORWOOD

Hastings.

A BRIEF SKETCH

OF THE

LATE DEEPLY-LAMENTED MISS RUTH BRYAN,
WHO FELL ASLEEP IN JESUS, JULY 27, 1860.

"She is not dead, but asleeph."

It not unfrequently happens that, in passing over certain spots, we are attracted by a sweet and odoriferous perfume, wafted from some secret plant, luxuriating in quietude, and concealing the richness of its beauteous adorning, while sending forth its delightful and exhilarating fragranc; and when, after a careful search, it has been discovered, we are constrained to wonder that such lovely hues and exquisite aroma should be confined in such seclusion, rather than occupy a prominent position among well-known and highly appreciated botanical productions. And yet how often is this the case in spiritual things! Saints, who can triumph with the Prophet, in that the Lord hath clothed them with the garments of salvation, and covered them with the robe of righteousness (Isaiah lxi. 10); whose hands, when engaged in works of faith and labours of love, "drop with sweet smelling myrrh," which their Beloved has left on the handles of the lock of their souls (Song v. 5); and who are in all things "a sweet savour of Christ," "weeping with those who weep, and rejoicing with those who rejoice;" "glorying in tribulation," and "abounding in hope;" carrying the crosses of others, so that they may but realise their crown;

and thus not looking on their own things, but also partaking, without dissimulation, of the griefs and burdens of their fellow-pilgrims: how often, perhaps, are such, privately, *well-known* precious ones, publicly,—comparatively speaking,—*unknown*. The sweet perfume of their heart-breathed, holy, and fervent meditations of Jesus, may indeed, from their pens, have been wafted by the stirring breeze of public literature; and when such unctuous and glorious truths,—developing the immutability of the Father's love, the altogether loveliness of the Person and work of Jesus, and the humbling and exalting revelatory power of the Holy Ghost to the Church Elect, and one with Christ by indissoluble union, as have, from time to time, emanated from the pen of such an unobtrusive, and humble-minded individual, as one signing herself "Ruth," and "A Gleaner,"—have been perused by the divinely-taught, the question may have often been aroused—"Who is this?" there being a peculiarly unusual warmth of expression, clearness of perception, and a throne-like nearness to the Lamb who fills it, combined with utter self-abnegation, while speaking of the glorious honour of His Majesty, and of his wondrous works, and "crowning Him Lord of all;" but yet the heavenly-scented plant may have remained undiscovered by multitudes, while admired, and secretly instrumental in making glad in the Lord many heavy-hearted ones, and comforting many drooping and desponding.

But the time of mystery and concealment has passed away. The modest flower has been sought and gathered. The divine hand of her Beloved has removed her from her hiding place in the field of usefulness in time, and transplanted her in his garden above (Song v. 1, 2.); but like a flower from which essence has been extracted and preserved, she is not even now lost to the Church below; for being dead, "she yet speaketh" in those precious writings which she has left behind, and which remain as so many acts and monuments of the power of the Holy Ghost in a vessel of mercy, now "filled with all the fulness of God."

The anonymous writer and delightful correspondent, alluded to above, was, then, well-known in Nottingham, and many other places through the country, and even abroad, as Miss Ruth Bryan, the daughter of the Rev. John Bryan, the honoured and highly-esteemed pastor of the Church of Christ assembling in Sion Chapel, Fletcher Gate, Nottingham. She was born on the 16th of July, 1805, and was naturally of a very vivacious disposition, and of a very high order of intellectual capacity. It appears that, like many of the Lord's people, she had very serious convictions in her childhood, which wore off, and nothing of a very prominent, though much of a hopeful, nature intimated her being in a state of grace, until after her father's decease, which took place in 1823; nor was

his ministry much blessed to her, though his counsels were (as seen from her diary). But the firm unalterable persuasion was rivetted on the mind of the servant of the Lord, that his child was one of the Lord's hidden ones, "and that the Pearl would be fully manifested as rescued from its "low estate" in Nature's ocean, and eventually adorn the crown of Immanuel, by the power of the Holy Spirit; and the prayer of faith ascended from his soul for the accomplishment of that work. Some years elapsed subsequent to his departure to glory, ere the "time of love," "the set time to favour" his dear daughter's soul arrived; and then convictions of a most powerful nature came upon her, succeeded by dark despair, which continued more or less for about two years. During this period she was acquainted, as she had been prior to her father's death, with one with whom she was on terms of close friendship to the end of her pilgrimage, and who was then in the enjoyment of the sweet liberty of the Gospel, and who endeavoured to comfort her with the promises of the Word; but all in vain, so far as affording her effectual deliverance; and she has declared that she has even gone into the house of that friend, and sat in the same seat, and kneeled in the same place, in hopes of gaining the same deliverance and blessing; but the vanity of all this she soon discovered, and proved that the many of Nature's medicines could never cure her soul. At length, about twenty years ago, the Lord laid her on the bed of affliction, and there she learned the experience of the Promise—"I will allure her, and bring her into the wilderness, and will speak comfortably unto her" (Hosea ii. 14); for in the midst of the debility from which she suffered, the Lord broke in upon her soul with the love of His heart, the power of His arm, the riches of His grace, and the glory of His finished salvation; producing "joy unspeakable and full of glory." The reaction was Almighty; and she exclaimed with ecstasy to her friend, "O! you never told me half of His beauty and love!" These were the days of her holy espousals, and language would fail to describe the rich unfoldings of Christ to her soul, as her Prophet, Priest, and King; Husband, Lord, yea, "All in All." It needs her own graphic pen to even intimate the same, I therefore forbear. The furnace was about being heated, and her precious faith, like gold, was to be tried in the earthly fining-pot of her mortal frame.

The frightful disease of cancer in the breast gradually developed itself; and although, at the first, it was hoped that its progress had been arrested, yet future years undeceived the premature expectations raised in the minds of her friends; but there is not the least doubt that, whilst her long preservation from death, amidst sometimes excruciating suffering, can be scarcely considered less than miraculous, that her naturally cheerful and energetic mind contri-

buted largely, by the overruling power of God, to effect this. The ministrations of Mr. Arthur Triggs, in several visits, were greatly blessed to her, and a warm friendship subsisted between them, and a long correspondence was the result, under the signatures "Reaper" and "Gleaner." But now to describe the nature and extent of her silent labours and abundant usefulness while enduring the pains of wasting cancer, is too herculean a task (without exaggeration) for any to perform; and the deep sense of her own unworthiness, which she ever possessed, losing self entirely in Jesus, would prohibit the attempt; well knowing how displeasing fleshly parade was to her heavenly mind. Her boast was—"Union to Christ;" her life—"Communion with Christ." Absorbed in Him, she knew nothing by herself, could do nothing of herself, was nothing in herself; her glory was in the Lord, who had made Christ to her "wisdom, and righteousness, and sanctification, and redemption;" and she felt complete in Him "who is the Head of all principality and power." How fully she realised the divine doctrine of Union with God Incarnate may be slightly understood from expressions she made use of to the writer when sympathising with her on account of her sufferings:—"You know we are members of His body, of His flesh, and of His bones; therefore this flesh is not my own, but His; and has He not a right to do what He will with His own, and to inflict what pain He pleases? But as no man ever yet hated his own flesh, but nourisheth and cherisheth it, I have a claim upon Him to take care of this flesh as His own, and so He will."

While racked with agony herself, she forgot it to minister unto, and pray for the relief of, others; to many of whom she was more than a mother; while as a friend, her open ear to the troubled, with ever-ready counsel, which might always be summed up thus, to be "looking unto Jesus only," will not be erased from the memory of those who knew her whilst life exists. No secrets committed unto her passed her lips; no tale-bearing was indulged; indeed, it was not she that lived, but "Christ who lived in her." "And the life she lived in the flesh, she lived by the faith of the Son of God, who loved her, and gave Himself for her." And thus it was, while beautified with the graces of the Holy Ghost, and illumined by the light of her Lord, His glory being seen upon her, that self was lost sight of like a star fading in the beams of the meridian sun. Towards the end of her journey, she had to endure much soul travail, and great bodily pain; but her rocky confidence remained unshaken, and the evangelical declarations which came from her lips, when visited by friends, would proclaim the steadfastness of her belief in covenant stability, amidst all the variations of feelings and enjoyment. There are many of the Lord's family firmly rooted in the divine purpose of salvation and decrees of God, who abound

in austerity without experiencing much "love shed abroad in their hearts by the Holy Ghost." But in her case the equipoise was glorious, love in her abounding in knowledge and all judgment, enabling her to approve things that are excellent, combined with sincerity without offence, until the day of Christ. The spirit of prayer which she possessed was great; and many a Bethel has the writer (her pastor) and friends passed in her bed-room, finding it true what she would sometimes say, "*Jesus is no stranger in this room.*" It is impossible to dwell on particulars in so hasty a sketch, and from all private things at present we forbear. It will not be surprising that so memorably blessed a life should have a quiet and peaceful termination; and that, too, when viewed in connection with the fact, that her excessive bodily weakness, from her exhausting and agonizing disorder, which frequently took away all sleep, and prevented her from lying in any but one position, deprived her of the power of manifesting, as fully as before, the vigorous energy of her character. To the last she dressed her dreadful wound herself, and declined the proffered service to be sat up with all the last night; and in the middle of the night was heard, as usual, in wonderful communion with her Lord, when her soul used to seem on the wing, not wrestling for herself alone, but for those she knew and loved; and at half-past seven o'clock on Friday morning, July 27, without a sigh or groan, she slid gently into promised rest, and bowed at Jesus' feet in the realms of bliss, commencing uninterrupted communion above for ever.*

Her thirst to depart, for months and years, was intense; and when life was protracted, after the greatest exhaustion (as was frequently the case), she felt the disappointment, as one prohibited for a season from entering into her Father's house. But no murmuring or complaining was heard; her sole desire being that of Paul's, that Christ might be magnified in her body, whether by life or death; ease, or pain; earth, or heaven. I am here compelled for the present to draw the veil over her, anticipating more complete, though ever faint and imperfect accounts of her, and her occupation for Christ, soon; while giving all the glory, and praise, to Him who sitteth upon the throne, and to the Lamb for ever; by whose grace one who felt herself the least, vilest, and most unworthy of all saints, was, what she was.

Nottingham, August 12, 1860.

* * We did not receive the above until our matter was made up; we have therefore given four pages extra, rather than leave out so valuable an account of our now glorified sister. It should have followed in order with our observations, but for the foregoing reason.

* Our Correspondent, in page 265, gave us the wrong part of the day.

ZION'S WITNESS.

VOL. III.

OCTOBER, 1860.

No. 25.

AN ADDRESS.

WE would once more, beloved, record the tender mercies of our God in bringing us to again address you at the commencement of another volume of our labour of love. Great and manifold indeed have been the mercies realised since we addressed you twelve-months ago. The pathway that we have been led to travail has been most contrary to the choice of flesh and blood. We have often said in heart, if not in words, "Not so, my Father;" and, "All these things are against me;" but yet we are necessitated to acknowledge that "goodness and mercy" hath followed us. Who is a God like unto our God! Surely He hath not dealt so lovingly, graciously, and mercifully with any people as us His chosen Israel; even us whom He went to redeem. And what one nation in all the earth is like unto His elect nation! Truly their God is with them; and the shout of a king in their midst. Ah! He is "a wall of fire round about them; and the glory in the midst of them;" so that "there shall no evil befall" them; "neither shall any plague come nigh" their "dwelling."

"Who shall harm or who molest thee?
Or thy walls of fire break through?
Showers of genial rain shall bless thee,
Morning suns and evening dew."

How true it is that "safety is of the Lord;" and how pleasant to be brought to realise one's own personal security in the bond of union with our dear Redeemer. It is a privilege of no mean order to be enabled through grace to identify one's self with Jesus, knowing that we compose a part of His glorious, holy, and spotless body. Had we no union to Jesus, not one spiritual blessing could possibly accrue to us. No; we should live and die out of the secret; but, blessings for ever rest upon the head of Him who was separated from His brethren, He has graciously brought us in some measure to know and appreciate our oneness with the Lamb of God who has taken away the sin of His elect world. Yes, He has lovingly given us to know that all our sins are eternally put away; so that when, or by whom, sought for, they shall not be found. This

we have realised in our own soul's experience, therefore can heartily join with the poet in singing,

"It rises high, it drowns the hills,
Has neither shore nor bound ;
And if we search to find our sins,
Our sins cannot be found."

We are well aware that there are many of the equally loved family who cannot say that their sins are put away ; but are panting, longing, and desiring to know the blessed reality in heart experience by the powerful ministrations of the blessed Spirit. Such souls dare not say that they are brought out into a "wealthy place." Their conscience will not let them speak before God in this matter. The Lord must speak liberty into their sin-bound souls, before they can possibly go at large. The Lord must bring them into the banqueting house, ere they will be able to live upon the choicest of the wheat, and finest of the wine. God Himself must cause them that love Him to inherit substance ; and He alone can fill their treasures. He will then say to such, "Honour the Lord with thy substance (not gold or silver) ; and with the FIRST FRUITS of thine increase ; so shall thy barns be filled with plenty ; and thy presses burst out with new wine." All the persuasion in the world will not satisfy a child of God in bondage that liberty is his ;—a hungry soul, that food is his ;—a thirsty one, that drink is his ;—a naked sinner, that clothing is his ;—a leproussoul, that a cure is his ;—a pauper, that a palace is his ;—a beggar, that a crown is his. No, no ; impossible. Such news is infinitely too good to be true all such characters feel, therefore God alone can set the matter right,—can make the thing plain. Such souls can feelingly join dear Hart in the following unmistakeable verse :

"Something yet can do the deed,
And that dear *something* much I need ;
Thy Spirit can from dross refine,
And break and melt this heart of mine."

They are well aware that God alone can break them down in contrition of heart ; that He alone can cause them to weep to the praise of the mercy they have found ; and that He alone is sufficient to grant them that repentance that needeth not to be repented of.

Beloved, what have you to say respecting the things which have befallen you during the past year ? Can you not speak to His praise, who has led you and fed you all your life long ? And though He has allowed you to witness many sore and grievous things,—things that you would not have had occur for a thousand worlds,—yet are you not necessitated to acknowledge His goodness, and bless Him for His merciful kindness in not allowing you to have

your own way in matters? Surely it has been so! What purblind creatures we are; and how apt to judge according to appearances, instead of judging righteous judgment. But we cannot, like our God, see the end from the beginning. Let us then leave all our matters with Him, fully believing that

"On Christ are hung all heaven's affairs,
And all His children's weighty cares;
Then on thy God, thy Saviour rest,
All things are ordered for the best."

This is not the language of unbelief; nor of the flesh; but of faith. How often, when unbelief rears its ugly head, and says, "This or that will never be accomplished; it is utterly impossible that such and such a thing can ever be realised," faith steps in,

"—laughs at impossibilities,
And says it shall be done."

What should we do without faith? aye, and what should we do without the trial of it? What, indeed! Many boast about their great and their strong faith; but, depend upon it, God's children often cannot find the "mustard seed" size. It is true that the man who is blessed with the "faith of God's elect" is an enviable character; but it is no less true that there is not to be found a soul in the known world,—unless divinely taught,—that would have his faith with its fire and water trials. The faith given to the Lord's people is most peculiar in its nature, and can only live in fire and water. This faith proceeds from the fire of God's love, and lives by the water of life. Fire and water, then, are its elements. Were it not so, the child of God would never survive the fires that he is called to pass through; nor the water that sometimes almost engulphs him. But here his faith is at home; for no fires can consume it, and no floods can possibly drown it. It is true that flesh and blood is not fond of fire and flood; but contrariwise. However, the Lord has wisely ordered our faith and its trials. It is very blessed to ever consider that God who grants us faith, tries our faith; and none beside Him can do it. We, as creatures, may be tried in ten thousand ways, but God alone tries our faith. It being so, He knows how much fire and how much water it will bear; and though there is but one faith for all the elect (Eph. iv. 5), Abraham's faith was peculiar to himself, and also his trial. Your faith is also peculiar to yourself, likewise your trial. The thing that weighs down your spirits and tries your faith to the very quick, might have no effect upon mine. We therefore conclude that our God gives us what faith we have, and sends us what trials we have. "This honour have all the saints."

Though we commence writing another volume of our work, and you, beloved, commence reading, yet the Lord may see fit, ere its close, to take us both from the stage of time. If it should be so, can we assure our hearts before Him that we, in Him, are ready? If anything remains for us to do ere we are ready for the summons, we shall never be able to accomplish it. No, beloved, Christ, and Christ alone, is all our completeness, all our salvation, and all our desire. Yea, we would quote that sweet verse of Mote's:

"I dare not trust the sweetest frame,
But wholly lean on Jesu's name;
On Christ, the solid Rock, I stand,
All other ground is sinking sand."

We hope that the 3rd volume of Zion's Witness may infinitely exceed the two former ones for spirituality. The Lord alone is able to accomplish it. May, then, our readers, our correspondents, and ourselves, look to Him alone for the needed help. The glory shall be HIS alone, while the benefit is, by His gift, ours. "To Him be glory in the Church, Amen."

THE EDITOR.

4, Stratford Place, Camden New-Town, N.W.

ANOTHER LILY GATHERED.

How frequently we notice that when the Lord is pleased to visit His garden in the wilderness and gather a lily, He is generally wont to take another and another. This has been the case lately among those with whom we are united in sacred ties of brotherhood; and with whom we have corresponded through the medium of our periodical. On Friday, July 27th, we received a letter edged with black, announcing the departure of our much beloved sister Ruth Bryan of Nottingham. On the following Thursday we received another, telling us of the departure of our very dear friend and brother William Durrant of Hastings. Both fell asleep in Jesus; both were satisfied with Jesus only; both knew much of the beloved Bridegroom of their souls; therefore both are now in the full fruition of His sacred and lovely presence. The former we knew but little of personally—though much spiritually—the latter we knew well. In fact, we have walked together for years in closest intimacy, loving each other for Christ's sake. But the Lord has been pleased to separate us corporally, though there can be no separation as we stand in Him in whom we were blessed, and in whom we love each other. No; this tie is spiritual and eternal; so that time's

boundary cannot affect it in any way. We would therefore sing,

"The saints in heaven, and those on earth,
But one communion make."

Our dear brother died at the youthful age of twenty-two; and has left a widow with whom he had not been united but ten months; and who expects shortly to become a mother; so that this bereaved one will be a wife, mother, and widow within the twelvemonths. Truly this has been a trying dispensation to her; and it may with propriety be said that she became his wife to become his nurse; for it has indeed been so. But it is remarkable how she has been enabled to bear up under it all. Sure nature must have given way, had it not been for grace; but the Lord was in this, as in every other instance, all sufficient; making all grace abound, according to His dear Word, "As thy day, so shall thy strength be."

The dear departed had not been thoroughly well since an attack of fever in the year 1855. But about three months before his death, he was attacked with hemorrhagiæ; and a most fearful attack it was; for not only was he visited by this fell disease, but by the devil, that roaring lion, who goeth about seeking whom he may devour. We are told the scene was most awful to witness; that the medical attendants and all that were about him were almost petrified. He fought with the devil as one desperate; for his Satanic majesty would dispute him out of all that the dear Lord had graciously taught him. But this battle, like all battles of the Lord, was not at all pending; and our much-loved brother came off, in the strength of the Captain of his Salvation, more than conqueror; and had great cause to sing, "Thanks be to God who always causeth us to triumph in Christ." His dear wife in her diary, adverting to this trying visitation, writes:—

Monday, April 30th.—I went to business, leaving dear William comfortable at home; but was sent for in a hurry at about half past twelve o'clock; and on reaching our room, a most frightful scene presented itself. My darling William was looking deathly pale, bleeding most profusely from the mouth. He called out, "I'm a dying man!"—embraced me, and then threw himself on the rug in extreme agony of mind and body. I immediately procured medical aid; but was kept in painful and distressing suspense until about 3 o'clock, when the severity of the attack seemed over, and he returned to a state of consciousness. I had in the mean time got him a bed placed in the room; on which, as soon as we undressed him, he was placed; and he has continued comfortable until this afternoon, the 2nd of May.

This is my birthday; but oh! what a day of anguish it is—to see the dearest and most beloved object I have on earth in an apparently dying state. 'Tis too much for nature; but, least Lord, Thou, of whom it is written, art ever near unto the cry of those who seek Thee, attend unto my prayer. Give us both submission; and if it is Thy will to take him, take our hearts away from each other. O fix them on Thyself!—Mayest Thou be the object of our admiration and love. Then we shall both long to be in Thy presence; and be enabled to part with each other. Lord, nothing but Thy strength imparted can do this for us. Do not reject the entreaties of two needy ones.

May 3rd.—My dear William keeps very comfortable. No return at present of hemorrhagiæ, but extremely weak; and very cheerful when able to speak. Miss N. kindly

sat with me last night, so that I was enabled to get two hours sleep; but my back and head are very bad. Lord, my prayer is, give us strength and submission to Thy will.

May 4th.—Dear William is decidedly better; slept nicely at times. O how *who can tell* rises whether the Lord will indeed spare him to me. I well know that He is able. O may I rest, leaving it in His dear hands to do what seemeth Him good. He has indeed been very gracious in bringing him round thus far again from the jaws of death. May I be grateful, and acknowledge His loving hand in all His dispensations. My beloved husband has been very comfortable in mind to day; no great enjoyment of Christ, but his mind sweetly fixed on the faithfulness and unchangeability of Jehovah's love. He seemed to rejoice in the completeness of Christ's salvation; and of His having borne away all our sins. A verse of Hart's was very sweet to Him:

“The struggling Hero, strong to save,
Did all our mis'ries bear
Down to the chambers of the grave;
And left the burden there.”

He is sweetly enabled to commit Himself into the Lord's hands; and desires to have no will of His own; knowing that what infinite wisdom has designed for him, will be as infinitely good for him. He talked to me yesterday with most composed feelings, and said the Lord's graciously delivering and sparing him, even these few days, if he did not intend to restore him, was another evidence of the favour that He bore towards us; and felt quite sure that He would *prepare* us for all that He was *preparing* for us; only we were often, when anticipating a day of trial, apt to shrink and feel it would be too much, forgetting that our dear Lord has only promised the needed strength for the day.

May 5th.—Dear William is still improving. Mr. Underwood spoke to him of the importance of making his will.

May 6th.—Continues doing well; and I am full of hope that he will be restored to me.

May 7th.—Still improving. He was enabled to get on the sofa to day, and managed it very well; and although very weak, he is getting on most favourably.

May 9th.—We got dear William on the sofa again; and he certainly appears to be gaining strength.

May 10th.—Mr. Underwood examined my dear husband's chest, and thinks that the left lung is diseased; but the other parts are perfectly sound. I sent to day for Mr. Meadows respecting his will. He does not appear quite so well to day, having a violent headache, together with a great feeling of weakness.

May 11th.—My dear William not so well; at about 11 o'clock another return of spitting blood came on; but he was very calm. This attack has much reduced him again; and I begin to fear now that he will not overcome it.

May 12th.—He is very low, but peaceful in mind, which is a great comfort.

May 13th.—My dear William very low in mind; and hemorrhagiae still continues. I felt very low spirited while thinking that my dear husband will never be restored to me. He spoke much of his state this afternoon, which is very dead, dark, and benighted; but, nevertheless, cleaving to the faithfulness of Jehovah.

O how trying it is! and how has my soul agonized with God that He would graciously shine and illumine his path. None but Himself I know can give the needed comfort. O that our minds were more stayed upon Him! so that whatever may be the result of this dispensation, we may feel resignation to His will.

* * * * *

We now pass over two months of the diary,—during the whole of which time the deceased thought he should recover,—and come to the date where we find recorded the dear departed's conviction that he should soon have done with time. His beloved partner writes:—

July 14th.—My dear William is very ill; his breath is so bad. He sat out of bed for a short time; but felt obliged to soon return. I am sure he must have suffered much, although I have not heard a complaint or murmur. Towards the evening he seemed quite exhausted,

and, for the first time, spoke to me as though he thought he should not recover. He said, "I suppose this will be over some day." I replied, "Well, dear, it is enough to make you weary of life, to be like this." "All I want is patience," he added. I answered, "You do indeed greatly need it, and I trust the Lord will grant it you." He then laid his head on the pillow, with a hope of getting a little sleep; but soon after burst into tears, and said, "O, my dear one, if the Lord had not given me you, I should have no desire to live." This little sentence seemed to open the fountain which I am sure we had both been endeavouring for some weeks to keep closed. We were both so overcome with grief, that neither of us for a time could speak. At length, with much faltering, he said, "It is all right; for all is ordered by infinite love and wisdom." "I know that," I replied, "It is all in wisdom, and for our good; but I feel it sometimes to be very hard." "Yes," he said, "The Lord's hand is indeed heavy; but let us remember that His love is greater; for

'He cannot do but what is right,
And must be righteous still.'"

After this he appeared much exhausted, although his mind seemed relieved. He continued very ill all night; his breathing was so short that it was fearful to hear him.

(*To be continued.*)

CHRIST ALONE EXALTED.

Eleventh Letter.

THE REAPER TO THE GLEANER.

BELOVED IN THE LORD,—It is with heartfelt pleasure that I take my pen in hand to address you, saying, I thank the Lord our God on your behalf in every remembrance of you before Him; and I also thank you, for the Lord's sake, for your truthful, savoury epistle; the contents of which comforted my heart, and cheered my spirit; therefore I add, O come, let us magnify the Lord, and exalt His name together; for He only is worthy to be praised, adored, and crowned *Lord of all*.

There is one dear feature of truth, that runs through all the Word of God, which the saints of God have, in all ages, been very fond of: namely, The Eternity, Person, Godhead, and undivided nature of our most glorious Christ, in the unity and undivided essence of Jehovah, possessing every perfection of Godhead with the Father and the Spirit. If this were not true, then there could not be a possibility of our security *here*, and possession of eternal glory *hereafter*. I desire to write freely unto you upon this blessed subject; for it is the foundation, centre, and source of all our peace, joy, and happiness. As Jesus is eternally the same—Jehovah unchangeable; and having taken our flesh and blood into union with Himself; and we being, by regeneration, joined to the Lord, we are one Spirit with Him; living in and with Him our eternal life; consequently, brought into secret union, in all the fulness of

love, grace, mercy, and faithfulness, with the Holy Ones—Father, Son, and Spirit.

I do not attempt an explanation; but feel certain that the Lord hath brought you, with me, to receive and believe this His own record. As the Lord demonstrates these dear truths to our *hidden man*, we are enabled to “rejoice with joy unspeakable and full of glory;” and by them we have opened up to us the very source of all our blessedness: namely, The everlasting love of each of the persons in the Godhead in choosing, accepting, adopting, saving, redeeming, justifying, reconciling, and creating, in Christ, the members of His body, of His flesh, and of His bones; the whole of which are preserved to His heavenly Kingdom; and shall be presented faultless before the presence of His glory with exceeding joy; see Him as He is, and be like Him, who is our everlasting Light, our God and our Glory.

As we are led into holy contemplations of these unspeakable mercies, so our minds will become more assimilated to them, and the more growingly precious will they be unto us, that everything pertaining to self, what is passing in the world, and among fleshly professors, will be duly estimated by us as “*vanity of vanities*,” whilst our noble minds soar high above all this gross matter and sensuality, into communion and fellowship with the Father, Son, and Spirit; and there rest in perfect peace with God, sitting in resurrection-life-blessedness and salvation in our precious Lord Jesus, in whom dwelleth all the fulness of the Godhead bodily; rejoicing that this God is our God for ever and ever—Jehovah our righteousness—who will rest in His love, hateth putting away, is in *one* mind, and, we being *one* in Him,

“——cannot love us more,
Nor will He love us less.”

As the Person of Jesus Christ is greater and more glorious than all His works, so our union to and with Him is greater by far than our knowledge in time, or enjoyment to all eternity. It would rejoice my heart greatly to hear the Lord's people, or those that *profess* to belong to the Lord, dwelling more in mind and conversation upon these glorious truths; then they would not measure themselves by themselves; but rejoice in God their Salvation and Glory. I observe further, Christ is the proper object and subject of faith; and, as He is the author and finisher of it, I am fully persuaded that it will not fail: however low it may sink, or little it may be, our blessedness and security is at all times alike, it being in Christ, who saith, “Because I live, ye shall live also.” This becomes at once, if received into the heart, a source of daily blessedness; for it keeps our minds steadily in the sweet assurance of His

love and faithfulness. As He is "Jesus Christ the same yesterday, and to-day, and for ever," I shall never perish, neither shall any pluck me out of His hands; therefore I am not going on day by day depending on my faith, enjoyments, enlargements, &c.; but simply on the Lord, who is my hope and confidence; for He hath said, and I believe it," My grace is sufficient for you: my strength is made perfect in weakness;" "I will never leave thee, nor forsake thee." We may, therefore, boldly say, "The Lord is my helper; I will not fear; what can man do unto me?" This is a very blessed way of living: poor and needy in ourselves, yet having Christ for our all in all; "casting all our care upon Him; for He careth for us." Though I am everything that a sinner can be, and feel sin in its exceeding sinfulness, together with unbelief and the temptations of Satan, yet I cannot pore over these things to disquiet my mind, and preach a sermon about them as the only evidences of being born again: nay, rather let us rejoice, and say, "I know that my Redeemer liveth" to make intercession for the transgressors; and "grace reigns through righteousness unto eternal life by Jesus Christ our Lord." This is the way to live, "looking unto Jesus the author and finisher of our faith." Blessed be His Holy name, I am happy in Him, and want no good thing; for He doth as He hath said, "I will cause them that love me to inherit substance; and I will fill all their treasures." We cannot possibly want more than this, unless it be that grace and peace may be multiplied unto us through the knowledge of God, and of Jesus our Lord. This mercy will open up more and more unto us as we are enabled to walk by faith, and live Christ, until He saith unto us, "Arise, my fair one, and come away." We shall then, in unclouded day, in His own eternal light and glory, behold Him as He is, know Him even as we are known, and go no more out for ever.

Again, I remark that it is the person of Christ, God's dear Son, the Father's soul delighteth in, and in whom He is well pleased; consequently, all the love acts, and the effects of the same, for time and eternity, in their plenitude and unchangeability, are in the person of the Son of God. Surely, then, there can be no possibility of any change or failure; for our choice, blessings, and acceptance by God the Father, in Christ, before the foundation of the world, will assuredly be consummated according to His eternal purpose, that we should be to the praise of His glory.

Our most glorious Christ bethrothed us unto Himself in faithfulness, lovingkindness, and tender mercies for ever; and hath said, "She shall be for me, and not for another;" and, "Where I am there shall ye be also." He, also, further tells us that "Heaven and earth shall pass away; but His word shall not pass away." Let us, therefore, rejoice that He is the faithful God,—our

God in covenant and everlasting relationship, who cannot deny Himself.

Cheer up, beloved, and be exceedingly glad in the Lord; for there is nothing against us in the Lamb's book of life, where our names are indelibly written: and as we are in union to the Lamb, we can say, "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" and the Holy Ghost declares that "all are yours; ye are Christ's; and Christ is God's." "What hath God wrought?" What hath God given us?—More than heaven and happiness; for He hath given Himself to us as our unchanging and eternal Portion, Possession, and Inheritance. Jesus, the great God and our Saviour, hath given Himself for us an offering and sacrifice to God of a sweet smelling savour; we will therefore sing, "He loved me, and gave Himself for me." "Unto Him that loved us, and washed us from our sins in His own blood (Acts xx. 28), and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

Again: Jesus being the Son of the Father in truth and love, the following truths are declared to us: That there exists a oneness of nature, Godhead, and relation between the Father and the Son that time cannot touch or eternity dissolve. Jesus is the only begotten of the Father in an unspeakable way and manner peculiar to Himself, not to be explained or comprehended by us, but to be believed. We are children, the sons and daughters of the Lord Almighty; yea, dear children, by adoption and grace; being "begotten again to a lively hope by the resurrection of Jesus Christ from the dead;" and we are born of God. Then observe, Jesus is the Son of God in union of nature with the Father; we are the children of God in union of nature with Jesus the Son of God; and by this we are brought into the fulness of love, grace, and mercy in our union blessedness with God our Father, of whom Jesus said, "My Father, and your Father; my God, and your God." As these plain truths are understood by us, so also we shall have a familiarity in the knowledge of the following words: "We have known and believed the love God hath to us: God is love; and he that dwelleth in love dwelleth in God and God in him." Thus Christ dwells in our hearts by faith, we are rooted and grounded in love, and comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. "And if sons, then heirs; heirs of God, and joint heirs with Christ."

Here I pause with you, and say, "*It is enough!*" "O the depth of

the riches, both of the wisdom and knowledge of God?" "of Him, and to Him, and through Him, are all things, to whom be glory for ever. Amen."

One word more on this blessed subject: As the relation between the Father and the Son is unchangeable and eternal, ours with Christ in the fulness of eternal life, salvation, and eternal glory, will run coevil in all the sacred ties of dear relationship, in love and blood, with Jesus the eternal God our Refuge—"the King ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD OUR SAVIOUR," WHO EVER LIVETH AND REIGNETH "OVER ALL, GOD BLESSED FOR EVER. AMEN."

Beloved, the foregoing truths are most precious to me, and I believe they are to you; therefore I say it is *real experience* to know them; and "we have an altar, whereof they have no right to eat which serve the tabernacle." We will not envy them, or desire to live and serve as they do; their portion being the ashes, hide, dung, crop, and feathers (Lev. i. 16); but we will say with David, "Then will I go unto the altar of God, unto God my exceeding joy;" and, "I will wash my hands in innocency, so will I compass thine altar." This is laying hold on eternal life; and doing as Simeon did, taking Him up in the arms of faith, saying, "Lord, now lettest thou thy servant depart in peace, according to thy Word; for mine eyes have seen thy salvation." To this altar there are no steps; so that our nakedness will never be seen (Exodus xx. 24-6; Isaiah lxi. 10).

If the queen of Sheba said to Solomon one half had not been told her, what shall we say to these things! Jesus, in speaking for us, said, "As thou, Father, art in me, and I in thee; that they also may be one in us." Let us, then, sit in secret silence at His feet, muse on such love as His, and wonder and adore at such free displays of sovereign mercy and rich grace; and crown our Jesus "*Lord of all.*"

Peace, mercy, and truth be with thee, dear Ruth,
Love, blood, and salvation all free;
While Jesus, the Precious, with fruits most delicious,
Refresh thy dear mother and thee.

"Hallelujah. The Lord God Omnipotent reigneth."

Yours in our precious Lord Jesus,
A. TRIGGS.

Some people laugh at regeneration by the Spirit of God, and think there is nothing in it. A plain sign that they themselves are quite without it. If a man was to come and tell me that there is no such thing in the world as money, I should take it for granted that he therefore thinks so because he himself never had any.—
TOPLADY.

THE RIGHT TEACHING.

BELoved IN THE LORD,—I would many times have taken up my pen to write you a few of the exercises which I have had lately to pass through, but I have no strength at all without my conquering Lord works in me of His own good pleasure. I need His continued strength to uphold my goings in His paths. It is the flesh against the spirit, and the spirit against the flesh; and “these are contrary the one to the other, so that I cannot do the things that I would.” My old Adam earthy is but a lump of corruption, defiled in every part, and no good thing can come out of it: but by the Lord’s blessing, I am enabled to triumph in the midst of these corruptions; for it is written, “Sin shall not have dominion over you;” but “grace reigns, through righteousness, unto eternal life, by Jesus Christ” who is “the author and finisher of our faith.”

I have lately passed through a great flood of temptations; but “thanks be unto God, who always causeth us to triumph in Christ” who is my all and in all. How forcible are right words, when accompanied by the gracious Spirit’s quickening power! The devil then departs, and I am brought to the foot of Calvary, to hear the voice which stills the tempest within; and I sit at His dear feet, clothed and in my right mind, and choose that good part which shall not be taken away from me. Tribulation is no easy path to the children; but it worketh patience. “Beloved,” says James, “we count them happy which endure;” but it is no plaything while the temptation lasts. The flesh is crucified unto the world, and the world unto me: my days are past, my purposes are broken off; even the thoughts or possessions of my heart. But God is faithful; and though called to pass under the rod, and oftentimes through the fire of temptations and the waters of affliction, yet there is a glorious chastening in the hand that blasts the gourds. Cast down as I may be to the earth, and my soul vexed within me, yet I know that the honey is sweet, the hand that casts down will restore and build the waste places, and I do live in His sight. Yes, I live “in the secret place of the Most High.” The fire dyeth out, and the floods pass away, as the waters forgotten of the foot, yet the promise still shines as the sun: “No weapon that is formed against thee shall prosper;” and, “nothing shall by any means hurt you,” who are the chosen of the Most High; for He sitteth as King upon the floods. They do at times appear to swallow me up; for the weeds are wrapped about my head; but by the power of Jesus, I rise again, and my feet are set upon the Rock; for we are made “more than conquerors through Him that loved us.” The prey is taken from the mighty, and the lawful captive delivered; for He hath redeemed us to God

by His blood; and we are made "kings and priests unto God and His Father, to whom be glory for ever. Amen."

I have been cast upon my loving Lord ever since I was born. Although I knew Him not, He bore me from the womb of eternity, and carried me from the belly of hell; and to hoary hairs will He carry and deliver me, until I sit at His right hand, in His kingdom, where Jehovah will "crown Him Lord of all."

How precious it is to be stripped of our filthy garments, and all things which we call our own, having nothing but Christ,—His portion being our inheritance, and His greatness and glory our eternal excellency, a joy of many generations. How precious it is to feel His loving correction, He Himself is witness. "Better is a dry morsel with quietness therewith, than a house full of sacrifices with strife."

"Of whom the world was not worthy." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne."

May the Lord keep us waiting at His feet, till He shall say, "Come up higher."

Yours in the Gospel of His Son,

CHARLES FARMER.

THINGS HIDDEN FROM THE WISE AND PRUDENT.

"Jesus, therefore, being wearied with His journey, sat thus on the well."—JOHN iv. 6.

WHAT a profound subject is the humiliation of Jesus, the Son of God. He who created all things, and upholdeth all things by the Word of His power, was born of a virgin a helpless babe in Bethlehem. But although He was the child born, and the Son given, yet he was, at the same time, "the Mighty God, the Everlasting Father;" and, as Hart writes,

"His shoulders upheld heaven and earth,
While Mary upheld Him."

Well might the apostle exclaim, "Great is the mystery of godliness; God was manifest in the flesh." Although the mystery cannot be explained, yet the spiritual mind understands it, and delights to revel in it. "For unto you it is given," says our blessed Lord, "to know the mysteries of the kingdom;" and, says the beloved apostle, "Ye have an unction from the Holy One, and ye know all things."

Jesus then, by His humiliation, became the servant of the Father; also the servant to His Church and people; for the Father gave Him a work to perform, and we behold Him going forth, His

work before Him, and His reward with Him; and, in that work, His reward, the Church, will stand perfect and complete to an eternal day. As His Church was with Him in mystic oneness, so they performed in Him all that justice demanded. Was He circumcised? they were circumcised in Him. Was He baptized of John in Jordan? they were baptized in Him; for, said He, "Thus it becometh us to fulfil all righteousness." It is therefore very blessed to sing with the poet—

"Since all that Jesus did on earth,
His Church an int'rest have,
Go trace Him from His humble birth,
Down to the silent grave."

Jesus was clothed, so to speak, with the weaknesses and the infirmities of His people. "Surely He hath borne our griefs, and carried our sorrows." It was this that wearied Him; for, says He, "Thou hast caused me to serve with thy sins; thou hast wearied me with thy iniquities." None but that ALMIGHTY HIM could have borne them; and thus it is that He is become the Rest and Refreshing to every weary and heavy-laden sinner. When the sinner is divested of his filthy garments, stripped of all self-righteousness, he is then brought to cease from his own works where God ceased from His, and rest on the seventh day, even in Jesus the Day of perfection. The soul is then brought into that blessed way of living the life of faith upon the Son of God, and "Christ is all and in all;" even "the chiefest among ten thousand, and the altogether lovely." Sweet position and happy state to be brought into—to live Christ, walk Christ, and, being thus in Him, to die daily to everything that stops short of Himself. A holy intimacy then springs up between Christ and the soul; and the heart-language of the soul is, "Let my Beloved come into His garden, and eat His pleasant fruits." "Let Him kiss me with the kisses of His mouth." "His mouth is most sweet." Jesus opens His heart of love to us, manifests Himself to us other than He does to the world, and feeds us with the finest of the wheat. We then exclaim, with one of old, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

It is no small mercy to be a simple believer in the Lord Jesus Christ, to walk by faith, and not by sight. We cannot live upon enjoyments then; for nothing short of Himself will do. It is very blessed to "joy in God, through our Lord Jesus Christ;" but the feeling sense of our joys in Him decline and vary,—they come and go again. But the joy of the Lord is the strength of His people, and ever remains the same; and, says Jesus in that memorable prayer to His righteous Father, "These things I speak in the world, that they might have my joy fulfilled in themselves." For "the

Lord thy God in the midst of thee is mighty, He will save, He will rejoice over thee with joy, He will rest in His love, He will joy over thee with singing ;” and the song of His loving heart is, “ This my son was dead, and is alive again ; was lost, and is found ; and they began to be merry.” O, then, the blessedness of being brought, not only to live and rest upon that work which He accomplished in the depths of His humiliation, but upon Himself ; knowing that amidst all the fluctuations of time and things, in sorrow or in joy, in the furnace or on the mount, in sickness or in health,—*Jesus is the same ;* and

“ ’Tis with the righteous well.”

Islington.

HENRY PARKER.

THE WAY HE HATH LED ME.

IN the unerring order of God’s Providence, it fell to my lot to be brought into this world, a child of wrath even as others, on the third day of February, 1830. Though born of English parents, I was not born on English soil, but on Grecian, in one of the seven Ionian Islands, called Corfu.

For the first twelvemonths of my mortal existence, I am given to understand, I was a poor little despicable object, not likely to live from day to day, my bones protruding almost through my skin. But though my life appeared to be suspended on a fine thread, liable to snap from the least jerk, yet I could not die, my hour not being come.

My parents were but a short time in a foreign clime after my birth ; so that I was much too young to remember anything that might be interesting to my readers in connection with Greece.

The first fourteen years of my life, including the short time abroad, was spent at a place called the Lock, in the parish of Iden, near Rye, in Sussex ; and I may say, in all confidence, it was a time of many and great mercies, and marvellous interpositions of the kind hand of my God, when there was but a step between me and death. And I now desire to bless and praise my covenant God, who watched over me, and took especial care of me, though I knew Him not. Many, many times have I, humanly speaking, been on the brink of the grave and border of eternity ; and though the grave has opened her mouth to receive me, and eternity its arms to embrace me, I could neither drop into the one, nor fall into the other ; for there was a most merciful intervention, by an unseen and unknown hand. How true it is that

“ Life’s minutest circumstance
Is ordered by the Lord.”

Our homestead was situated in a very dangerous place for children, there being a canal on the one hand, and a river on the other; and, between the two, a lock, where trading barges pass. I was one day, when about three years of age, playing at the edge of the canal, when I lost my balance, and was precipitated into the water. My brother, who was about four years my senior, missing me, immediately gave an alarm; first, by telling some men who were near the spot; after which he ran into the house, and told our mother. Quick as thought, she was to be seen among the spectators; and finding the men unwilling to risk their lives on my account, and perceiving that I was about to sink for the last time, sprang into the liquid element, and triumphantly bore me to the shore. I had, however, been in too long to manifest the least sign of life; and it was generally believed that I was dead. The necessary means to restore animation were resorted to; but for a very long time without success. At length a good cry demonstrated me to be still in the land of the living, which, I am told, elicited from my father a "*Thank God!*" Though I was but about three years of age, I remember opening my eyes and beholding the persons around my bed, and the things that were used to restore life. This, though the first narrow escape that I had had, was not to be the last, by a great many. Before, however, adverting to the next, I would detain the reader while I dwell for a few moments upon this signal deliverance.

How good of the Lord to thus spare my life, and not suffer me to go hence until brought to know His great and holy name! Though exposed to so great dangers, and being too young to guard against them, how carefully was I watched over by my covenant God! He saw me while playing upon that stone step at the brink of the canal, and well knew the moment that I should fall into the water; but He did not intend to allow the water to choke me, the grave to swallow me, nor eternity to embrace me; for He was my loving Father, dear Redeemer, precious Saviour, and a Friend who loveth at all times. Although it might have been supposed by all about me that I should never again open my eyes in this world, yet my precious Lord, with whom there is nothing too hard, well knew that He intended to restore me to my anxious parents.

For this deliverance, O Lord, fill my heart with gratitude, and my mouth with praise; and though I knew Thee not at that time, nor for a long period afterwards, yet I do now desire to bless and praise Thy Holy Name for Thy merciful interposition, in warding off the fatal blow, and not allowing my natural life to become extinct, until I was brought to know Thee, my Creator, Preserver, and Redeemer.

I now pass over a period of about five years, there being nothing

during that time worthy of especial note ; if it can with propriety be said that it is possible to pass even a day or hour without needing especial protection. But we are such purblind creatures, and live such a matter-of-course life, that we too often forget the kind arm that defends us, the ever-vigilant eye that watches over us, the gentle hand that leads and feeds us, and the preventing mercies which are hourly accompanying us.

Well do I remember, when about nine years of age, taking a boy, two years my senior, into a field, to show him my proficiency in walking across a narrow rail which was placed over a wide and deep ditch. After passing over my narrow bridge a few times, and swelling from the applause of my companion, I stepped into the water, and should never have stepped out again, had it not been for a most merciful providence. My companion became alarmed, and knew not what measures to take in order to rescue me from a premature watery grave. He knew it was in vain to call for help, there being no one within hearing ; nor could he run home for assistance, the distance being too great. What to do he knew not ; each me he could not, the bank being too steep and high. Near where he stood, was lying a piece of dried elder stick ; but nearer still was my heavenly Father, who directed him to take the stick in his hand, and when I arose to the surface, he touched my head with it. I immediately, though unconsciously, laid hold of it, while my companion cautiously drew me to the shore, and raised me out of the water, declaring that I had had a "lucky escape." While under the water, I experienced an indescribably comfortable feeling. I felt persuaded that I should die ; but had no fear of death. I little thought then, what a wretched sinner I was, and the merciful Saviour that I had. But, adored be His dear and precious name, I now know a little of my misery as a sinner, and His mercy as a Saviour ; and do at this time desire to praise Him with joyful lips for this second marvellous deliverance from death.

Had there not been a stick lying upon the bank of the ditch, I could not have possibly escaped. The stick in itself was not a fit thing to save a drowning boy ; for elder is one of the most brittle woods in creation ; more especially being dry. But save me it did, though both brittle and dry, and in anything but a skilful hand ; for the Lord wisely superintended the whole of it. He who caused this piece of wood to grow, and directed some person to drop it at that very spot, for the especial purpose of saving my life, also gave the boy wisdom and discretion to use it gently ; so that I, His unworthy child, might, on some future day, have cause to glorify His great and holy name for this marked display of His providential care. Why was this piece of stick there ? The Lord alone knows by whom it was sent, I well know Himself was the sender ;

and that *that* was the ONLY PIECE of wood in all His creation suitable for the purpose. Who dare deny predestination, after taking into consideration so full a development of it in every particular connected with this hair-breadth escape?

Though heedless on the road to ruin,
And all the ways of sin persuing,
God would not let me die :
He watched me with a Father's care ;
And though I was not then aware,
He guided by His eye.

Bless and praise His great and glorious name, He had a purpose of love in thus rescuing me from a watery grave ; and though I knew not His delivering hand, my ignorance could not prevent His special care and protection. He has dealt with me as His child, though I knew Him not as my Father ; plainly showing that our sonship is eternal ; which time, with all its concomitants, cannot disannul.

I was naturally of a very volatile temperament, and as fond of fun and frolic as any boy could possibly be. Many, many times have I had to smart severely for my mischievous doings. One circumstance is still fresh upon my mind, which caused me a fortnight's intense agony ; the particulars are as follows : Vanamburgh's Menagerie was announced as coming to Rye,—a town about three miles from home, and where I went to school,—by large show bills, posted at different parts of the town. One of these gaudy bills met with a sad disfigurement at my too-handy fingers. I had no idea at the time that I was watched by another boy, or that this little act of folly would have caused me so much remorse. It was soon known throughout the school that I had wilfully torn one of Vanamburgh's show-bills, for which offence I should be heavily fined, or go to prison. What to do I knew not ! Guilty, of course, I was ; and quite expected that when Mr. V. came to Rye, which would be in a fortnight, I should have to appear before him to answer this, *to me*, grave charge. I was during that eventful time a changed boy. My lessons at school were got through with unusual dispatch. Instead of taking my wonted games with the other boys, I was to be seen wandering about alone. Instead of occupying two or three hours in returning home at night, it was accomplished within the hour. Such a fortnight of misery I had never before experienced. I called myself a *thousand fools* for touching the bills, and fancied how differently circumstanced I should have been, had I have let the "bothering things" alone. But as the mischief was done, I must make the best of it. The boys took every opportunity of teasing me, saying, "Ah ! you'll catch it when Mr. V. comes !" "You'll be sure to get a month of it for tearing them bills," &c. Thus was I, a boy about ten years of age, in a sea of trouble,—an

ocean of difficulties; and how to steer through, I knew not. When the *fatal* day arrived, for the grand entry of this magnificent menagerie, every boy in the school, but unfortunate me, might be seen as happy spectators. I, alas! was awaiting my doom with as much melancholly and dread, as any poor felon in Newgate. Every moment I was expecting to be summoned to appear before the enraged menagerie proprietor. But, lo, and behold, he came to the town, and was gone again, and I never so much as saw the height of his stature, much less felt the power of his anger.

Thus the apparently black cloud passed over without pouring its weighty contents upon my youthful head; and I again came out of my prison-house of seclusion, into the open field of fun and frolic. Never have I ventured to tear a *show bill* since, neither do I think it at all likely that I ever shall.

I have many times since been enabled to trace the Lord's hand even in this seeming frivolous thing, together with others of a similar nature. Many such checks as these have brought me to seriously consider things which would otherwise have been heedlessly passed over. Not that I am going to call this the work of grace; for I was as ignorant of God as thousands are in this day who profess,—and *but* profess,—to know Him.

Three things, on my way to and from school, I used to be specially fond of, namely, fighting, jumping ditches, and throwing stones at other boys. Several times have I been lucky enough (?) to jump in, which has had the double effect of wetting my clothes and damping my spirits; for father used to generally settle those matters more to his satisfaction than to mine; so that I avoided stepping in as much as possible. Throwing stones at each other was sometimes attended with very serious consequences. At three different times I have had large stones, thrown from the top of a very high hill, come in contact with my head. The first opened my head at the top; the second, at the back; and the third in front, quite near enough to the temple to be safe. The marks are now visible at the top and back.

Why did they not prove fatal? for they came with terrible force from a very high hill. Surely the Lord was watching over me even then! Yes, glory be to His holy name, He surrounded me with preventing mercies; and though he allowed me to experience much suffering, consequent upon my recklessness, yet it was all kindly tempered, according to my frailty; for He even then remembered that I was but dust.

Perhaps some persons, in reading this simple account of my pathway, may laugh at my childishness, in entering so minutely upon such trifling matters. To such I would say, Your approval I do not court, nor your censure dread. My object is to give every

particular that the Lord may graciously bring to my remembrance; and though it may not bear one mark of human embellishment to captivate and charm the fanciful taste of garnished human nature, yet if the Lord should be pleased to accompany with His blessing one paragraph, or even sentence, to one of His own loved, blood-bought, and spirit-taught children, it is well worth all the trouble it may cost me; whether it arises from the actual writing of it, or from the reception it meets with when written.

We had two very choice fruit gardens at home, which us boys had no legal right to enter, unless it was when we had a job of work. But notwithstanding father's strict prohibition of "No admittance except on business," we were very prone to fill our pockets whenever opportunity offered. Lock and key was no impediment to our pilfering tricks; for through the hedge, or over the gate or door we would go. One morning I remember standing before a very fine apple-tree, which had been so often visited, that it presented the appearance of a plum-pudding an old housekeeper that I well knew was famous for making—but here and there a plum. I stood looking and wondering whether, if I took three, father would miss them. I covered them, one at a time, with my hand, and then fancied myself father coming into the garden to examine the tree. Well, I thought, I don't think I should miss them if I were him. I therefore plucked them, and started off for school. Falling in with other boys on the road, I was much hindered that morning, when, lo, and behold, father drove up; who, after reprimanding me for loitering, said, "Jump up!" This I was very loathe to do, knowing that my pockets were filled with garden plunder. However, he repeated it again and again—"Get up! Get up!" Like a conscious smitten, guilty wretch, I got up behind; hoping that I should thereby screen my pregnant pockets. However, my pockets were soon to be delivered, while my mind was to travail in pain until night, when a good sound thrashing with the birch was to be endured, before any relief could be realised. When father perceived how reluctant I was to show myself in front, he said, "Get over the seat and sit with me." I dragged my carcass over the seat as though it was a lifeless lump; but it was not half so weighty as my conscience, after all. As soon as I became seated, he said "Well, have you been out into the garden this morning?" "No, father," was the prompt reply. "Are you sure?" he continued. "Quite sure, father," I unhesitatingly said. "Let me feel your pockets," was the next thing on the list, the action being simultaneous with the words. "Give them to me," stood next on the programme, followed with, "We'll settle this to night." I therefore lost my apples, and got the promise of a settlement of differences when I returned from school. The boys at

school wondered what was the matter with me, for I was unusually silent during the whole of the day; and "double diligent" in prosecuting my studies; though I had the additional study of how it would fare with me on my return home.

On my return home my mind was busily employed in wondering if my father would be there upon my arrival, heartily wishing, if he was, that he would meet with something during the day to make him uncommonly good tempered, so that he might forget to fulfil the promise he had made to me. With a heavy heart and burdened conscience I arrived home. Father was not within. I therefore went to bed without a tea; and was glad of the opportunity. After lying in dreadful suspense for about two hours, father entered the room. My eyes were closed in a moment, and snoring commenced; so that I appeared to be thoroughly enwrapped in the "arms of Morpheus." He supposing I was asleep, again left the room, to my no small delight, thanking goodness that my feigning had answered so admirably. When the morning came, I was all anxiety to know if he was still in the same mind, when, to my great joy, a few words of reproof and admonition settled the matter.

I believe there is an especial providence attending the family of God, even before their call by grace; which is manifested by many marvellous interpositions, when there has, apparently, been but a step between them and death. To the truth of which many can bear their testimony. Not that we can prove from providential interpositions that we are the children of God. Certainly not; for there are many who have met with but hair-breadth escapes again and again, and have left no testimony of having passed from death into life. All that we can say of such characters, is, that the Lord needed them to fill their eternally allotted spheres; and when their destined race was run, He removed them from the stage of time, into eternity's shoreless and bottomless abyss.

(To be continued.)

GLORIOUS TIDINGS: SIN PUT AWAY.

"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die."—2 SAM. xii. 13.

In the narrative before us, we see how even God's chosen servants may fall into great sins. Here was David, the "man after God's own heart," fallen into the very depths of transgression. Let not any of us, however, attempt to cast a stone at David, or any other of the Lord's dear family, who may be allowed thus to fall, seeing that it is only Sovereign Grace which keeps any from the same course of sin. Our dear Saviour said, when on earth, "Whosoever looketh upon a woman to lust after her, hath already committed adultery with her in his heart." And where should we be able to find the man who, in some sense, is not guilty?

But the words of the text suggest to us some very precious thoughts. We have, first, Confession; and, secondly, Pardon. Nathan was not only God's messenger, but also God's interpreter. In all cases it is necessary for a man first to be convinced of his sin before he will confess it. In the case before us, Nathan was the messenger under the Holy Ghost to convince David of his sin; and I doubt not the Holy Spirit fastened the words of Nathan upon the heart and conscience of David; so that David was compelled at once to confess, "I have sinned against the Lord." True confession and repentance are the result of the work of the Holy Ghost upon the heart; neither is there any genuine repentance nor confession but that which is wrought by the Spirit. "He shall convince the world of sin." There are various kinds of confession common amongst men, having different sources of origin. For example: some men when charged with crime before an earthly judge, will at once confess their fault; but why? Not, we presume, in most instances, because the weight of a guilty conscience hangs upon them. No; but because by confessing their guilt they hope to have a lighter punishment; and because also they are convinced that there is no possible chance of escape. This, however, is not the confession which will avail before God. There are others who are led to confess by priestly power and authority, and who when once drawn into the meshes of that vile system of the Church of Rome, are almost sure to become somewhat indifferent as regards transgression against God; and more especially so long as they can by means of money obtain absolution from their priest, who, if well paid, professes to remove all responsibility from them. But this also is not the confession of which God approves. Nay; it is even a soul-destroying error; for who can forgive sins but God? And neither do those confess rightly who from Sabbath to Sabbath repeat, without any sense of feeling whatever, a kind of wordy confession before God. What, then, is the confession which shall conduce a reply like that in the text, viz., "The Lord hath put away thy sin;" and which is the only reply that can bring solid peace to the guilty conscience? We regard that confession to be a right one, which is the work of God the Spirit upon the heart, and which produces in the poor sinner, so awakened, a sense of the guilt and nature of sin, the chief sting of which arises from a full conviction that the sin committed is against an infinitely holy, loving, compassionate, and merciful God: a God waiting to be gracious, and ready to pardon. David said, "I have sinned against the Lord." And this I take to be the chief (not the only) burden of his iniquity at this time. As though David had said, "How could I be so vile as to commit this great sin against my ever-loving and gracious Lord! O! what soul-burden it brings to my mind when I think of it, that I should have been so led away by the lust of the flesh, as to transgress so deeply against Him who has preserved me in the time of so many and great dangers, and who sent His servant, Samuel the prophet, to anoint me specially for the Lord's service, and who has prospered me so abundantly, and given to me so many and great mercies. Thus must all those feel who are led by the Holy Ghost to make such a confession as will lead to that repentance which needeth not to be repented of. But true confession is the road to free pardon. "And Nathan said unto David, the Lord also hath put away thy sin," &c. That confession which is brought about by the Holy Spirit will cause the person, who thus confesses his sin, to seek for some mode whereby pardon may be obtained. The mind of that individual who is thoroughly convinced of sin has a burden upon it which nothing can possibly remove but a full sense that the transgression, be it what it may, is entirely forgiven; and hence all condemnation and fear of punishment completely obliterated. There can be no solid and lasting peace until this be obtained. Without this, the person is a stranger to the consolation contained in the words, "There is therefore now no condemnation to them which are in Christ Jesus," &c. In the case before us we are reminded of this, and which forms one of the most pleasing features in the narrative. Observe, David said to Nathan, "I have sinned against

the Lord." Now mark especially what follows: "And Nathan said to David, The Lord also hath put away thy sin; thou shalt not die." It is worthy of remark, how different is the Lord's dealing with man, to man's dealing with his fellow man. When Nathan had related the first part of his message to David, the anger of David was greatly kindled against the man who had committed this act, and said he, "The man that hath done this thing shall surely die;" little suspecting at this moment that himself was the guilty party. But observe: was Nathan instructed to say to David, Because thou hast done this thing thou shalt surely die? No; but on the contrary: "The Lord also hath put away thy sin; thou shalt not die." And it is just this, which must be spoken by the Holy Spirit to the poor sinner who is burdened with a conscious sense of his guilt, before he can realise a satisfactory assurance of pardon, and possess the peace of God in his soul. We bless the Lord there is no reasonable difficulty in arriving at a proper solution of the matter. When Nathan said to David, "The Lord also hath put away thy sin," we do not find David saying, How shall I know this? What sign shall be given me that I may be fully assured of the fact? No; we believe David exercised full confidence in what Nathan declared. And it must be the same now. The man convinced of his sin must look away from all doubts, and fears, and misgivings, and while he reads, "the blood of Jesus Christ cleanseth us from all sin," he must receive it in simple faith, and see in it also the words of the Prophet, "The Lord also hath put away thy sin," &c. But while we live in a land of darkness and gloominess, of drought and famine, i. e., as regards a pure and full gospel, and are surrounded also by temptations, and subject to the bondage chains of the Evil-One, we shall find many, even of the Lord's children, who are full of unbelief, and continually questioning whether the Lord has indeed put away their sin. Even while I am now writing, beloved fellow-traveller to Zion, Satan is at this very moment putting the question to the writer, "Are you sure that the Lord hath put away thy sin?" But, beloved, through mercy, we are not entirely ignorant of Satan's devices. Did he not say to our first parents, "Hath God said thus and thus?" Oh! my fellow-sinner, may we be enabled in the strength of the Captain of our Salvation to say, "Get thee hence, Satan." Surely we have just as much right to believe what God says to us in His Word, as David had to believe what the Prophet said to him. But, methinks, I hear some poor sinner say, "Ah! if the Lord would only in an audible voice say to me as he did to the poor overwhelmed, soul-burdened, law-condemned, sin-convinced woman,—whose heart was so full, that she could say nothing and do nothing but shed her heart's best tears, and thus bathe the feet of her dear Saviour,—"Daughter, thy sins are forgiven thee; go in peace." Dost thou indeed desire this, poor sinner? And is your soul so burdened that you cannot have peace without this? Then listen to the divinely inspired Word, "Believe in the Lord Jesus Christ, and thou shalt be saved." And again, "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." And art thou verily exercising such a spirit of anxiety concerning the state of thy soul? If so, the Lord the Spirit is at work with thee; rest fully assured of that; and thou must read the words our dear Lord spoke to His disciples and followers when on earth, as though He were speaking them to thee now by an audible voice, and then thou mayest expect the peace those words are calculated to impart. And are we saying too much? Are we going too far? Then of what avail is it that we have handed down to the present generation the sacred scriptures, which are able to make us wise unto salvation, through the faith which is in Christ Jesus? Are not all the promises Yea, and Amen in Christ Jesus, who is the Alpha and Omega of His Church? "Fear not, then, thou worm Jacob, and ye men of Israel; for I the Lord will hold thy right hand, saying unto thee, Fear not." What the Lord, by the mouth of the prophet, said to David, He says also to thee and to me, if we possess the same spirit of confession and contrition which David did, viz., "The Lord also hath put away thy sin; thou shalt not die."

Again, we observe, it is possible for the deeply reflecting mind not thoroughly satisfied of pardon for sin without beholding distinctly the manner in which pardon is obtained, and sin obliterated; or, in other words, should a convicted sinner by the light of the Eternal Spirit be led to see the infinite justice of God demanding full satisfaction for all his sins, and not at the same time behold his security in the hands of the Divine surety, he may be distressed before he arrives at the possession of a full peace: but when the light of the same Spirit he is led to see that his dear Lord has made full satisfaction for all his crimes, then he discovers the way by which pardon is obtained and peace secured. It is through the finished work of Jesus only. Through the blood of the everlasting covenant that peace and pardon are obtained. "By the blood of Thy covenant, I have sent forth thy prisoners from the pit wherein there is no water" (Zech. ix. 11). The waters of peace flow only out of the river of salvation; and it is when the poor sinner beholds and free salvation in Jesus, peace flows into the soul like a river; and the full tide carries down and bears away all the uprisings of unbelief, self-condemnation, and despair; and then also how sweet and precious is the voice of the Lord proclaimed in the text, "The Lord also hath put away thy sin."

Ah! poor sinner, can you now see this? Can you now behold in the stained banner of the cross your full and free pardon? Can you now see sin entirely and for ever obliterated,—blotted out of God's book of remembrance not on account of anything you have done or can possibly do, but solely through the merit and glorious work of Jesus? Then take comfort from the text, "The Lord also hath put away thy sin." And be assured also, beloved sinner, the Lord will not go back from what He has declared.

There are those who tell us that the Lord puts away sin one day, and comes to visit it against us the next; but we do not hesitate to say that this is not according to Bible truth. No! If God forgives and pardons a sinner, He forgives him entirely, i. e., the sins of the past, the sins of the present, and the sins of the future, are all included when God forgives sin. Neither can such persons rightly understand the nature of Christ's satisfaction for the sins of His Church for it is said, "He gave Himself for it," viz., the Church. Now if only one of their sins was satisfied for, what would become of that Church? Those who compose that Church make satisfaction for those sins which they had not atoned? We reply, No, certainly not; for man cannot atone for sin. But the matter does not end here; for if it be true that Christ left anything for the Church to do whereby to merit salvation, or make satisfaction for every sin, then the Church is lost. But it is not true; for Christ hath put away the sins of the Church by the sacrifice of Himself. Not one of Christ's sheaves ever perish or be lost; for Jesus has paid the full price of his redemption for one sin can possibly be laid to the charge of the entire Church of God. Jesus Christ hath met all the demands of a broken law on her behalf. "The Lord also hath put away thy sin," thou believer in Jesus.

London, September, 1860.

H. J. CO

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing His sheaves with Him."

"And I say also unto thee, that thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it."

"For if we believe that Jesus died and rose again, even so they which sleep in Jesus will God bring with Him."

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you shepherds, to feed the Church of which He hath purchased with His own blood."

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THE WAY HE HATH LED ME.

(Continued from page 21.)

ALTHOUGH I cannot say that I was a subject of grace, in these my early days, I must confess that I was an object of love, by virtue of oneness with Christ. Perhaps my reader may say, What was there in you to provoke love? To which I answer, There was infinitely more to provoke hatred, if we take no higher view of God than we should of a creature. Though, by the by, I do not believe that any child of God is loved on account of his goodness, or hated by reason of his vileness; but that he is eternally loved, and NEVER HATED, wholly and solely on account of Christ. To be plain and simple, my meaning is this, That the Infinite Jehovah must have had an object worthy of His love, and that man, either before the fall or after, was not that object. Most persons will confess that man is unworthy of God's pure love now that he is fallen, but that in his primitive rectitude, he was worthy. Let them give us chapter and verse for it, and we will believe them; but this they cannot do. Perchance some will say, But the Word of God tells us that God commended His love towards us while we were sinners. True, the Lord did commend His love towards us in that condition, plainly showing that *that* was no barrier to the exercise of His free love; for every impediment was removed out of the way in Christ. But the commendation of this love to us while in that state, does not argue that sinners were the objects of that love.

I believe that God never had but one object of love; and that one object was altogether worthy. Who this worthy one was, can easily be determined---Christ. He was and is the single object of Jehovah's love; nor can we find, in all the scriptures of truth, another. But let it be distinctly understood that when I say Christ was the Object of God's love, I do not mean a part of Christ, but an entire Christ. I do not mean the Head without the body, nor the body without members (1 Cor. xii. 27); for Christ is not divided; and the Church is "the fulness of Him (Christ) who filleth all in all." We

also read in the sacred Word, that there is "no schism in the body." So that Christ, and Christ alone, is the object of love; nor can it be said of any persons beside that they are objects of God's love, unless those persons comprise a part of the body of Christ by being members; and these members in particular are not objects of love, but the one body in union to the Head (1 Cor. xii. 18). Christ, adverting to this love of His Divine Father, said, "Thou hast loved them as thou hast loved me." So that the one eternal love embraced Head and members in one everlasting embrace. A verse of Burnham's is very sweet upon the point:

"Christ and His members ever stood
A glorious mystic man,
Loved with the highest love of God
Before the world began."

I would gladly enlarge here, but must not, otherwise I shall never wade through my memoirs.

Although, as before hinted, I was not a subject of grace, I had some smart touches of conscience on account of sin, together with fearful forebodings of eternity; but they as quickly went off as they came on. I was also very fond of listening to a discussion upon religious subjects; and have many times, after hearing a warm debate, been much exercised concerning my eternal destiny, fully believing that both heaven and hell were a reality. I remember one night being especially alarmed from hearing my elder brother, who was on a visit from London, say it was the generally received opinion that the Mediterranean sea would one day be dried up from the breaking out of a volcano; by which the Jews would be enabled to return to Jerusalem on dry land. The terror that seized me upon the recital of this fearful prognostication I cannot describe. It was a long time before my mind was divested of the awful thought.

I was taught from a child to say the Lord's prayer, which I generally repeated every night at my bed-side; and, *of course*, I considered myself a good child. One night I was taken with a fit of hunger, and felt that I could not sleep until I had had something to eat. I then thought of God, and heartily believed that He could, in a miraculous manner, send me some bread and butter, if He pleased. On a chest of draws, in my bedroom, stood a little box. I can see it now as plainly in my mind as though it had but just occurred. I went down upon my knees and prayed, as near as I can remember, in the following words: "O God, I am very hungry; and thou canst send me some food! Do send me some; and put it into that little box; so that when I get up and open it, I may find some bread and butter to satisfy my hunger." I arose from my knees, went to the box, but lo, and behold, there was no

L I never opened my mouth to a creature respecting this singular circumstance, until after I was called by grace. When I thought of Bunyan's temptation, in his "Grace abounding," I was vividly reminded of it.

A temptation and remarkable deliverance, which occurred about that time, I dare not pass over. The particulars are as follows: A man who lived near our house would often commission me to purchase small articles for him at the town where I went to school. One day, after purchasing some article, and receiving the change, while looking into a confectioner's window, I was tempted to buy a half-pennyworth of chesnuts. As soon as I had eaten the sweet morsel, I found it to be bitter in my conscience; for I felt remorse, not on account of the sin, but because of being found when I returned the man the change one half-penny deficient. This transaction took place on a Wednesday, soon after twelve o'clock; and it being half-day holiday, I had to return home to my father. What to do I knew not. How to make up the deficiency of the man's change, required more *art* than I was master of, and more *money* than I had in my possession. "Well," I thought, "how shall I face the man after being guilty of such a breach of trust? It is true, I might make it known to my parents, and they would surely supply the deficiency, rather than I should be found guilty of the crime myself. But no, that will not do; for I am well aware that I shall receive punishment from that quarter. On I trudged towards home, carrying one of the most guilty consciences a boy ever carried. When I was about a third of the way, who should I see coming towards me, in a rickshaw cart, but the very man I had been robbing. How to tell him I knew not. First, I thought I would jump over the wall, and so run into the field out of the way. Then, again, I thought that will not do, for he will be sure that there is something wrong; so that I was compelled to trudge on, heartily wishing I might pass him unobserved. Presently the cart was full up to me, and the man ordered it to be stopped. The torture of mind I then experienced, I shall never forget. He broke the silence, by saying, "Have you got the article for me?" "Y-e-s," was the drawling answer. The next thing I expected him to say, was, Give me the change,—and I should have appeared what I really was, a guilty thief,—when, to my utmost astonishment, he said, "Take it to your wife, give her the change, and here's a *halfpenny* for you, for trouble," which he threw down upon the road. O that HALF-PENNY! It did not lie long upon mother earth, but was soon picked up, and joyfully placed among the change, to make up the deficiency. The transition of feeling was indescribable. I went home "as light as a feather," delighted at my *good-luck*. The whole and full change was taken to the woman with all the freedom

imaginable, with, of course, not a word of what I had been guilty of.

What the reader may think of this, I know not; but I believe it was a remarkable deliverance of my Covenant God; and though I knew Him not, it did not prevent His kind interposition. Suppose I had not met the man, my guilt must have been manifest; and if I had escaped in the field, I should not have had the money given me; so that every link, in this chain of striking events, was beautifully developed.

To name these things, to some, may seem
Folly and madness in th' extreme;
While others will declare it right
To bring these hidden things to light.

When about twelve years of age, while alone in a field, I had an indescribable feeling come over me, in connection with the Lord's interrogating Peter upon the point of his love to Him. I saw, in my mind, the Lord and Peter as plainly as possible; and when the Lord asked Peter the third time if he loved him, which caused him to be grieved with His Divine Majesty, I felt an inexpressible love and pity for the Lord of life and glory; and said to Him, over and over again, "Lord, I would not be angry or grieved with you, were you to ask me a thousand times." The sweet frame of mind that I experienced was indescribably pleasant; the savour of which did not leave me the whole of the day. I knew there was such a subject in the Bible; but when or where I had read it, I knew not. However, it is very clear to my mind *now*, that it was a sweet intimation to me of the Lord's favour; and a certain prelude that He had, in the eternity of His counsel, settled upon me to be (ministerially) a feeder of His lambs and sheep. But more of this after my call by grace.

E'en then His loving eye did guide,
Nor could He altogether hide
From me His flesh and bone.

My parents were, and are to this day, staunch supporters of the Church of England. I, however, attended the Wesleyan Chapel; and was quite a favourite among them, on account of my *reputed* superior ability in publicly reciting, at the anniversary, a poem, or select piece of prose. The reader can imagine that I was as proud as "Lucifer" himself, who, I now believe, conducted the whole affair. In fact, it is now my settled opinion that these anniversaries savour more of hell than of heaven; and that the love of money, together with human applause, is the root of such evils. Truly it is all done under the name, and for the sake of Jesus; but I heartily believe that they no more concern Christ, than the

salvation of poor, perishing sinners really concern these wolves in sheeps clothing. It is impossible for any mere natural man to estimate the value of an immortal soul; for he is dead in trespasses and sins, therefore cannot possibly have a spiritual regard for his *own*—much less any one else's—soul. A great zeal, it is true, these Arminians manifest; but it is a zeal not according to knowledge. Sorry enough am I to see that those who profess to abominate the free-will heresy, are carried away with these “dumb idols”—anniversaries, tea-parties, excursions, &c., &c. I hope ever to set my face against all such flesh-pleasing, time-serving, anti-christian fooleries. Most professors, I am aware, will find fault with me for pouring contempt upon these convivial meetings; but I am prepared for the cry of the flesh, when its idols are had in disrepute. “They have taken away our gods” is still the cry when any dare speak reproachfully of these sociable tea-parties, &c. Away with all such rubbish, ye sons of Zion! or, if you must please the flesh in countenancing these worldly pleasures, do not, O do not introduce the sacred name of Jesus into such assemblies! How dare you attribute fleshly excitement to the realisation of the Lord's blessed presence! Arise, shake thyself from such dust, O Jerusalem! The Word of God tells us that “whatsoever is not of faith is sin;” and “without faith it is impossible to please God;” so that there is no difficulty in classing these things under their proper heading.

At the age of fourteen, I left school for the purpose of being apprenticed to a wholesale provision merchant at Rye, by the name of Honeywood, of the firm of Smith, Hicks, and Honeywood. I went for a month upon trial, but stopped about four; and as I did not have my health, I was compelled to relinquish it. After being at home for a very short time, I was apprenticed to a retail grocer, in the same town. Here I had my health better, though often troubled with bilious attacks. As my master was a Baptist, I, of course, attended the same place of worship as himself; for it made no difference to me where I went, being ignorant of God and my own sinnership. About this time a brother of mine was drowned, in the same spot that almost sealed my career, referred to in page 6. The effect his death had upon my spirit, I cannot describe. The little fellow was only three years of age, and had such engaging little ways, that he had entwined himself around my heart, and engrossed my affections. When the message reached me of his death, my grief was almost intolerable. So much did I take this bereavement to heart, that my life became a burden; everything appeared gloomy in the extreme; and I thought time would never assuage my grief, or wear from my mind the remembrance of the dear child. I did not see him after his death; for I felt that I could not bear his sight. I was wont to frequently visit his little grave, until time

had swept away its identification. However, contrary to my expectations, time with its usual incidents, accidents, and excitements, almost wore from my memory the recollections of my dear departed brother.

I was, upon the whole, very comfortable in my situation; and led a tolerably consistent life.

My master had a sister living with him, about my own age, of whom I was very fond, and with whom I was very friendly; although it was almost unpardonable, in this case, for she was engaged to a young man who had formerly been apprenticed in the town; but was now living at his native place, about 14 miles distant. As, however, there are always busy-bodies in other persons' matters, some one was kind enough to write to this young man, informing him that his *intended* was more friendly with me than it became an *engaged* young lady. Upon hearing this, he wrote her a reproofing letter; to which she rather warmly replied; and the result was a dissolution of engagement. At this I was delighted; although I had no idea of being engaged to her myself; for neither of us were 15 years of age; so that there was nothing serious to be apprehended from loss of time.

Although I was bound for four years, I did not remain but a little over a twelvemonth; for my master failed in business. I therefore again returned to my father's house; but had been at home only a very short time before a man in the village near us wished to engage me to assist his wife in the shop, as she was very unwell, and not able to do all the business herself. This man was a baker, grocer, &c., &c., and, as is usual in country villages, kept cows, and cultivated a large garden. To my surprise, instead of serving in the shop, I had to do the most servile work, including labouring in the garden, picking up stones in the field, spreading dung, spudding thistles, cleaning the baker's troughs, riding biscuits, &c., &c. In fact, I had to do anything and everything but that which I engaged to do. Put up with this for a time I did, though very reluctantly. By the by, I must not pass over a narrow escape of having my neck broken while here. I was about to ride a horse up from the field, when a man, who was working near, gave me, what is vulgarly called, "a leg up." Being very light and active, instead of settling upon the horse's back, I went over, and came down, head first, upon the shaft of a heavy cart.

Pause with me, dear reader, while I meditate upon a Father's watchfulness, loving-kindness, and tender care, over one of His own loved children. How true are the words of the Holy Ghost by Jude, "Preserved in Christ Jesus!" Yes, and very appropriate are the lines of dear Kent:

"Preserved in Jesus when
 My feet made haste to hell;
 And there should I have gone,
 But thou dost all things well:
 Thy love was great, thy mercy free,
 Which from the pit delivered me."

How many times, in looking back, have I been astonished at the goodness of God, in the marvellous interpositions of His kind hand, displaying His preventing mercies. Why was not my neck broken on the above occasion? Was it because I did not deserve so premature a death? Verily not. But rather because I was a member of Christ's body; a child of God; a sheep of Christ's fold; a trophy of His blood; a part of the travail of His soul, who could not die until called by grace to experience the love of a Father's heart, and the preciousness of a Saviour's blood, by the Almighty indwelling of the Holy Comforter.

I did not remain long at this place, nor long out of a situation; for another soon opened for me, in the same village, at a grocer and draper's, who wanted me to assist him during a busy season. Here I waited in the shop, according to engagement, and was treated most respectfully, both by the governor and his wife. I was much pleased with this situation on account of there being a drapery department, which business I had for a long time been desirous to learn; little thinking, however, that opportunity would present itself to gratify my desire.

The busy time being over, I, of course, was no longer wanted, therefore once more removed to my father's house. I had been home but a very few days before I nearly closed an engagement with a grocer and draper at Alfriston, near Lewes, Sussex. To this situation I quite expected to go; but instead of receiving a letter from the gentleman deciding upon the day I was to go, I had one to say that unforeseen events had arisen which prevented his closing with me. I was greatly disappointed, and much enraged with the man for allowing matters to go so far, and then to so abruptly decide against me. However, in a few weeks he wrote me again, saying, that if still disengaged, he would close with me at once. I wrote and told him that I would come, naming the day. To this he replied, saying, that as it was so near Christmas, and thinking it probable that I should like to spend the festive season at home, he would wait until after that period. This made a very favourable impression upon me, and I thought him a very considerate man. But my God knew that it was not His pleasure that I should go to this place; for He had in reserve a better one for me. A Mr. W., a commercial traveller, in the mean time called upon my late employer, and asked him what had become of me. Whereupon he

told him that I had just engaged with Mr.—, of Alfriston. Mr. W. said I was not to go to A. on any account; but that he had a relative at Sedlescomb, near Battle, Sussex, who wanted a young man; and that he thought we should suit each other remarkably well. I was therefore to ride over the next day to S., with a recommendation from Mr. W. to Mr. Barber. I accordingly went, engaged with him at once, returned home, wrote a letter to A., saying, that unforeseen events had arisen to prevent my filling the situation that he had kindly offered.

(To be continued.)

THE TRUTH PROMISED PERFORMED.

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

MICAH was a dear and affectionate saint, a star of the Church of Christ, under the sweet influences of Emmanuel, the bright and morning Star. He also had his bands loosened, by the holy One of Israel, to declare the lovingkindness of God to His sons and daughters, brought up from the depths of the sea; yea, from the ends of the earth of the Adam-fall-transgression; who were scattered abroad in the dark and cloudy day. These are the souls which are brought to know who they are, and what they are; and all such can highly value the words of God to His Church by Micah, "Thou wilt perform the truth to Jacob." Herein the first prominent point is Jesus set forth as God the Father's Jacob; for He did perform the truth to Him, and the mercy sworn in the everlasting covenant. "Thou (God the Father) wentest forth," says Habakkuk, "for the salvation of thy people; even for salvation with thine anointed; thou woundedst the head out of the house of the wicked." Here is Jesus, God the Father's Jacob, smitten for the transgressions of His body the Church; the Father being faithful in performing this truth to Jacob, that He might turn His hand upon the little ones, and give great deliverances to Christ His anointed, and to His seed for evermore. This is the channel through which the Lord comforts His Church in Christ Jesus.

I can assure you, dear reader, that the words I have referred to were blessed to me as soon as I opened upon them this morning. I had said, with Micah, "Woe is me! for I am as when they have gathered the summer fruits, &c.; there is no cluster to eat:" but blessed be God who hath caused me to see this, and, with Micah, to desire Jesus "the first ripe fruit;" Jesus the wave offering before God the Father. And this is the work of God (the Holy Ghost) that we should believe on Jesus, whom God hath sent.

If we lay these things to heart, cleaving to Jesus with full purpose of heart, He will arise in our darkness as our everlasting Light, God, and Glory. We may have sharp, sensitive feelings, and cry, "Woe is me!" but, O, how this endears Jesus, the Lord of life and glory! "His glory covered the heavens, and the earth was full of His praise: and His brightness was as the light; He had horns coming out of His hand; and there was the hiding of His power." The children of God are therefore called upon to "trust in the Lord for ever; for in the Lord Jehovah is everlasting strength." May the Lord rivet the words, "Horns coming out of His hand," in our hearts, while we follow on to victory.

"Before Him went the pestilence"—sin, and the works of the devil were driven before Him as stubble to His bow; so that "when the iniquity of Israel shall be sought for, there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." To have our hearts established in these things, is marrow and fatness to our bones; for we can then say with David, "Amidst my tempestuous thoughts within me, thy comforts delight my soul" (Old Bible). The Lord speaks on this wise to His people: "O thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones with fair colours, and thy foundations with sapphires."

Jesus is the living Bread which came down from heaven. Nothing less than Christ the living Bread will suit God's hungering children; for they have very tender stomachs. The wine of Gomorrah (Deut. xxxii. 32) will not set; swine's flesh and broth of abomination they will soon cast up. The children of God, in Christ Jesus, are happy no where but in their Father's house,—clothed in the Robe that Jesus wrought,—where there is music and dancing. Here we can dance all night without being tired; and when the morning appears, we may walk with Jesus on the shores,—off to fields and vineyards, and there will He tell us of His love. These pleasures are for none but those who feel and find themselves, in their old Adam state, sinners; for it is the sinner that God teacheth in His way. None but His prodigal sons are introduced into the house of mirth, joy, and peace in Christ Jesus. This is the house which God has built. I thank the Lord that I have no hand in building His house. I am not my own, being bought with a price. I am the Lord's; He will not be happy without me, together with all His saints. I have no worthiness in myself; "but by the grace of God I am what I am;" that is, an heir of God, and joint heir with Christ Jesus. Jesus is my "wealthy place." The lines are fallen unto me in pleasant places; in Him I have a goodly heritage.

May we be favoured to come with boldness to His mercy seat, and tell Him of His promises which He has caused to bud in our

hearts; tell Jesus that we are His husbandry, and are longing for Him to come as "the early and the latter rain;" tell Him that nothing less than Himself will suffice us; and remind Him of His words: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

I once used to envy Mary, Martha, and Lazarus, but bless the Lord, O my soul, I do not now; for Jesus lodges with me, and says, "I will see you again;" and, "that which ye have, hold fast till I come." This good thing which He hath committed unto me, I keep through the Holy Ghost which dwelleth in me; and this is nothing else but a "good hope through grace," "which maketh not ashamed, because the love of God is shed abroad in the heart, by the Holy Ghost given unto us."

These are precious things to talk about, to help one another's joy. Be on the look out; for "as Tabor is among the mountains, and Carmel by the sea, so shall He come:" and I often cry out, "Come, Lord Jesus, come quickly."

S. S.

CHRIST ALONE EXALTED.

Twelfth Letter.

THE GLEANER TO THE REAPER.

BELoved IN JESUS,—I greet you in that dear name which is above every name, at which every knee shall bow, and at which our souls do now most joyfully bow; and in lowly adoration, and humble thanksgiving, do "confess that He is Lord, to the glory of God the Father." He is our Lord whom we worship; our Husband whom we love; our Brother in whom we confide; our Head on whom we every moment depend; our Righteousness in whom we glory; our Surety in whom we are complete; yea, to sum it up, we do delightedly confess that He is our Life, our Love, and our All. We do indeed want warmer hearts to love Him more, glowing souls to praise Him, and pure immortal strains to tell His wondrous worth. But, thanks to His Divine Majesty, we have not to wait for sweet communion till we drop mortality; but even now, while we dwell in Mesech, and sojourn in Kedar, He condescendeth to listen to our feeble accents; yea, more, He saith, "Let me hear thy voice, let me see thy countenance." Oh! 'tis mind-animating, and soul-exhilarating, to feel assured that the loves of Christ and His spouse are mutual; and that she delighteth not more to talk to

Him, than He to listen and commune with her; for His heart is set upon her, and for her sake He went through floods and flames of wrath and curse and anguish, enduring all the cross and shame and despising, that He might raise her to where He Himself is, and to, with her, share His joy.

I love to meditate on this amazing stoop of the Great Infinite, who was mighty in His lowliness, majestic in His weakness, and conquering in His death. Here human wisdom is confounded, creatures are abased, and self is lost in self's Almighty Conqueror. In this unutterable love we would ever dwell; and in these blissful fires be ever, *ever* burning, yet unburnt.

Oh! take us, precious Christ; and, in the undying flame of Thine own love, enkindle, absorb, and overwhelm our souls; for cheerless system and cold theory can never satisfy the heart that Thou hast once touched with the finger of Thy love.

Well now, my dear brother, can you pardon me? for I began to talk to you, and got quite away into the embrace of my Beloved; and you well know that those who talk with *one* person and think of *another*, do by some word or other betray themselves. But, bless the Lord, O our souls, we can talk to each other of Jesus, and to Jesus of each other, without any fear of offence; for we are both willing to be lost sight of, that He alone may be seen; and to be little thought of, that He may more abundantly be remembered. It is in the name and for the sake of this precious One that I, a little weakling of the flock, do come to you greeting, humbly desiring that love, joy, and peace may rest upon you from the Holy Lord God of Israel; that your communion may still be rich and full with the Father, in the Son, by the Holy Ghost; and that, amidst the changeful vicissitudes of this wilderness state, you may live triumphantly upon and with Jesus, being "filled with all the fulness of God." This blessed life of faith, above sense and feeling, you do most sweetly describe in the last choice and cheering letter with which you favoured me; and which has often refreshed both my soul and others to whom I have read it. Truly I find, as you herein state, that my daily blessedness is in living upon Jesus, whatever may be my state and circumstances; and I can honestly testify that I have feelings the most full, rich, and glowing, when feeling and sensation are not the objects of my pursuit, but Christ and His glory my sole desire; so that it is like trusting my feelings with Him, rejoicing in and embracing Him instead of them; and then receiving them back with interest, but still rising above them into Himself my "*all and in all*." It is indeed good and safe to forsake all for Jesus, and be content to find all in Him. I would that the dear children of God knew more of it. Then they would

not so continually weary themselves in a way that is not good, but rather very vanity. Most true is that word, "The ass knoweth his owner, and the ox his master's crib, but Israel doth not know, my people doth not consider." May the Holy Ghost be poured out upon us for the abasement of self and exaltation of Christ. Then might we see the returning glory which, in many of our churches, has departed, or gone even to the threshold; and as it departeth by the east gate, so by that gate it must return; for there is one, and only one, dear living way by which we can approach to, and honour, the Father; and they that honour Him He will honour.

I should have acknowledged your favour earlier; but had some hope that we might see you here, as Mr. N. wrote for you to come and preach our anniversary sermons.

Since you last wrote, certain strange things have come to our ears, through Mr. Southall, namely, that you are about to reside in London, and that Mr. S. is preaching in your place at Plymouth. We were indeed surprised; but trust that the cloud hath gone before you, and His presence will go with you; and then "it shall be well." Doubtless many will part with you sorrowing—it will be a trying time. The Lord Jesus be your supporter. May He choose your way, and still lead on. The God of love and peace be with and round about you, giving you family peace, church peace, and soul peace, whatever clamours there may be without.

Shall you still sometimes spare an hour to write to one who is "less than the least," who still holds you in affectionate remembrance, and by whom your correspondence is much valued? I know you will write if Jesus gives you a commission, therefore with Him I leave it. Perhaps you will yet pay N. a visit when you get fixed; many would be glad to hear you. Do send us word at what chapel you are going to preach.

I hope yourself and family are well. My aged mother has been preserved through this severe winter, and is yet spared to me. 'Tis all mercy, mercy,—my cup runs over, and I often stand astonished that I have such a goodly heritage; and that the lines have fallen to me in such pleasant places. Christ is my Heritage in whom I find the sweet and the bitter, the dark and the light, the pleasant and the painful, alike a portion of love.

O, my brother! we may well triumph and rejoice in Him all the day long; for what people, like us, have cause to be glad? or what people have God so nigh unto them, as the Lord our God is unto us in all that we call upon Him for? Since we are "heirs of God, and joint heirs with Christ," it is evident that we cannot be richer; and, thank God, all the poverty through which we pass, maketh us not a wit poorer. "Blessed," then, "be the God and Father of our

Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." He hath blessed, and none can reverse it.

With much affection and sympathy, I remain, in Jesus the Beloved of our souls,

Yours sincerely,
RUTH.

THE NATURE AND CHARACTER OF THE NEW BIRTH.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is everyone that is born of the Spirit."—JOHN iii. 8.

It is very extraordinary, but no less a fact, that the very same truth which our Lord declared to Nicodemus, is needed to be spoken in the ears of some of the professed masters in Israel in the present day. And though it be so many hundred years since our dear Lord made this statement, yet the truth herein embodied is (we fear) as little understood by a great many as it was in the early ages. Of course the verse which we have selected is only a part, and, so to speak, connecting link of the whole of the conversation which Christ had with Nicodemus at this time. There are those in our day who are regarded by some as masters in Israel, who by their language from the pulpit imply that man has power himself over the new birth; and that he can be born again just when he likes. We need hardly say that this is taking the new-creating work out of the hands of God, to whom it specially belongs, and placing it in the hands of the fallen creature—man. And to convince our readers that we are not mistaken, we would refer to the frequency with which Christ and salvation are offered from some of the pupils by the so-called masters in Israel. Surely there must be some mistake here; for with the exercise of the utmost charity, and presuming these masters in Israel are themselves partakers of Christ and salvation, does it follow that they are in the possession of a Christ and a salvation to give to others? and if not, does it not amount to extreme folly so to falsify the truth? Why Christ and salvation are God's gifts, not man's; and like as Christ Himself declares, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." Who then can tell when and where the Spirit shall give the new birth?

There are two or three thoughts suggested by the words of the text.

First, we observe, the new birth is sudden and unexpected. It

is like the "wind which bloweth where it listeth," &c. It may be there are some who regard the new-birth as very gradual in its process. Were it so, our Saviour would not have used the figure here employed. If, however, we examine the matter, we must come to the conclusion that it is sudden and, generally, unexpected. So sudden is it, that at no period of a man's life can he be said to be partly a child of God, and partly a child of Satan; or half a believer, and half an unbeliever. No; he is either a sinner or a saint; either born again or not born again. There may be, and very often is, a lengthened preparatory process which appears very closely connected with the new birth; but all this can only be regarded as the effect of powerful conviction which, in fact, is only skin deep, and does not touch the heart. Many of the Lord's children have passed through a long process of this kind; but this alters not the moment of actual transition from death to life; for that in all cases must be sudden. Yes; the person on whom the Holy Spirit works this new-creation is one moment in nature and the next in grace; just like the thief on the cross, though not often so easily discerned. But we do not mean by this that he has arrived at the full stature of Christian experience, or become a father in Christ; though we do mean, that as soon as he is thus born again, should the Lord see fit to take him, he is a vessel prepared for the paradise of God, through Jesus Christ; and nothing could possibly hinder such an one from a mansion in the skies, a place in his Father's house above, there to be with his dear Lord for ever.

Secondly. The new-birth is God-like, and entirely the work of God. By God-like we mean that the new birth is the production of God's own image in the creature, and hence we read, "And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. iv. 24). And again we read, "renewed in knowledge after the image of Him (i. e. God the Spirit) that created him" (Col. iii. 10). It is evident, therefore, from these and other texts, which might be quoted, that the new-birth is God-like; for the person thus created bears the image of God in a spiritual sense.

It is also the work of God. This may be most clearly proved, inasmuch as it is the production of life, where before none existed; and hence it was that Nicodemus, who, though a master in Israel, could not understand how life could be produced otherwise than by ordinary generation; but Christ spoke of a spiritual life which was to be produced absolutely and entirely by the work of God the Spirit; and thus we read, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the Spirit."

Another scripture saith, "This is the *work* of *God*, that ye believe on me whom He hath sent." Ask any man, however gifted, and whether a master in Israel or no, to give life where it does not already exist, and you will find he has no power whatever to perform the task.

Thirdly. The new birth is a durable work.

There are those who say that a man may be regenerated and born again to-day, and to-morrow he may fall away from grace, and, of course, out of the hands of the new-creating Spirit, and become after all a wreck, and even a child of wrath; so that, in fact, the work of the Holy Ghost would be under such circumstances a perfectly useless matter, and God would be disappointed of the soul whom He had regenerated. Such a notion, the more examined, becomes the more absurd; especially if we estimate rightly the Almighty power of God, who by one word could annihilate every thing or being which might prove an obstruction to the carrying out of His own design. Suppose, for instance, God created the sun to shine for a certain period, and long before the expiration of that time, the devil comes and blots out the light of that sun, and it ceases to give the light, and perform the part, which God designed it should, and for which He in His infinite wisdom created it, what should we say? Why, we must confess the Deity to be wanting in power necessary to sustain His own works, and carry forward and complete His own designs. Away with such a diabolical attempt to rob God of His right, and dispossess Him of His Almighty power! Thank God we do not read or understand the scriptures thus. No; blessed be God, we believe the soul born of God can never be lost; for it is a durable work. One passage of Bible truth abundantly suffices to settle the matter, viz., "My sheep shall never perish, neither shall any pluck them out of my hand." We feel convinced that there is not enough of this soul-sustaining truth set forth in the present day, and hence poor souls get into a species of slavery, and are ensnared in the bondage-chains of Satan.

Fourthly. The new birth is an essential work.

No man can reach heaven unless born again; or, in the words of our blessed Lord, "Except a man be born again, he cannot see the kingdom of God." It is as impossible as that darkness can dwell in light. Light extinguishes darkness, just the same as darkness extinguishes light. The two cannot dwell together. Satan cannot dwell with God, neither can the regenerated saint dwell with the unregenerated sinner; for the two are as opposed to each other in their nature, as fire and water. Therefore, if ye would enter the kingdom of heaven, "*Ye must be born again.*" If ye would be the inhabitants of eternal bliss, and mingle your song with the angelic

hosts, and hold sweet and blessed converse with the spirits of the just made perfect in glory, "*Ye must be born again.*" If ye would ruminate in the upper world, and ramble through the forest groves of an inexhaustible eternity of unfading pleasures at God's right hand, and sit down with Abraham and Isaac and Jacob in the kingdom of heaven, "*Ye must be born again;*" or, in the language of Jesus Christ Himself, if ye would see the kingdom of God, "*Ye must be born again;*" for, "except a man be born again, he cannot see the kingdom of God." It therefore follows, the new birth is an essential work.

Lastly. It is a blessed work.

Yes, beloved Christian, you can testify to the fact, that the new-birth is a blessed work. Ask those who have passed out of nature into grace, if they would on any account, or upon any consideration whatever, return to a state of nature? Ask those who have passed from death to life, or out of nature's darkness into God's marvellous light, if they have any desire to return? or, if it were possible, we would say, Ask those blest spirits of the just made perfect in glory, and who are now enjoying the sacred presence of the Lord Jesus Christ in all its fulness and freeness, if they would wish to return to earth, and mingle with the world, and be again taken up with Nature's best enjoyments? Methinks I hear one and all of these holy ones say,

"We would not change our blest estate,
For all the world calls good or great."

No; but on the contrary, had we a thousand world's in possession, we would give them all for a place at God's right hand. And so also is it with all the Lord's new-born ones; even while they are in this tabernacle, and do frequently groan being burdened, yet they have had times of refreshing from the sacred presence of Jesus. There have surely been some seasons when they have been able to say, "It is good to be here." Some little drops of heavenly dew have fallen into their hearts, and caused the uprising of holy aspiration to the mercy seat; and at such times a sacred song of thanksgiving has bounded forth from their inmost soul towards heaven's gates, while they have intently listened,—so to speak,—if but they might catch the sound of their good Shepherd's voice, inviting them to some fresh green pasture on which their new-born souls might feed, and whereby His own blessed and soul-exalting presence might continue to be felt.

This blessedness, beloved, we regard to be the result of the new-birth. Such a blessed state can only be experienced by those who are born of the Spirit. We have given but a very feeble idea of the privilege and blessedness of being born again. Yea, such is the

privilege and bliss connected with the new-birth, that language, time, strength, ability, and space, would all fail in giving a full and adequate description of the same. In a word: it is beyond the finite either to understand or explain in all its fulness.

Dear fellow traveller, you must experience it to understand it; and you must pass through the dark valley before you can comprehend it in full; which may our dear and blessed Lord grant of His infinite mercy to both writer and reader. Amen.

H. J. COLES.

London, October, 1860.

ANOTHER LILY GATHERED.

(Concluded from page 7.)

July 15th.—My courage now seems failing, as my trial advances; for I am sure my beloved William feels that he will not recover. He begged of me not to forget to pray for him; for his sufferings were so intense, that he needed divine strength and patience. I spoke to him of our dear Lord's sufferings and agonies in the garden of Gethsemane, and His wish for the cup to pass from Him. He then said, "May His prayer, 'Not what I will, but what thou wilt,' be mine."

July 16th.—Dear William very ill indeed; he spoke very sweetly to me of our heavy trial; his submission is wonderful.

July 17th.—My dear husband is getting rapidly worse. He said to-day, "I feel, dear, very ill, and that I cannot last long. I would like you to let them know at home *plainly* how I am; and I should like to see my brother John." Upon my seeming affected at the calm, composed manner that he was telling me what he should like done, he said, "My darling girl, don't cry so! we have much to rejoice at; and our dear Lord has a very loving rebuke; for when His disciples were bemoaning His departure, His words were,—'If ye loved me, ye would rejoice, because I said, I go unto the Father.'" He then said, "How wonderfully the Lord has supported me!" I replied, "I know that He has, and will continue to do so; and I feel that I must go with you; but the Lord's time is by far the best for us both." "Yes," he said, "and this affliction is from the *greatest love and mercy*; for only those whom He loves He rebukes and chastens." I said, "We have been much blest, dear, together, though the time has been short; but I feel that you are right for all-eternity, while I cannot feel my own safety." "O yes, it will be all well with you," he replied, "and that is the only consolation I have in leaving you, knowing that you are in His hands, therefore in good keeping. I have not that great assurance to rest upon that some possess; but the language of my heart is expressed in these lines, which have been on my mind with much sweetness this morning:

'Other refuge have I none,
Hangs my helpless soul on thee;
Leave, O leave, me not alone!
Still support and comfort me.'

The second line,

"Hangs my helpless soul on thee,"

he repeated with great emphasis, and then added, "That is just my feeling—a simple venture on the Lord; and none know in this state what they are launching into." I answered, "No; but we are sweetly told that there is a *rest* remaining for the people of God; and our Saviour said to His disciples, 'I go to prepare a place for you.'"

"Yes," he replied, "and *He* is the glorious *Place* which was prepared from all-eternity;

not as we are apt carnally to suppose seats and places arranged for us. But because the Lord, in condescending to our capacities, has been pleased to use such figures, we put carnal constructions upon them. Christ is the *only Mansion* we shall know."

He then said, "I should like them sent to at home, and tell them that I cannot last long. I have been thinking," he continued, "of that poor afflicted man, Samuel Foster, at Sturry, and how much I have to be thankful for in having every necessary and comfort, while he has not the means to get them. Send him, privately, without the name being known, a sovereign." He soon became exhausted, and so laid down; but during the night he again spoke to me, and told me what he would like me to do. He said, "You know, darling, it is necessary and important that these things should be talked over; and though trying to our natural feelings, yet they soon pass off; and I think it would be very wrong to forbear mentioning them just for the sake of avoiding that. There is much I should like to say to you, but I am too weak, and you could not bear it now. However, I think I have said all that is necessary; and as to little matters, you know my mind about them."

The calm, firm way in which he spoke of everything was most overcoming; for whilst he was speaking, I seemed to be supporting death in my arms, he appeared so near gone. At night Mr. Norwood called in, and he spoke very sweetly to him.

I felt very ill from the fatigue of mind and body; but got through the night better than I thought I should.

July 18th.—About three o'clock this morning, while talking of leaving me, he said, "I have one thing to say to you, darling,—perhaps you will think it strange,—but should the Lord bless you with a living child, kiss it fondly for me." "O, my dear William," I said, "I do trust it will live, and be all right; for it is the only thing that can in any measure compensate for my loss." "If it should not live," he replied, "it will be right and well; but I had greatly desired that I might see you over that trouble. However, 'tis the Lord, let Him do what seemeth Him good."

Such calmness, resignation, and fortitude, could but try my feelings wonderfully, though it was, on the other hand, most comforting to witness it. But he, seeing the effect it had on me, and that it prevented me from taking my necessary food, said, "My dear one, you must not give up in this way; think of what you have to go through; and how necessary it is for you to keep up your strength."

Feeling rather parched, he said, "Are there any pimples on my tongue yet?" I answered, "No, dear, it is only a little feverish." He then wished to look at it. As he looked at his face in the glass, he exclaimed, "Dear me! how my eyes maintain their brightness, even to the last! but there, it's always the case." He then wished to know if his legs were more swollen, and seemed surprised when I answered they were not, saying, "I thought they would have been before now."

July 19th.—Dear William much the same: one or two violent fits of coughing, which nearly exhausted him. Upon my saying, "My dear, I wish I could relieve you, for your sufferings are very great," he replied, "O, don't say so! what must His have been, who drank the dregs of affliction!"

'At most we do but taste the cup;
For Thou alone hast drunk it up.'

I telegraphed for his brother John, as he wished to see him; and being especially anxious to do all he could for my future wants, he said to him, on bidding him good night, "I feel that I cannot last long;" and, taking his hand, added, "Be kind to my dear Margaret—you will." His brother answered, "Yes." "Because," he continued, "you know that she is as I am, so don't forget her." "I won't forget her," his brother replied.

I was reading to-day a sweet hymn of Burnham's, in which these verses occur:—

"And in His last expiring groans
He looks to heaven, but heaven frowns:
Say, O my soul, what means this sight?
Say, O my God, can this be right?"

"Hark! bark! I hear a voice reply,
'Tis strictly right the Lamb should die,—
Should die in all this torturing pain,
A mighty ransom to obtain:—

to which he exclaimed, "That is most wonderful!" In the course of the evening, he said, "I cannot say all I wanted to you, for my breathing is very short, and so I must leave it." I told him that I hoped he would not, in consideration of me, cause himself

to suffer; for I knew that the least exertion would be too much for him now. I therefore said, "I feel that all will be right for me." As his brother John was going to say good night to him, I said, "William is too ill to talk much, so if for his satisfaction and happiness you wish to assure him of anything respecting the future, do so now, for he may soon be taken." I left the room in order to give them an opportunity of conversing together. I then crept quietly back, and, standing unobserved behind my dear one's pillow, heard him say, "Don't forget my dear Margaret, John; you know what I have in the business I have secured to her by will; and the * * * I should like made over to her, if it is not asking too much; because she is as I am, John: and none could have watched and attended to me so patiently, and done for me in this affliction as she has." His brother answered, "Be assured, brother, as long as I live, I will see to her * * * ." Dear William then continued, "I feel I am going home; and O, brother, you'll soon have to pay the same debt to nature: I hope you will follow me, that we may all meet above. Give each of them (referring to his friends at home) my fondest love." As his brother was about wishing him good night, he repeated, "Remember, John, my dying wish is that you will be kind to my precious girl * * * ."

After a little conversation with me in the night, he said, "Don't expect too much from man; look to HIM for all." I replied, "No, dear, I am not too sanguine; but O, since I have seen you so ill, I have wished my time was also now." He answered, "Twill soon pass away, darling; twenty years are but as a tale that is told; and the Lord has more of His goodness to make to pass before you yet."

July 20th.—Much the same. I have been greatly depressed; but have been sweetly comforted during this affliction, and can say,

"All, all is most needful, not one is in vain."

July 21st.—My dear William still the same.

July 22nd.—As the morning dawned, my dear husband said, "I did not think I could have been here another Sunday." I replied, "No, dear, nor I; for ere this I quite thought that you would have entered that world where 'the sun no more goes down, nor the moon withdraws herself; where there is no more night; but the Lord is their everlasting light, and their God their glory.'" He seems, on the whole, a little better to-day. Towards evening I mentioned to him John's intention of leaving in the morning; he seemed a little sorry that he could not remain longer, though, at the same time, he did not wish to keep him from business, knowing that his presence was required. I told him that if he much wished it, John would stay another day or two; but upon consideration, he concluded that, as he must go, it would be as well to do so at once, as to wait a few days. He then went on to say, "You must not think anything of my being a little revived, darling; for it's just the nature of the disease; I might improve for a time, or I may go off in a day; so don't think anything of it." Though I am fully sensible of this, yet he saw the effect his apparent revival had upon me; for, for the first day for a week, he ate quite a nice piece of lamb, together with green peas; and, as he finished the last piece, and turned his fond bright eyes, and saw the pleasure it was giving me, there was an unmistakeable expression of hope in them, though he shook his head, as he fondly kissed me, and said, "'Tis too good to last long."

During the day, while sitting up, and leaning upon me, he said, "I wish I could talk more; but the trial is too much for my breath. There is much I should like to talk to you about. The subject of the resurrection," he continued, "has been much upon my mind, and has been made very clear to me. You know," he said, "they were asking Paul 'How the dead were raised up? and with what body do they come?' and he answered them, 'Thou fool, that which thou sowest is not quickened, except it die.' So that when this body dies, it has done its work—it perishes; the same as he further shows them by the comparison of a grain of wheat. *It is not the grain, but the shock of corn it produces that makes the harvest.* It is therefore a very carnal idea to say of this dust (as he put his hand upon his dear thin leg), that if it be scattered to the four winds of the earth, and some particles of it are in the sea, and some on land, it will be all gathered together; for, as the apostle further says, '*That which thou sowest, thou sowest not that body that shall be, &c.*' It is sown in corruption: it is raised in incorruption; it is sown in dishonour; it is raised in glory: it is

sown in weakness; it is raised in power: it is sown a *natural* body; it is raised a *spiritual* body. For this *corruptible* must put on *incorruption*, and this mortal shall put on *immortality*; and all by His great and mighty working, 'whereby He is able to subdue all things unto Himself.' He then went on to speak of Christ being the Resurrection and the Life, followed with, "Blessed and holy is He who hath part in the first resurrection," &c.

July 23rd.—John left this morning. William sent his kindest love to them all at home, and said he was very happy, and that he should have dearly liked to have seen them; but it was all right. In speaking of his sister Kate, he said, "Poor, dear girl! I fear she'll soon follow me; but why should I say fear? for if she is resting on Christ as her Arm, it will be a sweet exchange."

July 24th.—Much the same all day. Towards evening he said, "O that He would come and take me! Surely it cannot be long; He seems to be lowering the tabernacle. O that He would come; and that it may be right with me!" I said, "It surely will, my darling." "O, I hope it will," he replied; "for, surely, He would never suffer me to go off in this treacherous calm, if it is one." "That," I said, "is the enemy's work; you must expect that he will annoy you." He answered, "He often thrusts sore at me. I feel that I had my struggle with him on the day I was taken;" but the Lord kindly delivered me, and has much favoured me since. So that should he be permitted to try me, it will be to again prove the power and strength of my mighty Saviour."

July 25th.—A splendid morning! and upon Mr. Glazier's (his partner in business and brother in the Lord) remarking that it was so, he said, "I shall soon see a brighter one, without a cloud!"

Yes, beloved, we believe our late brother never uttered a more truthful expression. We have no more doubt about his now fully realising this *bright morning*, than we have of the fact of our holding the pen between our fingers. No; we dare not doubt the eternal safety of our much-loved friend and brother. Heaven indeed is his blest country; the Lamb and blood-bought host are his distinguished company; and, in taking up his own language, in a poem written to his sister upon the death of her child, we think we shall not be far out in saying,

"In yonder better land now gone to dwell,
To all terrestrial thou hast bid farewell."

And from the same sweet poem we would quote an extract for his dear sorrowing widow:—

"O, could thy spirit whisper in the ear
Of her who weeps because thou stayed not here,
Wouldst thou not tell of joys before unknown;—
Bid her to dry the tear, and eye the crown
Of glory everlasting, bright, and fair,
And wish not—thy return, but a meeting
With thee there?"

As though the kind helpmeet of our late brother had not sorrow enough, in witnessing the gradual departure of her beloved husband, *someone* was obliged to add to it by treating her most unkindly; which had the happy effect,—though no thanks to the person,—of eliciting this touching prayer "to Him who seeth in secret."

"O, dear Lord! do support me through all that I may have to combat with in this world, in which so much vanity, deceit, and selfishness are to be found. Thou knowest

* See page 5.

all my troubles; and as in Thy wisdom and good pleasure Thou seest fit to take from me one who has been a faithful, loving, and devoted protector, adviser, and friend, do Thou make up the loss to me in giving me more of Thy dear Self; for Thou, O Lord, canst be Husband, Lover, Friend, and all that I can possibly need. O may I find Thee such; for Thou art able to do unto me more abundantly than I can either ask or think.

‘Whisper Thy “Fear not” when I am afraid;

Be Thou my present help in time of need.’”

July 26th.—My dear William much the same; he takes no nourishment; gets weaker every day: but it's so gradual, that I fear he will linger for a long time; and knowing how his poor frame is worn with disease, I can but unite with him in praying that he may soon have an easy dismissal. * * * * *

Being so overcome with grief and trouble, I repaired to my bed-room, and there gave vent into the ears of Him who is the only one I can look to for succour and support. Dear Lord, I do pray that Thou wilt manifest Thyself more unto me, that I may indeed feel that Thou art at all times near, and ever ready to help.

July 27th.—My beloved is getting lower. He seemed very desirous that the Lord would bless us both with His presence, and enable us to triumph over our trials, so as to rejoice in tribulation.

July 29th.—We had a restless night; and I fancy that my dear suffering one looks changed; he seems a little wandering.

July 30th.—Dear William is getting lower most certainly.

July 31st.—Extremely weak: not the least power of himself: takes no nourishment: it is really marvellous how he exists.

August 1st.—We think his time very near. However, at intervals he talks very nicely, showing how his mind is working.

August 2nd.—My precious William is getting lower and lower; he takes nothing but a little wine and water. A little before 10 o'clock he said, “Oh! I'm so weak—so faint!” I bathed his head, and he wished to be raised up. Mr. Glazier supported him for some time. We then gargled his mouth, and brushed his teeth, and then laid him down. I saw there was a great change, and watched every breath with great anxiety for nearly half an hour: his breathing grew fainter and weaker. At length his eyes opened very wide, his face became pale, and I saw that a few minutes more and my beloved one and I should be separated for ever in this world. O the feeling of that moment!—it is indescribable. Difficult indeed was it to suppress the scream that I felt must burst out! Poor dear Mr. Glazier has been a friend indeed at the trying moment. His composed manner greatly helped to quiet me. * * *

We watched with intense anxiety until that dear bosom, for a short space, ceased to heave. He then drew a deep breath, and again there was no movement for a little while—that dear cheek I saw again move, and then I thought he was quite gone; but one more breath and slight noise, and that happy spirit had taken its flight, as Newton sweetly writes:

“One gentle sigh, each fetter breaks,

We scarce can say, ‘He's gone,’

Before the waiting spirit takes

Her mansion near the throne.”

We gazed in agonizing suspense for some minutes longer, to be quite assured that his spirit had indeed left its clay tenement; but all movement had ceased. My beloved and I were for ever separated in this world. * * *

I left the room,—taking one more view of him who had, by his worth and excellence, become so endeared to me,—never more to behold his face!

Dear Lord, the stroke seems too much; but Thou canst support.

In closing this touching account of our late beloved brother, we dare not give vent to our feelings. We will therefore weep in silence on the one hand, mourning our loss; and bless and praise the Lord on the other, that our *loss* is the dear departed one's eternal *gain*—“even so Father; for so it seemed good in Thy sight.”

AN EPISTLE IN LOVE.

DEAR SIR,—In contemplations sweet and meditations profound, we would ponder over the love and loving acts of our triune Jehovah—Father, Son, and Holy Ghost, concentrated in the one all-lovely Person of our adorable Imanuel,—Christ Jesus our Lord, the great Mystery of Godliness, God manifest in the flesh,—in whom all these blessings, which He has treasured up in Himself, flow so richly and freely to us, the members of His body, the bride of the Lamb, the travail of His soul, and they for whom He left His high and lofty place, and travailed Judea's plains. It was Himself who died on Calvary, fulfilling the righteous law of His heavenly Father for them, and on their account, that they might be everlastingly free from that law which, by union to Adam the first, they had all,—without an exception,—broken. And not only so, but that He should in love descend into the tomb, that they might realise that fulfilment in being brought up in resurrection oneness with Him the glorious Jehovah; that they should live and walk in Him who is their Life; and that where He is there they might be also.

I do bless and praise my gracious Lord that He has by His Holy Spirit given me to know we stand in Him our gracious Forerunner; and that, though not fully realised whilst in the lower house, we are glorified together with Him. For “whom He justified, them He also glorified.” As all is accomplished on our behalf,—salvation being completed,—there can be nothing taken from it, nor anything added to it. I therefore am anxiously waiting, and on the look out, for my Lord to appear, when He shall say, “Come up higher.”

I do desire to bless the Lord that He hath given me that experience which “flesh and blood” has nothing to do with; for our old nature would cling to things of time, as all the children are fully aware; but the spiritual life conferreth not with flesh and blood, it being by the powerful work of the Spirit so enwrap and taken up with the Person of Christ and His fulness, who is our Life, that we long to leave this clod of corruption, and soar above in the bright realms of endless day, to get a full-face view of our dear Redeemer. When we get into His sacred presence, we shall see Him as He is, and be everlastingly like Him. We shall then realise in full the blessedness of the perfection that we eternally have in Him our Beloved. But we must wait all the days of our appointed time till our change come, finding it very blessed to be living in the fulness of the words—“Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.” Thus my dear Lord, and I speak it to the honour of His great and precious name, through His great love wherewith He hath loved me, has brought me to acknowledge, and live in the full assurance of the same. Though clouds may and

do intervene, and seem to obscure the bright shining of the Sun of Righteousness, yet they never obliterate or extinguish the truth of His precious Word, wherein it is written, "Fear thou not; for I am with thee: be not dismayed; for I am thy God." "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." Such precious words as these effect the response—"Draw me, and we will run after Thee." Thus we prove that "the Lord's portion is His people, and Jacob is the lot of His inheritance."

These, dear brother, are solid truths, never to be erased from the heart of God's children, when once demonstrated in the soul by the powerful work of the Holy Ghost; "for He is faithful that promised." Under the Spirit's teaching, the all-lovely Person of our Adorable Jehovah Jesus becomes exceedingly precious unto our souls; far indeed above all the enjoyments or enlargements that He is graciously pleased to give us, though I know we love gifts as well as Rebekah did, when she received them at the hands of the servant; and I doubt not she thought much of them; but when she was privileged to behold Isaac, she was enabled to look far above the effects, or presents, and was taken up with the person. And so it is now; the fountain is far greater than the stream,—the cause than the effect.

O may the blessed Spirit draw our minds to meditate more upon His beauties, delight more in His perfections, and drink deeper and deeper into the ocean of His love. Then our souls, under His captivating charms, will sing, "Let Him kiss me with the kisses of His mouth; for thy love is better than wine." We shall also freely acknowledge, in heartfelt blessedness, "As the apple-tree among the trees of the wood, so is my Beloved among the sons: I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me into the banqueting-house, and His banner over me was love."

O, my dear brother, what love in a precious Lord Jesus! It is so high, we cannot attain unto it; it is so deep, we cannot dive into the depths of it. But our dear Lord has wisely regulated this matter for us. He knows full well that were we to realise in full the blessedness of our oneness with Jesus, it would unfit us for the things of time. We will, however, bless and praise His sacred Majesty that He has given us a little taste of the earnest, which causes us to anticipate the full possession of our eternal inheritance.

But, dear Sir, I know not why I should write to you thus, occupying so much of your time in speaking out in so simple and feeble a way a few of the things which my God has done for me. Although feeling myself a very little one, yea, "less than the least," and knowing but very little concerning the preciousness of Christ, yet I trust you will bear with me. As the Lord has led you to speak of Him so blessedly, and enabled you to set forth so sweetly the

preciousness of His Person, the glorious and finished work of salvation, the dignity that the Church possesses in her Beloved, and the perfection of her standing in union to Christ her Head, it is but right of us to acknowledge that our souls have been, through the unction of the Holy Ones, led to feed abundantly; yea, we have banqueted to our souls' delight, as the golden oil has been poured through the golden pipe into our hearts, whilst at "Beulah."

Hoping that the dear Lord will abundantly bless you both providentially and spiritually, strengthen your body and enrich your soul, enabling you to build up the Church in their most holy faith,—whilst we ascribe all honour, praise, and glory to Him who is upon all and in all them that believe,—is the heartfelt desire of,

Yours affectionately, in the bonds of Christian love,
W. DONOVAN.

HOLY ASPIRATIONS.

"O, that I had the wings of a dove!" &c.

FAIR would I mount, and soar beyond the reach
Of things terrestrial. O, how the spirit seeks
To break the fetters, and unloose the bands
That keep her prisoner in these foreign lands.
The shackles of mortality retard
Her ever heav'nward flight; yet on the Lord
Is fixed her steadfast eye, nor would she rove
From the dear object of her ardent love.
Lord, may my best affection centre here!
Thy "still small voice" dispels my every fear.
Whisper Thy "Fear not" when I am afraid;
Be Thou my present help in time of need.
Yes, but a smile from Thy all-lovely face
Renews our vigour for the heav'nly race;
Bids us press on—Thou, Thou, the glorious prize
For which we reach—all lower things despise;
For, when compared with this, they fade away,
As darkness flees before the face of day.
We would not grope on earth, but, borne above,
Upon faith's pinions, contemplate Thy love;
In this rejoice; and, with its holy fire,
Our affections kindled, we may strike the lyre
To sound Thy praise; which shall as incense rise
Before Thy throne, accepted in the skies.
Borne on this gentle gale, earth's shore we leave
For fairer regions; where, indulged to breathe
Heav'n's genial air, we for awhile forget
Earth, and earth's trifles. Here the grand and great
Of all her glory fades, and vanishes
Before the glorious Sun of Righteousness.
Thus, as the beauty of yon world appears,
And sacred harmony salutes our ears,
We long to join the chorus of the throng,
Redeem'd by blood from every name and tongue,
Who chant for ever, in melodious strain,
Their hallelujahs to the Lamb once slain;
This, Lord, 's the company we long to join.

W. DURRANT.

do intervene, and seem to obscure the bright shining of the Sun of Righteousness, yet they never obliterate or extinguish the truth of His precious Word, wherein it is written, "Fear thou not; for I am with thee: be not dismayed; for I am thy God." "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." Such precious words as these effect the response—"Draw me, and we will run after Thee." Thus we prove that "the Lord's portion is His people, and Jacob is the lot of His inheritance."

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and at others, I to her. To this circumstance I now often look back, and can but trace the Lord's hand in storing my mind with His own Word. He knows where to place His children to fit them for what He has in store.

There were two inns at the village; but as I was not fond of drink, I scarcely ever entered them. This the devil knew; therefore he determined upon holding out *another* inducement in order to get me into a publichouse. One of these inns changed landlords, and, of course, everything of the kind is looked upon as quite an event in a quiet village. The new landlord brought two nieces with him, who were very showy and fast. These were a great attraction. I now began to visit the house, and play at bagatelle; and was soon very intimate with these young ladies. Night after night I might be seen spending my time, not at home reading my Bible as formerly, but in the private parlour of the inn. But though I was again and again on the precipice of a temptation, my God graciously interfered. Picture to yourself, dear reader, my position: a young man about 19 years of age, full of animal spirits, exposed to temptations of the worst kind, and, apparently, nothing but human nature to hold him. Who could have kept me but God? Verily none. And I now desire to bless and praise His name; more especially for one very narrow escape from a temptation at this time, which is well known to His sacred Majesty, and quite fresh upon my mind. "Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." Though I was thus exposed, yet I was carefully watched over, and abundantly cared for, by my covenant God and Father; so that He did not allow the devil to have his own way, nor His child to gratify every fleshly desire; but lovingly frustrated the devil's design, and mercifully spared His child *unknown* trouble.

To say that I had no touches of conscience at this time, would be wrong; for I was often brought to reflect upon the path I was pursuing, followed with a determination, in my own strength, to reform; but my resolution could not stand against one attack of the devil.

While at this place, I attended the parish church every Sabbath; but neither the parson nor the people knew their right hand from their left, being dead in trespasses and in sins. This, however, is the case in the generality of country villages; for it is very rare to meet with a living ministry. I am acquainted with many towns and villages, and know of but one minister in the establishment who knows and preaches Christ and salvation with the Holy Ghost sent down from heaven. Perhaps my reader is ready to ask me what place it is thus highly favoured? To the supposed question, I answer, Winchelsea, in Sussex. There the "glorious gospel of the blessed God" has been faithfully preached for many years. And there, I trust, if it is the Lord's blessed pleasure, it will continue many years to come. Where is the man that dare unflinchingly preach the truth as it is in Jesus as our brother West is enabled to do? But as he is in the Lord's service, none can stop his mouth, or compel him to truckle to the lovers of flesh and blood religion. Those of our readers who reside in town, and are ignorant of our brother West's periodical visits to the modern Babylon, we take this opportunity of telling them that he preaches, the first Tuesday evening in the month, at St. Barnabas' Church, King's-square, Goswell-road.

One night I had a most singular dream, which I now believe was from the Lord. It was as follows:—I thought the end of the world was at hand, and that I saw the Lord coming in the clouds. I had not the least fear, for He commissioned me to go about and proclaim it to the people. To attempt a description of what I saw, and the happy effect it had upon my mind, would be in vain. I now believe that it was an intimation from the Lord that He intended to raise me up as a witness for truth in this God-dishonouring and Christ-despising day. But more of this presently.

After remaining in this situation about three years, I began to feel anxious to

get into a large town, in order to get improvement in the drapery business, as I had now determined to give up the grocery. In a few weeks the desire increased upon me; so that I wrote to a friend to ask Mr. W——, the commercial traveller, named in page 31, when he again came that way, to get me into something that would be more advantageous at Hastings. Although I had no idea when Mr. W—— would be that way, yet the very morning that my letter was received he called, and was going on to Hastings the same day. In two days after I had written, I had a letter from Mr. Robinson, a draper at Hastings, saying, Mr. W—— had recommended me to him, and would I call upon him? I accordingly got a day's holiday, went to Hastings, and engaged with Mr. Robinson. Although he had no vacancy in his establishment at the time, yet he discharged a young man to make room for me. It was therefore arranged that I should go in three months.

I had now a very difficult task to perform, and that was to give my present employer, Mr. Barber, notice to leave. This I could not muster courage enough to do for about a fortnight. He, however, took it very kindly, and quite agreed with me that it was high time I sought for something better, and did not wish me to sacrifice my time on his account. For many reasons I did not wish to leave him, for he treated me more like a brother than an assistant. His wife also was especially kind to me; which kindness I ever hope to gratefully remember.

A few more weeks rolled themselves into eternity, and I was once more under the parental roof, where I was to remain for a few days previous to going to Hastings.

I now feel constrained to detain my reader for a few moments, while I ponder over the goodness of my gracious God in providing for me in His kind providence, watching over my every footstep, and directing me to the spot where He intended to stop me. Why did He spare my life in so many instances of imminent danger, when there was but a step between me and death? Because He loved me in Christ. Why did He, instead of keeping me apprenticed to a grocer for four years without a salary, open a way in His providence for me not only to have a salary, but to learn the drapery business? Because He loved me in Christ. Why did He prevent me from falling into a temptation that might have witnessed against me to my dying day? Because He loved me in Christ. Why did He give me a desire to go to Hastings, and then incline a gentleman to discharge one of his young men to make room for me? Because He loved me in Christ. Ah! dear reader, *all*, ALL His dealings flow from this lofty source! The whole of His mysterious leadings, teachings, and guidings, are solved in this one portion of scripture: "Because ye belong to Christ."

Being very fond of shooting, having had much practice therein in my last situation among the garden thieves, I was determined to have my fill of it before I went to Hastings, knowing that I should have no opportunity when there. And here I would record another marvellous escape from death. I had been out shooting, and returned with my gun heavily charged with large shot. When about to enter the house, having one hand upon the fastening of the door, I very abruptly dropped my gun at my side, with the muzzle resting against my shoulder, when the sudden jirk caused it to go off, the contents passing close to my head. Had my head been inclining to the left instead of the right, it must have been blown to pieces; but, providentially, I was allowed to escape with being frightened. Surely the poet was not far out in saying,—

"Not a single shaft can hit
Till the God of love see fit."

But being dead in sin, I considered it a lucky escape; not having spiritual eyes to see a Father's hand warding off the fatal blow, nor a spiritual mind to meditate upon the loving intermediacy of my best Friend, neither a heart of flesh that could feel gratitude flow to the God of all my mercies. Kent's dear song,—

" Preserved in Jesus when
My feet made haste to hell,"

I had not yet learnt; but now I bless my gracious God that I can sing it sometimes with peculiar zest, having such abundant cause to thank Him for His goodness and His wonderful works to me one of the children of men.

The time for my departure to Hastings soon rolled round, and never, *never* shall I forget the day, however long I may sojourn in the low-lands. Perhaps my reader is ready to say, "Was there anything special to note down in the annals of your history on that day?" Verily there was. Have I raised the reader's expectation to hope that the day was marked by being the set time to favour Zion in calling me by grace? If so, I must disappoint him by saying, No: that was not the day in which my God brought me up from the sleep of death, for it was nearly two years after this ere that blessed time arrived.

Hastings was about sixteen miles from home; and at that time there was no railroad there; so that my father drove me to within three miles of the place, left my luggage at an inn for the carrier to bring on, while I had to walk the remaining distance.

We started on a Sunday morning. I had emptied my pockets of the thing that answereth all purposes in purchasing ammunition, so that I had not a farthing left. What to do I knew not; for I was ashamed to ask my father to lend me a few shillings, because I had literally thrown my money away. Never had I travelled such a miserable journey before. There was I, going to live at a fashionable watering place, in an establishment with gay young men, without a penny in my pocket, and no likelihood of getting any money until the quarter's salary became due. Those who have been placed in similar circumstances can perhaps enter into my feelings. Had I a God to go to, I might have asked Him to supply my need at that time, as I have many times since. But no; I was living as ignorant of Him as any poor sinner could possibly do. Sometimes, during the painful journey, I got my heart almost high enough to ask my father to lend me a few shillings, but I was compelled to swallow the words again as soon as they arose in my mouth. Thus I went on, scarcely exchanging a word with my parent the whole of the way; neither did I suppose that he would gather from my dulness that I was in want of money, thinking that he would attribute it to my going so far away from home.

Well, we at last arrived at the inn, which terminated my father's part of the journey, and nothing had been said about money matters. We went into the publichouse for refreshment; but that I did not want just then; for my *belly* was fuller than my *pocket*. This being over, father got up to leave. "*Now*," thinks I, "*is the time or never*." But not a word could I muster courage to utter. In another minute he would be off; but, in less time than that, he slipped *FIVE SHILLINGS* into my eager hands. The sudden transition of feeling I shall not attempt to describe. Suffice it to say, that I was ready, vulgarly speaking, to leap out of my skin. I skipped over the three miles like an antelope, scarcely knowing whether I was on my head or my heels. O that *five shillings*!

Reader, what is your opinion of this kind intervention of my God? Say, was it chance? or, rather, was it not a deliverance from my difficulties by an unseen hand? Was not He, my Covenant God and Father, watching over His child? Did He not know what I needed? And was it not my heavenly Father who inclined my natural parent to give me that never-to-be-forgotten *FIVE SHILLINGS*? Ah! indeed, it was Himself that did it. Bless Him, O my soul!

This money was to me an invaluable boon; and, yet, what was *five shillings* after all? Very little indeed, my reader will say, when I tell him that this was to last until I took my three month's salary.

In looking back over my pathway, what cause I have discovered for gratitude

to my God for withholding money from me in the days of my youthful folly. How many acts of vice I have thus been mercifully kept from. One instance especially do I remember,—particulars I shall not name,—that for the want of ONE PENNY I was kept from a sin that might have witnessed against me to my dying day. How kind and indulgent of the Lord to thus prevent the streams of iniquity from running too fast from the fountain. Indeed, I am humbled at this moment before Him at the great kindness and long forbearance that He graciously exercised towards me, who art wholly unworthy of a favour at His hand.

I found Hastings to be very different to the country village that I had left, for there were many more opportunities of running into sin. But the Lord was often wont to curb me, and save me from many hurtful snares.

I was now in a large establishment, and among a race of young men notoriously gay; and who would spend their evenings in drinking, gaming, &c., &c. Join them I did not; for drinking I was never fond of; and as for gaming, I had no money to stake; therefore was mercifully prevented.

I consider drapers' assistants are especially exposed to temptations, and am not at all surprised at the extent of their profligacy, when all things are taken into consideration. One great barrier to their moral well-being is the late hours that they have to be in business. For instance:—It is generally nine o'clock before the shop is closed, when there is about an hour's work to do in straightening, &c., which brings it to ten. Half-past ten, or eleven, is the time for the private door to be closed; so that the young men have but from a half an hour to an hour for recreation, falsely so called. The consequence is, they rush out of the burning hot shop determined to make the most of the time in revelling in sin. It is my opinion, which has for its foundation twelve years' experience, that were the shops closed at seven o'clock, a great moral good would be effected. The first step towards the accomplishment of so desirable a thing is for persons to make their purchases at a seasonable hour, and never, under any consideration, allow themselves to be seen in a shop after six o'clock.

Many very narrow escapes from snares and traps did I experience while living in this situation, which if I had had money would not have been the case. But the Lord knew what was best for me, therefore did not allow me to impetuously rush into sin and revel in iniquity as my fallen nature would incite me.

I generally attended Saint Mary's Chapel of Ease once on the Lord's day, but was as blind and ignorant as the clergyman that preached. Surely it might be said of that fashionable place of worship, "It is none other than the congregation of the dead." The chapel was thronged to overflowing; so that, as a matter of course, "peace was within her walls, and prosperity within her borders;" but it was a *false* peace, and not "the peace of God, which passeth all understanding;" neither the prosperity of Zion the city of God, but the prosperity of the wicked. The words of Jesus are most applicable here: "*Let them alone; they be blind leaders of the blind.*" The governor and his wife attended the Congregational Chapel, but did not mind where the young men went, provided they frequented some place of *so-called* worship. As I was a junior hand, my master or mistress would ask me *where* I went on the Sabbath.

About this time I became a dreadful swearer. I used to utter oath after oath as fast as I could for amusement. Vile indeed were the utterances, flowing, as it were, under the immediate dictation of hell. I went one Sunday evening to the fashionable Baptist Chapel. After returning, while seated at supper with several of the young men, I began to curse and swear about the parson, people, &c., as fast as articulation would allow, and extremely loud. I little thought that my mistress was listening at the door, but she was; and, after waiting for a short time, opened it, and expressed her utter disgust at the profanity of my language, adding her determination of telling my master as soon as he came in, knowing that he would not countenance such talk in his establishment. Her sudden

appearance at the door closed my mouth, and caused me to be greatly ashamed of myself. What would I have given had she not heard me! But, alas! it was done, and could not be recalled. I do not think that I ever did before or since give way to such obscene language. The next morning I made up my mind not only to have a severe reprimanding from the governor, but to be discharged without a reference, which is a most important thing with drapers' assistants. I walked into the breakfast room like a felon, only I was not *physically* as well as *mentally* bound. I dared not look my mistress in the face, being so thoroughly ashamed of the filthy stream that had issued from the fountain of my corrupt heart. My master was watched about the whole of the day, not as a *cat* would watch a *mouse*, but as we might fancy a *mouse* would watch a *cat*. A hope arose in my mind, that if I pushed the trade, and took a large amount of money, it would be passed over in silence, although I could hardly expect it. Every nerve was therefore strained, and every little art that I was master of was put into requisition, hoping that, if continually engaged, the governor would have no opportunity of calling me on one side, and if I took a large sum, it would hide my crime from his eye. It was indeed a day of intense agony; my sufferings were beyond description; not on account of my desperate wickedness, but because of the apprehended consequences. The day at last rolled away, the shop was closed, the young men were hastening out, and I was still kept in suspense. But it did not last long; for I had just reached the top of the stairs, to make my escape, when I heard the never-to-be-mistaken voice of my master calling me back again. I needed no asking—"guilty or not guilty," for my downcast countenance was a vivid index of my guilt. However, my master was extremely mild, telling me how ungentlemanly it was to swear, especially on the Sunday, &c. This, together with a gentle caution, settled the matter. Delighted was I to escape thus easily, when I knew that I richly deserved being discharged without a reference. I look now upon this circumstance, with many others of a similar nature, as a loving interposition of my covenant God, and a check to my filthy conversation. Had I have been discharged, as I ought to have been, I know not what I should have done; but the Lord mercifully prevented it, for which I now desire to praise His name.

And only to think, dear reader, that that God, against whom I had sinned with so high a hand, was my loving Father; and was waiting the appointed time to manifest His love; to make known His mind and will; to develop His thoughts of peace to my undeserving soul. Surely I deserved hell instead of heaven, wrath instead of mercy, curse rather than blessing? But such was the purpose of His will, the goodness of His heart, the richness of His grace, the compassion of His bowels, and the sympathy of His nature, that He would not let me sin with impunity, but would put a severe check upon me. The willing slave of Satan, led captive at his pleasure, without hope, and without God in the world, I lived for twenty-one years.

I was very fond of the theatre, and determined, if an opportunity offered, to become an actor upon that renowned stage of hell. But as opportunity never presented itself, I was mercifully spared that fleshly gratification. To the art of dancing I was quite a stranger, until a very gay young man from London came to live at our establishment. He prevailed upon me to take private lessons, preparatory to attending the quadrille party which met twice a week. I shall never forget the enchanting effect that it had upon my mind. The first night I could get no sleep for the continual sound of the violin and the voice of the dancing master, with his—*one, two, three! and a one, two, three!* After a few weeks' tuition, I was pronounced an effective for the quadrilles. These I attended regularly twice a week unknown to my master; for I used to get into my bed-room window from the top of a party wall. I believe dancing to be one of the most bewitching, ensnaring, seducing traps that his Satanic majesty ever invented. Of all the pleasures that I ever enjoyed in my natural state, dancing has the pre-

eminence. It has been the pathway to ruin of thousands. And how parents, professing to know the Lord, can have their children trained to the ensnaring art baffles my understanding. It is one of the highest pyramids of danger to which they could lead their offspring.

My dancing did not last long; for God had better things in reserve, to which I gladly hasten.

Beloved reader, I am now upon the eve of a new state of things, and hope that the same God, who hath led me and fed me all my life long, will enable me to give a simple account of the things that have befallen me to the glory of God, the good of His Church, and the furtherance of the Gospel. Many things that occurred in my natural state I have passed over, thinking that you would be more interested in the narration of my spiritual pathway.

(To be continued.)

CHRIST ALONE EXALTED.

Thirteenth Letter.

THE REAPER TO THE GLEANER.

MY DEAR SISTER RUTH,—It is with heartfelt pleasure that I again greet you, the spouse of Boaz, your near kinsman, to whom the right of redemption belongeth,—as well as to raise up the name of the dead,—a mighty man of wealth, who doeth wonderful things in Ephrata, is famous in Bethlehem, and who never leaves off His kindness to the living nor to the dead; for He is ever in the barn-floor among the winnowers; nor doth He ever leave the heap of corn, forget to spread His skirt over the damsel, answer her request in free and full kindness, nor, at the appointed time, fail to bring her into the secret chamber—into the bed of green—where He embraces her in faithfulness and love, develops the secrets of His heart, and pleases her spiritual mind with “Grace and peace be multiplied;” the sum of which is, if I am not mistaken, “God is Love.”

In this blessed position I address you, not fearing that the *rustic mason* will thereby insult the *princess*, or draw forth a frown from her placid face; nor will she rebuke when I tell her that I am in perpetual relationship with the same High and Mighty Prince of Peace, who hath indulged me with the same love-tokens, bowels of tender mercies, and the vast compassion of His heart, as the Moabitish damsel has been favoured with. Neither do I think that she will call me presumptuous in saying that I sprang from the same stock, house, and lineage with her; even in the land of Moab, where many of our relatives, the children of our own natural father, live dead to this day. It is the consequence of ancient love acts, eternal purpose, and everlasting covenant, that, by an unalterable

act of free clemency, we have been translated into another kingdom, where all old relations, customs, manners, laws, and governments are passed away, and all things of an everlasting nature are become new. Here a new life is communicated for us to live in another instead of ourselves; here we are made partakers of a new nature which is eternal, and distinct from our Moabitish one; here we have an uncreated holiness never to be sullied; here we possess a noble mind which insanity can never touch; wisdom, that foolishness cannot invade; strength, which never can be weakened; righteousness, everlasting and unchangeable; a sun that ever shines, a friend that always loves, and a Father that never fails in His paternal kindness; for "HE is in one mind, and who can turn Him? and what His soul desireth, even that He doeth." "He sware by Himself, that, by two immutable things, in which it was impossible for God to lie;" so that He hath given Himself to us and for us, and declares, "I am their possession;" "I am their inheritance;" "I will be their God, and they shall be my people;" "yea, I have loved thee with an everlasting love;" and, "I will never leave thee, nor forsake thee," "that where I am, there ye may be also."

Beloved, the foregoing flowed spontaneously; and in dear relation to our precious Lord Jesus, in blood and love, I send it as a love-token to you, one of the princesses of His people, knowing you will receive it as it is sent, though it comes from one who is an errand boy to His Majesty the King of Glory, your Husband. Though I am employed by Him, to run His errands, does He not bear the same relation and love to me as to you? In the pleasurable feelings of the same, being persuaded of the sameness of His love and faithfulness toward us and for us, I again hail, meet, and greet you in Him, in whom dwelleth all the fulness of the Godhead personally—"Jesus Christ, the same yesterday, to-day, and for ever."

The contents of your very affectionate, warm-hearted, and truthful epistle had a sweet effect on my mind; for the savour of a precious Christ flowed into my heart while perusing it, that His love constrained me to crown Him Lord of all. I at once decided upon leaving my arrears of answers to other letters, and send off something warm from the heart to the child; for "many daughters have done virtuously, but thou excellest them all." Although I cannot say anything particular to you beyond what you know, having been so blessedly taught by the Lord, yet there is a blessedness in going over the same ground again in the statement of the same truths which we have tasted, handled, and felt. Every fresh thought concerning our very dear Jesus brings home something endearing; aye, and a good thought of Jesus is of more worth than a world of gold and honours. It is very blessed to think of His lovingkindness and tender mercy, yet I seem to want more than

thoughts of Him, for they are things that pass away; therefore meditations of Him appear to exceed thoughts; for, in meditation, the subject meditated upon mixes with the mind to strengthen, refresh, and invigorate; so that we become strengthened by the Spirit's might in the inner man. The dear effect arising from this is expressed in the words of David: "My meditation of Him shall be sweet; I will be glad in the Lord." This, to me, is very blessed; and I cannot think that anything short of this mercy is truly pleasant to the spiritual mind. By such an experience we are brought into a holy familiarity with Jesus; having a personal knowledge of "Him, and the power of His resurrection, the fellowship of His sufferings, being made conformable to His death." This gives us joy and peace in believing; and so we have peace with God, through our Lord Jesus Christ. When we have the mind stayed upon Him, we are kept in perfect peace, trusting in the Lord. Then it follows, in sweet demonstration, that we live and walk by faith,—looking unto Jesus,—considering Him that endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds. Thus we live Christ—being His living epistles—who is our *life*, and the strength of Israel that will not lie. Whatever may be looked at or after, lived in or on, short of Christ, is summed up in these words: "The world, the flesh, and the devil."

I will now draw your attention to a subject which hath of late been very sweet to me, wherein Jesus has been very precious.

You are well aware how the ministry of condemnation is generally handled, as recorded in 2 Cor. iii. The subject is brought before the people as the work of the law in a sinner's heart. I dissent from any such construction being put upon it, not because we do not know the ministry of condemnation before we experience the ministration of the Spirit in righteousness, which exceeds in glory; but there was not that glory seen by me when in bondage as I am now favoured to behold; for then it was blackness, wrath, and terror. To my mind *now* the glory shines most blessedly in seeing my Jesus,—made of a woman, made under the law,—as our Surety, and God the Father's Servant, obeying His Father and our Father in all things; fulfilling, magnifying, and making honourable the law; being condemned to death under the law, stricken and smitten as Moses smote the rock; and Jesus made the curse of the law for us. He hereby glorified the Father upon earth, and finished the work that the Father gave Him to do. Herein I behold the glory of the ministration of condemnation. Then follows the purport of the prayer of Jesus, wherein He said, "Glorify thou me with thine own self, with the glory which I had with thee before the world was." This is demonstrated in the down-pouring of the Spirit, and in His personal ministration, which is *rather* glorious.

In conjunction with this is the ministration of righteousness, which exceeds in glory. Jesus, having made an end of sin, brought in everlasting righteousness, whereby the exceeding glory of His resurrection and ascension is laid open; as Paul saith, "Yea, rather that is risen again."

I drop the foregoing hints on the ministry of condemnation for your consideration, believing that you will be enabled to enlarge upon them, and so Jesus will become precious unto you. I also add, I believe it to be a difficult task for the *law-work gentlemen* to give a plain description of what they are so fond of talking about, viz., a *law-work in the heart*. I know that they will run from Scripture testimony, and take refuge in the words of dear Hart,—

"Law and terrors do but harden,
All the while they work alone;
But a sense of blood-bought pardon,
Soon dissolves the heart of stone."

Although I may be censured, I do not believe the statement to be scriptural; for the question that arises is, does the law work *alone* in the children of God? "I trow not." "It is the Spirit that quickeneth;" it is "the Spirit giveth life;" and we know nothing of bondage but by the Spirit. The Lord, the Spirit, takes away the heart of stone, and does not dissolve it under a sense of blood-bought pardon; but a sense of redemption in the blood of Jesus,—the forgiveness of sins,—the stony heart being taken away, melts down the new heart like wax into feeling gratitude and thankfulness before the Lord, causing us to say, "What hath God wrought?"

"The grace of our Lord Jesus Christ be with your spirit. Amen."

Yours, in our precious Lord Jesus,

A. TRIGGS.

A TRUTHFUL TESTIMONY.

DEAR BROTHER BELOVED OF AND IN OUR SWEET LORD JESUS,—May everlasting love and grace be multiplied unto you in rich abundance, through our Lord Jesus Christ the glorious Head and precious Representative of His mystic body the Church,—elected before the foundation of the world,—in whom they stand eternally united as living members in all the dear ties of love and blood. Nothing therefore can by any means separate them, either in time or eternity. O, glorious thought! O, precious salvation! and O, what matchless condescension, that the dear Lord should have ever looked upon you or me with an eye of love, pity, and compassion!

Through the teaching of His blessed Spirit He hath made us to know that we are not only His children by adoption and grace; but are also heirs of eternal glory.

“Heirs of God, joint heirs with Jesus,
Long ere time its race begun;
To His name eternal praises,
O what wonders love hath done!
One with Jesus;
By eternal union one.”

For the last few days my soul has been wonderfully led out in holy and pathetic breathings and longings after communion with God, as expressed in the following words: “That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.” This has been accompanied with a cleaving to, hanging upon, and trusting in the Lord for all needful supplies both in providence and in grace; coupled with a tenderness of heart and jealousy of soul lest I should be drawn away from Him by any object on the earth, or by the reproach of *false friends*. Men, devils, world, sin, and self are mighty opponents to a work of grace upon a poor sinner’s heart.

The following portion has been whispered into my ears for days: “Fear ye not, stand still, and see the salvation of the Lord, which He will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them no more for ever. The Lord shall fight for you, and ye shall hold your peace.” At last it came like a loud voice to me in my bed-room, wonderfully arresting my attention, commanding every thought, that I was compelled to believe it was from the Lord, which made me unusually cheerful, enabling me to leave all my concerns in the hands of that God who built the world. I then viewed the inhabitants of the earth as grasshoppers in His sight, and all under His control. So that, like Manoah and His wife, I hope that I am, in some small measure, waiting and looking on to see the Lord work wondrously, not wishing, for one moment, to alter His dispensation towards me. No, not even to the turning of a straw. By Him I stand or fall, sink or swim; but whoever trusted in the Lord, and was confounded? and whoever called upon His dear name, without being heard and answered?

Beloved, His word to us still is, “Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.” Yes, blessed be His dear name, He waiteth to be gracious. He is a God exalted; blessed are all they that wait for Him. What a mercy it is to be able, through precious faith, to cease from every man, and to be trusting only in God who is the precious Rock of our salvation. Ah! dear brother, the deeper we find ourselves in the waters of affliction, troubles, and horrible temptation, the higher we rise,

through the eternal Spirit, into the everlasting love and covenant of Jehovah, who hath said, "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all."

"As gold from the flame He'll bring us at last,
To praise Him for all through which we have pass'd;
Then love everlasting our grief shall repay,
And God from our eyes wipe all sorrows away."

We are living, dear brother, in very eventful times; iniquity abounds on every hand; deception, hypocrisy, slander, and lying is carried on to a fearful extent; so that we may well pause to ask the question, Who among the dying masses can we trust? or, Where can we find a faithful friend who will sympathise in times of sorrow and suffering? The pride of empty professors, together with that of the ungodly, is growing up to the heavens, calling aloud for the vengeance of God, which will very soon be for ever executed; "for the coming of the Lord draweth nigh." In no period of time, during a little more than thirty years experience in the divine life, did I ever long so intensely for His second coming as now. His absence to a believer's soul, when felt, proves to be a very hell! Therefore nothing could more delight him than to be in the immediate presence of his Lord, where sin and sorrow are eternally done away. When the hope of this is enjoyed, he can sing with the poet,

"Thy second coming must be dear,
O, my Belov'd, to me;
For when Thou shalt in clouds appear,
I'll then be like to Thee.

My foes that awful day may hate,
And view with fearful grudge;
But, free of dread, for Thee I wait,
My Love will be my Judge.

"Those balmy heights Thy glory fill,
Till the refreshing day;
But, haste, my love, upon the hills,—
Love cannot bear delay.

Roll days and years out of the way
Between my God and me;
O, haste the consumation day,—
Amen, so let it be."

That God may daily bless and strengthen you in the work of the ministry, &c., is my desire. Be faithful unto death, and the King shall give you a crown of righteousness; and when it is well with you, remember me.

"Such Jesus is, and such His grace,
O may He shine on you;
And tell Him, when you see His face,
I long to see Him too."

Yours in a sweet Lord Jesus,

J. HARDING.

HIS WORD FULFILLED.

"I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

DEAR PASTOR,—I had a sweet fulfilment of the above this morning, when you set forth, according to the mind of the Lord, "His goodness, and His wonderful works to the children." It was indeed a feast of fat things; for the fats did overflow with wine and oil; my heart was lifted up and full with the goodness of the Lord; it was a banquet of red wine—full and free salvation, flowing in rich streams from the heart of our glorious Emmanuel. Indeed, the greatness of the gift was unsearchable, and I broke out in the language of the publican of old, "God be merciful to me a sinner." My heart was so filled with His goodness, that I felt that there was but a step between me and the paradise above; my only desire being to see Him, the Beauty of Israel, as He is, who wore the crown of thorns and the purple robe, and whose hands drop sweet smelling myrrh. All my comeliness was turned into corruption, and I retained no strength. I was more brutish than any man. I have spent all my living, and am nothing bettered; but rather have grown worse. I am become like a broken vessel.

The Lord met me as I came to chapel with this sweet portion: "He that is without sin among you let him first cast a stone at her." Another portion also was very precious to the mind: "Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought!" Is not this sweeter than honey, and stronger than the roaring lion who goeth about seeking whom he may devour. I find myself to be one of God's outcasts. Not that He hath cast me off; blessed be His glorious name, He never casts off His people whom He foreknew.

"Howe'er forsaken or despised,
Howe'er oppress'd I be;
Howe'er forgotten here on earth,
Dear Lord, remember me."

I am cast off by the world,—a lamp despised,—separated from the world, and joined to the Lord. Like Abraham, I am called to come forth out of the midst of the world, that I may not be a partaker of her plagues; or, as Paul saith, "Neither be partaker of other men's sins: keep thyself pure." Yes, I am as pure in God's sight as Christ is pure; for He is my Purity, my Light, and my Salvation. But if I speak according to my feelings, I am altogether filthy and polluted, being full of wounds, bruises, and putrifying

sores; and this makes me desire the robe of righteousness to cover all my pollutions.

"Clad in this vesture, God can see,
My filthy soul, no spot in thee,
Though all defiled by sin."

But, blessings on His dear name, when He makes all His goodness pass before me, I lose sight of self, sin, and all its connections, and am caught up into the third heavens to hear those unspeakable mercies, those glorious Hallelujahs, which it is not possible for mortal man to utter. The sense of God's everlasting love kills me to everything relating to this life; so that I have but one desire, and that is, to be with Christ; to behold His glory, sing His praise with the new heart, and exclaim, with holy rapture, "O the depth of the riches both of the wisdom and knowledge of God!" When shall I be like Him? When will mortality be swallowed up of life? When will He return to receive the kingdom, prepared from the foundation of the world?

Then shall I drop the mortal load,
To rise all-glorious in my God.

I shall then be no longer an outcast dwelling with Moab, but shall be eternally seated at the feet of Jesus, to behold, with spiritual discernment, the light of His kingdom and the glory of His countenance, never to be done away. There I shall find no veil between, but shall be swallowed up of life, beholding the glory of Jesus the Man who suffered, groaned, and bled for me. I shall then hear Him speak, in all the glorious majesty of His kingdom, while all harps are silent, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Come, blessed Jesus, confirm thy weary inheritance in these glorious realities; lift us up that we may shout aloud for joy, and utter to the ends of the earth, saying, "The Lord hath redeemed His servant Jacob."

May the Almighty Jacob confirm and build you up to proclaim His finished salvation, that sinners may be converted unto Him.

Yours, ever faithful, in Christ Jesus,

AN OUTCAST.

London, October, 1860.

"A faithful friend of grief partakes;
But union can be none
Betwixt a *heart like melting wax*,
And hearts as hard as stone;

"Betwixt a head diffusing blood,
And members sound and whole;
Betwixt an AGONIZING GOD,
And an unfeeling soul."

THE TWO UNIONS.

(Continued from page 279, vol. 2.)

UNION to Jesus is beautifully set forth in the following portion of scripture: "I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do NOTHING." We not only have set forth in this portion of scripture the *eternal* unity of the election of grace, but also the living oneness manifested by the walk of faith. Those who are taught by the Holy Ghost their union to Christ, are also enabled by Him to live the life of faith upon the Son of God, knowing that "without faith it is impossible to please God." And we heartily believe that those who are favoured with the strongest faith, will be the most dependent upon Christ their life-giving and life-maintaining Head; realising the certainty of the great truth, "Without me ye can do nothing." If the Church is so closely united to Christ the faithful Vine, as to be called the branches, how is it possible that any fruit can be produced without her? Never was known such a phenomenon in nature as a vine to bear fruit without putting forth its branches; nor a branch to bear fruit without perpetual union to the stem, and the stem to the root. This wondrous declaration, "I am the vine," from the lips of Jesus, opens up a source of eternal blessedness to the spiritually taught child of God; for he then enters into the secret of all spiritual fruit-bearing. He is well aware, under the tuition of that Almighty Teacher, that the words of Jesus, "From me is thy fruit found," are perfectly true. As Christ the Vine, including every branch, bears spiritual fruit, how is it possible that any fleshly production can be regarded by the great Husbandman, and reckoned as spiritual fruit? It is utterly impossible. Some tell us that our fruits are made acceptable by Christ; but this clashes very much with the words which fell from the lips of Jesus: "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." And, says the great apostle of the Gentiles, "These are contrary the one to the other;" plainly implying that the flesh could not produce spiritual fruit, nor the Spirit bear fleshly fruit. So that in our union to a nature head, we cannot produce anything that will prove acceptable to God. We are therefore taught the meaning of this scripture: "God is a Spirit; and they that worship Him, must worship Him in spirit, and in truth." But before we can be said to be spiritual worshippers, we must be joined to the Lord (1 Cor. vi. 17). The fruits of the Spirit in us, are the fruits of what Jesus did for us; and in the production of which the flesh has no hand. So that "it is God that worketh in us to will and to do of His own good pleasure." The fruits of the

Spirit never were and never will be developed in a natural man; therefore the scriptures declare that "they that are in the flesh, cannot please God." Those who have no spiritual union to Christ, neither virtually nor vitally, possess no possible medium of access to God; have no way of intercourse; are entirely ignorant of vital godliness. If we have no union to the Vine, how can the sap flow from the root to us? If we have no union to Christ's spiritual body (Eph. v. 23), neither the work that He did nor the blessings that He has can affect us. If we are not Christ's possession, we are not redeemed; for it was only His possession that He redeemed (Eph. i. 14). If we are not sheep of His fold, He is not our spiritual Shepherd; nor can we possibly feed in His green pastures. If we are not His jewels, we must be eternally passed by; nor is there a possibility of our bedecking His eternal crown (Mal. iii. 17). If we are not of the seed of the righteous, we shall never be planted in the garden of the Lord; therefore cannot in any way bear fruit to the praise of the riches of His grace (Mat. xv. 13). If we were not eternally chosen in Jesus, we shall never be found in Jesus; so that we shall need the grand essential to being "made meet to be partakers of the inheritance of the saints in light." If we had not an eternal oneness with Christ, the Spirit of Christ would never dwell in us; nor could we walk in the Spirit, live in the Spirit, or pray in the Spirit; for the scriptures declare that "if any man have not the Spirit of Christ he is none of His." There are two ways in which it may be said that a man possesses the Spirit of Christ, and one way in which he exemplifies it. He eternally possessed it by *virtual* union; He possesses it in time by *vital* union; and manifests it by visible union. Those who had no virtual union, never have vital union; nor can they possibly have visible union. The Church of God being virtually one with Christ in eternity, are vitally united to Him in time, which is manifested by signs following. It is therefore a vain boast in persons to talk about their *eternal* union to Christ, while they remain strangers to *vital* union. If we talk about being loved with an everlasting love, it should be an effect of that "love shed abroad in our hearts by the Holy Ghost which is given unto us." If we speak of being eternally united to Christ, it should arise from a vital union developed in our souls by the indwelling of that Spirit who animates the whole living spiritual body. The words of Hart are most appropriate here:

"True religion's more than notion,
Something must be known and felt."

To realise the blessedness of union to Christ, we must hold spiritual communion with Christ; nor can any,—no matter what their boastings may be,—enter into the preciousness of the former, without a soul acquaintance with the latter.

(To be continued.)

BUT CHRIST IS ALL AND IN ALL.

LET us, for a few moments, contemplate the original perfections and excellence of the eternal Son of God. He exists by an absolute necessity of nature; He has no relation to difference of time or place; and, consequently, must exist always and everywhere. In His divine nature He is perfectly similar and uncompounded, without the least variety or difference possible, because absolute necessity is everywhere and always the same. Hence it follows, that this divine person is immutable, or the same yesterday, to-day, and for ever. He is free from all possibility of change in His nature, and utterly incapable of inconstancy in His purposes. The inward acts of His mind are completed and finished at once; the thoughts of His heart stand fast to all generations. All nature is His temple, all space is His abode; yet He is not bounded by space, or limited in duration. His understanding is infinite; He has a perfect and exact perception of the nature of all things, material and immaterial, and of all actions, good and evil. In a word, He knows all things possible to be known; "in Him are hid all the treasures of wisdom and knowledge." He applies the fittest means to obtain the noblest end; and He knows, in all possible cases, what is best to be done. His will is naturally possessed of eternal and perfect rectitude; it is invariably determined to do all those things which His understanding dictates to be proper and right. He has an inexhaustible fund of goodness within Himself, and lavishes the profusion of His bounty upon worlds of creatures every moment. He has an infinite readiness to promote the truest happiness of His people, and feels within Himself a strong goodwill to bless them with delight. He has a fixed inclination to give all His intelligent creatures their due, according as they stand on the covenant of grace or the covenant of works. His will is immutably determined to speak His real thoughts, when He speaks at all. His words are the copy of His heart, and His actions are only His words carried into execution. He is resolved to make good all His promises, and accomplish His threatenings; He will as soon cease to be God, as cease to be true to His word. He has power to do all things, which imply true perfection, for He is Almighty. He has a right to govern and dispose of all His creatures as He pleases; and, in His government and supreme dominion, He cannot but do what is best to be done. He exercises continually an universal and particular providence in our world; from the laws and order of which providence, no creature or action can be exempted. By His hand all things are regulated and directed in the whole frame of nature, as well as in the material system; even every grain of sand, every hair of our heads, as amongst rational and intellectual substances, and every thought and

motion of the heart. In a word, Providence is nothing but the unsearchable wisdom, invariable rectitude, immense goodness, almighty power, and inviolable truth of the adorable, the divine Jesus, displayed in the preservation and government of all the worlds of creatures which His hands have brought into existence.

View the astonishing and wonderful constitution of His Person as God-man. What vast extremes are united here! an eternal God, and an infant of days—the immense Jehovah, that fills heaven and earth, lying in a manger. He that made all worlds, that built the lofty structure of the universe, and stretched out the vast extent of the whole creation, hanging at His mother's breast. The adorable God, whose voice is louder than ten thousand thunders, uttering a feeble, infantile cry in the stable. The eternal Jehovah becomes an infant of an hour old. The omnipresent God became a child of a span long. The Creator of all worlds became a creature. The Lord of all creatures becomes a servant to poor vile man. The true God reputed a deceiver and a liar. The King of kings sold for thirty pieces of silver (£3 15s.), the value of a slave. The omniscient God mocked as an ignorant man. The holy God reckoned a confederate with the devil. The Sovereign of the universe made subject to His own law, and the hands of Him that made the worlds tied with cords like a thief. The Author of all pardons is Himself condemned to death for guilt. The Author of the resurrection of the dead sinks down His head and dies. The supreme Judge of all worlds arraigned as a criminal at Pilate's bar, and condemned by His own creatures. The great giver of eternal life suffers death. He who formed the immense greatness and amazing magnitude of the world, and exerts an absolute dominion over millions of angels, subjects Himself to the command of a poor carpenter! He who possesses, from eternity to eternity, all the riches of the Godhead, had not a sufficiency of money to pay a small tribute! View here the source and centre of honour covered with disgrace. He who is the living God, and steadfast for ever, expiring in the extreme agonies of dissolution.

See here that Person who made all the oceans of water, all the rivers of wine and oil, and all the unbounded seas of the water of life in heaven, that very Person is denied one drop of water to cool His tongue, of wine to cheer His heart, or love to refresh His soul, in the garden and on the cross.

What new admiration and joy must arise in heaven, amongst the saints and angels, at that moment in which Christ ascended to heaven, and sat down in the midst of the throne of God.

The patriarchs, the prophets, the whole world of angels, John the Baptist His forerunner on earth, and likewise to heaven; but above all the thief that died upon the cross but a few minutes before; all these would feel new sentiments of love and wonder at

His first appearance in heaven: they would say, with the highest triumph of joy, See! see! the glory of our incarnate God! This is He that lately hung like a criminal on the cross; now He is a triumphant God in glory: just now He lay involved in thick darkness, dead in His grave; now He shines brighter than ten thousand suns amidst the light and life of His Father's countenance.

This is He who has exchanged a manger for a throne; Egypt for heaven; base Galilee for a bright Paradise; the cold mountains and the midnight air for the sweet zephyrs of mount Zion; hunger and thirst for the full fountains of His Father's love; His bloody agony in the garden for the robes of glory.

This is He who is risen in His circumstances from the want of half a crown to all the riches of the universe; from gall and vinegar to the sweetest honey of God's love; from the buffeting of rude soldiers to the pure smiles of an eternal God; from the rude mocking of bowing the knees, by rebels and madmen, to the lowest prostrations of millions of angels (Rev. v. 11, 12). "Ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the lamb that was slain, to receive power, riches, wisdom, strength, honour, glory, and blessing."

Consider the divine Jesus in the glorious exaltation of His human nature. See Him bursting the bands of death, and springing from the grave as a triumphant conqueror! Behold how He bore our nature victoriously, through all the united terrors of death, through all the gloomy and tremendous horrors of the grave, up into the brightest realms of light and glory! See our nature, which, by the apostacy of man, was become the contempt of angels, and the derision of devils, exalted by Christ in transcendent dignity, and universal empire, above the whole creation of God! Mark the eternal Son of God ascending from Mount Olivet! See the everlasting doors of heaven thrown open, and legions of angels fly swift as the lightning to attend their divine Master up to His Father's throne. See! how they surround Him with veneration and love! what a mixture of delight and ardour appears in their aspect! with what solemn grandeur and majesty He ascends! how He flings His terrors through the armies of conquered devils as He goes! see the saints in glory stoop down with admiration and joy to behold His approach! Adam, Moses, David, descend from their thrones to welcome their incarnate Saviour into Paradise. Millions, millions of glorified saints open their ranks to make way for so August a presence! All the eyes in heaven are fixed on His adorable Person, with infinite transport and unutterable delight, whilst he travels along the streets of the celestial city up to the resplendent throne of God.

(To be continued.)

PROPHETS AND SPIRITS NOT OF GOD.

"Beloved, believe not every spirit ; but try the spirits whether they are of God : because many false prophets are gone out into the world."

NEVER was there a time in which a portion of God's Word was more exemplified than is the latter part of this. Prophets in this day abound ; but are they false or true ? Spirits are developing themselves on every hand ; but are they of God ? How important are these two questions ! Profession of religion appears to have reached its climax ; but alas, alas, it is, in most instances, *but* profession ! The sound of revival after revival is continually dinging in our ears both from pulpits, high-ways, and by-ways. "We must have more revivals," is the exciting cry of the day. It is not enough to have them in Ireland, America, and the provincial towns of England ; but we must insist upon having them in every town, village, and hamlet ; for we must give ourselves wholly to God.

Truly this is the cry of a spirit, but, as before hinted, is it of God ? Indeed this hue and cry emanates from the mouths of prophets ; but are they *real* or *false* ? To these two questions may the Lord lead us to attend, while we examine a little into these prophets and their spirits.

The Word of God tells us to "try the spirits," therefore we are quite consistent with scripture in making the attempt. The same Word also declares—O, how true !—that there are "many false prophets gone out into the world."

Now, some people would almost make us believe that there are no such persons as false prophets in this day, only among Roman Catholics, Mahometans, Jews, &c. ; for, say they, "though many are not sound in the faith, yet they are certainly good Christians." In fact, some will think kindly and hope charitably of UNITARIANS. It is our firmly-rooted opinion that we need not go to the See of Rome, visit among the Turks, or tabernacle with the Jews, to find false prophets and spirits we are not to believe. No, no ; for we have them much nearer home ; we have them in our so-called Protestant pulpits ; we have them at the corner of streets and in the middle of squares ; we have them in theatres, music halls, and vestry halls ; we have them in shoals at tea-parties, anniversaries, and excursions ; yea, our country swarms alive with these wolves in sheeps' clothing—*false prophets*. We are almost inundated with the current of false doctrine, rushing from the fountain hell in one great swelling flood, and branching off into streamlets—some large, and others small—running into almost all parts of Christendom, through the medium of false prophets, by the prompting of spirits which are not of God. Never was there such a religious mania as now ; and if a man dare to inquire a little into this spiritual mad-

ness, or fleshly fanaticism, and question its reality, he becomes at once an object of scorn, contempt, ridicule, and everything else but a good Christian. To pour contempt upon revivals, is to stir a hornets' nest indeed. To say a word against the religious convivial meetings, is attended with results almost as fearful as spitting in a Jew's face or cursing an Eastern's mother. But we are necessitated, ay, compelled, to enter our protest against the false spirits and fleshly prophets of the year 1860. We do not think that we should have opened our mouth, or employed our pen against them, did we not see those whom we believe to be subjects of grace led away in some measure from the simplicity of the Gospel by the *false fire*. Truly did Jesus say that there should arise false christs and false prophets; and Paul also warns us against those who shall appear in the last times, saying, "This know also, that in the last days, perilous times shall come." He then goes on to give a description of the characters, and then declares that they are "ever learning, and never able to come to the knowledge of the truth." "Now, as Jannes and Jambres withstood Moses," continues the great apostle, "so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."

We are well aware that many will say that the above will not apply to the parsons in our day. But we find no difficulty in proving that they are "men of corrupt minds, reprobate concerning the faith," and that they "resist the truth" with all the powers that they are masters of. *They hate God's truth*. There is no doubt that if the great religious assemblies in London were questioned individually upon vital godliness, they would be found as ignorant as Hottentots. Ask them if they believe that all a man's own righteousness is but filthy rags, and esteemed as monstrously vile before the eyes of Infinite Purity; that they deserve eternal damnation for the best thought that ever entered their fleshly mind; and that they must be saved wholly and solely by grace alone? They would be ready to serve the inquirer as the multitude attempted to deal with Christ when He dare be bold to preach God's eternal truth (Luke iv. 28, 29); or, as Herod served John the Baptist because he protested against his unlawful acts; or, as Haman was wont to deal with Mordecai.

Who are the men that are found to be the principal supporters of this great Revival Movement? Why, men who hate the doctrines of the Bible with a cruel hatred. Talk to them about God's everlasting love to His *chosen* people in Christ: tell them that the *elect* are saved in the Lord with an everlasting salvation (Rom. ix. 27): but intimate to them that none but the *chosen* of the Father, the *redeemed* of the Son, and the quickened of the Holy Ghost, can possibly go to heaven: tell them that God's people are

so irreversibly blessed in Christ, that they cannot forfeit one blessing: and that their sins—the *elect family's we mean*—are so entirely put away, that they are eternally viewed without “spot, wrinkle, or any such thing” (Eph. v. 27). Just make them acquainted with this glorious reality: Christ and His people are so one, that they are loved with the same love (John xvii. 23), blessed with the same life (Col. iii. 3), and predestinated to the same glory (Rom. viii. 29, 30). Say, further, that none beside those—thus loved, chosen, and predestinated to eternal glory—can possibly participate in one new covenant blessing. These truths, glorious as they are, eternal as they are, God-glorifying as they are, Christ-exalting as they are, creature-debasing as they are, they despise and abhor with all the hatred of a carnal mind. They fully exemplify this portion of Scripture: “The carnal mind is enmity against God; for it is not subject to the law of God, NEITHER INDEED CAN BE.”

On the other hand: tell these revivalists that God loves all the world (John xvii. 9); that Christ laid down His life for all mankind (John x. 15); that the Spirit of God strives with all the human race; and that those who will not believe are not the sheep of Christ because of their unbelief (John x. 26). Tell them that they can all be saved if they like (Rom. ix. 16); that man has the power to come to Christ (Zech. iv. 6); and that all mankind would be saved, provided the necessary (?) efforts were put forth by Christians. But tell them these awful lies, and then they will receive you cordially, and declare you to be a real Christian.

“O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united.”

(To be Continued.)

TO OUR OLD MARGATE FRIENDS.

BELOVED IN THE LORD,—We have often felt a desire spring up in our hearts to address a few lines to you; but have always put it off, with a promise to do so at some more convenient season. With much pleasure we now redeem that promise, and sincerely hope that our own God and Father will bless *us* with liberty in writing, and *you* with unction in reading, that God in all things may be glorified, while our souls are edified, being built up in the knowledge of His Infinite Majesty, the beloved Bridegroom of His own chosen Church.

The year 1860, beloved, has nearly run out; thus bringing us one year nearer to eternity—a little nearer our Father's house above. There we hope shortly to arrive, in the full vigour of blooming youth, and realise the full-face view of our once crucified, but now

glorified, Lord. There we hope to eternally abide under the full refulgence of the eternal Sun of Righteousness, drink of the rivers of His pleasure, while our hearts are ravished with the everlasting smiles of His all-lovely countenance. There we shall be "where the wicked cease from troubling, and the weary are for ever at rest." What a mercy that the Lord has of His infinite love given us the earnest of this eternal inheritance, the first-fruits of our possession, and a few glimpses of the King in His beauty.

"The earnest grace so rich and free,
It makes us long His face to see."

The sorrows of another year are nearly at an end, and, with some of us, the sorrows of our span of life may be equally near. How important it is for us to be on the look out for our Lord, that we may "not be ashamed before Him at His coming." The lines of dear Kent are very searching, but not too much so for the living child:—

"How stands the case, my soul, with thee?
For heaven are thy credentials clear?
Is Jesu's blood thine only plea?
Is He thy great Forerunner there?"

Ah! beloved, we can well afford to let another year and another pass, if matters are all right betwixt God and the soul; if we can assure our hearts before Him, that what we know of divine truth, He Himself must have taught us. To be enabled, by grace divine, to join the apostle Paul in saying, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," is a privilege of the highest order. But, alas! how few there are who know the truth by revelation. Profess to know it, ay, and to love it too, thousands do; but what do they know of revelation? Those who are under the tuition of the blessed Spirit know that form, without power, is a cheat; that lip-worship, void of heart feeling, is a delusion; that to say we love the truth, but in actions deny it, is a lie; and that,—

"Without thy sovereign power, O Lord,
The Gospel can no help afford."

Time will never wear away our recollections of Margate, nor erase from our mind the many happy, happy seasons that we have enjoyed in Love Lane Chapel. We have been as happy in that little three-cornered place, preaching the glorious truths of the "Gospel of the grace of God," as we can possibly wish to be while in the lower house. Never shall we forget with what fear and trembling we first stood up before you to speak in the Master's name, nor the power and unction under which the Lord enabled us to preach His Infinite Majesty, who is our only resurrection and

life. In thought we are often taken back; so that we almost fancy ourselves still among you, breaking the bread of life. But as we hope to give particulars in connection with you and that much endeared spot as we proceed with our memoirs, we will not enlarge now.

In returning to our meditations, upon the close of another year, we would say, in honour of our beloved Lord, that goodness and mercy hath followed us; and though we have not passed through it without troubles,—for indeed they have been severe,—yet we are constrained, ay, necessitated, to acknowledge our afflictions to have been light. Invariably we have proved the truth of this dear portion: “Better is the end of a thing than the beginning;” for “no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.”

The year 1860, like other allotments of time, has proved to us the uncertainty, and changeability of sublunary things. “This is not your rest” has, in an unmistakeable manner, been loudly spoken into our souls again and again. How agreeable, too, is the text to the spiritual mind; for who, among the thousands of spiritual Israel, would be contented with such a deceptive resting place? Those whose hearts are inflamed by the love of the Father, whose consciences are purged by the blood of the Son, and whose bodies are the temples of the Holy Ghost, “declare plainly that they seek a country, that is, an heavenly: wherefore God is not ashamed to be called their God, for He hath prepared for them a city.”

It is in this hope that we now address you, desiring to stir up your pure minds by way of remembrance, “certifying to you, brethren, that the Gospel which was preached of me is not after man;” and, “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

In conclusion: “Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” “Now the Lord of peace Himself give you peace always by all means. The Lord be with you all. Amen.”

Reviews we must hold over until next month. *A Discourse upon the Self-existence of Jesus Christ*, by the late Rev. W. Romaine, reprinted by Collingridge, we regret not being able to notice this month. Its price, which is TWO-PENCE, is no criterion of its worth; for it is *invaluable*. This, with others, we hope to impartially review in our next.

ZION'S WITNESS.

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THE WAY HE HATH LED ME.

(Continued from page 55.)

BEING a draper's assistant, I, of course, had more opportunities of becoming acquainted with persons than I should in a more private calling. Each young man has his customers; that is, ladies prefer being waited on by the same young man, thinking that if they are always served by the same assistant, they can place confidence in him. But their confidence is generally misplaced; for advantage is too often taken of such implicit trust, and the customer becomes the young man's dupe. With the rest, I had those who preferred being waited on by me; and, among the number, there was one by the name of Mrs. Smith, who always appeared to take great interest in me. The principal reason was,—as far as she was concerned,—because she had lived in the same part of the country that I came from; and also knew the friends at Rye to whom I was apprenticed. This lady was a child of God, an heir of glory, and a subject of grace. Though, of course, I knew nothing of these things then. But yet how wonderfully our God works in bringing about His purposes of love, in taking effectual steps to encompass His children about in their pathway, in order to turn them from the error of their way.

One day this lady walked into the shop, accompanied by a young lady, closely veiled, and came directly up to me, saying, "I have brought an old friend to see you." The young lady then raised her veil, when I recognised, in her smiling countenance, the sister of my master, referred to in page 30. I had not seen her from the time of leaving Rye until then, which was about four years. That which had been smouldering in my heart as friendship, four years before, now kindled up into a flame of ardent love. My friend did not remain long in Hastings, being only on a visit for a few days; but every opportunity of visiting her that offered itself, during her stay, was readily embraced by me. We met and parted, met and parted,

until she returned home, merely as friends—nothing more. However, as soon as she had gone, I found that I really loved her, and was vexed with myself for not making the declaration, though I did not know whether she was already engaged or not. My heart being no longer my own, in a few days, I wrote to my friend to that effect. Our love proved to be mutual; but some of her relations did not approve of it; so that she had to endure considerable opposition from that quarter. I then received a letter from her, stating that she would be at Hastings again in a few days, when we could talk matters over. On a Saturday she came, and called at our establishment on her way to Mrs. Smith's, our mutual friend; at whose house I arranged to meet her on the following day—Sunday. But ere that eventful day arrived, I had a dream, which I shall ever believe was a presage of better things, and which was fulfilled on that very day. In my dream, I saw and heard a man preaching to a small and poor congregation. Such a preacher and such a people I had never seen before. He preached the most awful doctrines it was possible for a man to preach—at least I thought so; for eternal election appeared to be his theme. For a little while I would listen, and anon run away. Again I would venture back, listen for a short time, and then close my ears with my fingers. Now I would stand gazing at the people, reflecting upon their great attention and apparent earnestness. Then again I would be enraged with them for listening to such awful preaching. Thus I went on for some considerable time, until, from extreme agitation, I awoke, and, behold, it was a dream! In the morning I began to ponder it over, for it made a strange impression upon me. I knew that I had never seen such a parson or people, although I had heard that there were those who believed such horrible things. In the afternoon, according to engagement, I paid my friend a visit at the house of Mrs. S. After tea my friend asked me if I would go with her to hear Mr. Harding preach. This was the first time that I had heard of there being such a preacher in Hastings; but as she had been brought up to attend chapel, she had heard of him. Mrs. S. appeared quite pleased at the idea of our going to this place, being especially fond of the things advocated by Mr. H.; but as she was too poorly to accompany us, we were obliged to be contented with the rough outline that she gave. We accordingly set out; and, without the least difficulty, found the place. I was much surprised to find a chapel in such an obscure, low neighbourhood. When we entered they had commenced; and never shall I forget the agitation of my mind in discovering in the preacher and the people the same whom I had seen in my dream the previous night. Mr. Harding's prayer was to me wonderful indeed! Never before had I heard such a prayer. Scripture after scripture flowed spontaneously out of his

mouth with such rapidity and ease that I was overwhelmed with wonder and astonishment. My dream came up with great force and freshness, which I compared with the things that I heard and saw, and found them tally exactly. I was now in raptures; and when we came out, I at once told my friend what I had dreamt, and how it had been fulfilled. We hastened to Mrs. S., and told her, who expressed her opinion of its being a certain presagement of the work of the Lord. I am well aware that many persons think little or nothing of dreams; but I have had repeated cause to think much of them from the fact of having them fulfilled. Who dare say that the Lord's hand was not to be seen in this dream; for it was fulfilled the very next day? I had resided at Hastings two years, but had never so much as heard that there was such a place of worship as Providence Chapel; neither should I have then known of its existence, had it not been for the kindness of my God and Father in leading my friend to Hastings, and putting it into her mind to ask me to accompany her to this identical chapel.

On the following day, while dressing a window, a man passed whom I recognised as forming a portion of the congregation at the chapel on the previous evening. The love that flowed out of my heart towards this man I cannot describe (1 Jno. iii. 14); I felt that I must run out of the shop and converse with him.

A new state of things now commenced; for the truth of God began to beam upon my mind with the most attracting and enlivening rays. So clearly was truth opened to my mind, that I readily embraced the fundamental doctrines of the Gospel; and from that day forward *heard* nothing but truth, *read* no books but sound, cared not to associate with any people but the Lord's, and yet knew no more about my standing in a sinful head, and consequent condemnation under the law, than a post. I at once gave up dancing, reading novels, associating with immoral persons, &c., &c. The change that had taken place was continually occupying my thoughts; for to me it appeared marvellous in the extreme. As the young lady that I was engaged to lived at Rye, I used to go over on the Lord's day, and attend chapel with her. Thus I went on for some time, as happy as a prince, embracing and defending the truth of God with great fervour.

My master soon transferred his business to another gentleman, and I began to get unsettled, wishing to get into another class of the drapery trade, not as yet having had any experience in the higher branches of the business. I stayed but a very short time with his successor; for I engaged with a Mr. A., of Chichester. The usual month's notice was duly given to my master; but I heard afterwards that he should say that I had acted very unbusiness-like and unchristian-like in securing another situation ere giving him notice. My reader will, however, find, by and bye, that he was

guilty of the same thing, or something worse (see page 78). This man was, and is to this day, a great professor of religion; but knows no more about the almighty power, dew, and unction of vital godliness than Judas did; and, of course, like the rest of these dead formalists, he is careful to maintain a decent *outside* (Mat. xxiii. 25); therefore would shun the very *appearance* of evil. I have seen plenty of this in my short career; and have often said, and now repeat it, *that I would ten-thousand-times rather live with an infidel*—if there is such a creature in existence—*than with one of these empty professors*. They are a disgrace to Christendom! They profess to love God, but in action deny Him; yea, persecute that Jesus, in His members, whom they pretend to have so much zeal for. But more of this anon.

I now left Hastings for Chichester; and, of course, had to bid my *intended* farewell for a time. My very dear friend, Mrs. S., I was very sorry to leave; for I ever found her a real friend in every sense of the word.

My new abode I was much pleased with; more especially from having a bedroom to myself, which I had long desired. At my last situation I found great cause for complaint on account of not being able to get alone. I thought if I had but a room to myself, how I should be enabled to pray to the Lord. This desire the Lord now granted me; but I found when I had got the room I had lost the desire to pray; so that I learnt this lesson—that wherever the Lord places us in His unerring providence, is the very best place for us. Convenience to pray and a spirit of prayer do not always accompany each other. Contrariwise, the Lord's people generally find that a spirit of prayer will come over them when circumstances entirely prevent oral supplication.

I soon found out a place where the truth was preached; and also soon became acquainted with a few that knew and loved the truth. My master, together with all his family, attended the Unitarian chapel; but they never introduced their religion; which I was very thankful for. Of all delusions, Unitarianism appears to me to be the masterpiece. However men can profess to believe the Word of God, and deny the Deity of Christ, appears astonishing indeed. But so it is, plainly telling us that the devil is neither dead nor asleep; but has his potion for each of those who are left in his infernal hands; and until almighty grace breaks the snare, such souls are led captive at his will.

Things went on very smoothly for a few months, and I was enabled to lead a tolerably consistent life, embracing every opportunity of attending to the preached Word, also to court the company of those who loved the Lord Jesus Christ.

Up to this time, I knew nothing of my state before God as a

sinner, and yet I could talk about the doctrines of the Bible by the hour. However, my God knew his child, and was leading him and teaching him in His own way; which way was very different to that that many are first led to walk in. One evening I took a walk in the fields with a friend, who had known the Lord for years, and I found him remarkably close in the questions that he put to me. He probed me in such a way as none ever did before. At last he said, "I tell you what it is, my friend, the fountain of the great deep has never been broken up—you are ignorant of your own heart's corruption." This completely knocked me down; I was dumb before him; and got away as soon as I possibly could in such an agony of mind as I had never before experienced. As soon as I reached home, I retired to my room, and began to cry unto the Lord most heartily, begging of Him to undeceive me if I had been deceived, and to show me what a sinner I was. After entreating the Lord for some time to decide the matter, I went to the table, took up a small Bible, and opened upon these words: "For all this I considered in my heart, even to declare all this, that the wise, and their works, are in the hand of God," &c. I then felt for a short time persuaded that, as I was in His hand, He would teach me. From this time I began to know something of my fallen condition; also my need of Christ as an all-sufficient Saviour; for hitherto I had merely heard of Him by the hearing of the ear; but now mine eyes desired to see Him for myself and not another. As I now felt condemned in my own soul, I did not talk so much about religion as I had been wont to do; for I was anxious to know if I knew anything rightly, or whether it was merely superficial. Satan now tried me hard upon the doctrine of election; telling me that I formed no part of the election of grace; urging that as my friend had honestly told me that I knew nothing of my heart's depravity, it was evident that I had no part or lot in the matter; therefore it was of no use for me to trouble myself further about spiritual things; but had better give it all up. Well, I thought, if I am not chosen in Christ to salvation, I cannot possibly be saved; therefore it is of no use for me to pray to God; for my prayer will not cause Him to alter His purpose. The glorious truths that I had before embraced doctrinally, I now began to feel the need of experimentally. I was therefore compelled to join dear Hart in saying,

" Though God's election is a truth,
 Small comfort there I see,
 'Till I am told by God's own mouth,
 That He hath chosen me."

I know that many will say this is all nonsense; and will tell you that all you have to do is to believe—just take God at His word,

and so on. This might do for some, but it would not do for me; and I now bless the Lord that He did not allow me to be caught in such a trap of the devil; but taught me the meaning of this dear portion of Scripture: "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy;" and that it is "not by might, nor by power, but by my Spirit, saith the Lord." It is all very well for men to talk about these things as though believing one's own safety was the easiest thing imaginable. I believe such characters are ignorant of their need of salvation; and that the prince of this world hath blinded their eyes. Tell a child of God, who is really concerned about soul matters, that all he has to do is to believe that he is an heir of glory, and he will tell you that he has no more power to believe than he has to bind the surging ocean with a fishing-line, or to empty it with a nutmeg-grater. No, no; for he well knows by experience that "this is the work of God—not the creature—that ye believe on Him whom He hath sent;" for,

"He makes the believer,
And gives him his crown;"

and, "it is God that worketh in us to will and to do of His own good pleasure."

After I had been in this situation about twelvemonths, a few things transpired which caused me to be dissatisfied with the place; and I possessed a strong desire to go to London, and get into the wholesale trade, thinking that I should then have more time for reading, meditation, &c. I therefore wrote to the commercial traveller, named in page 31. My letter was forwarded to him at Hastings, whereupon he called upon my late master, and told him that I was about to leave Chichester, not naming my desire to go to London. Upon hearing that it was my wish to leave Chichester, he wrote and offered me the foreman's place, if I would come back again; saying, that he intended to discharge him; but as the busy season would continue for some weeks, it was to be a perfect secret until then, between him and myself, that I was to succeed this young man (see page 76).

Though I had no intention or wish to return to Hastings, having, as before stated, a desire to go to town, yet, upon thinking it over, and begging of the Lord to direct me, I concluded upon returning. How true it is that "a man's own heart deviseth his way; but the Lord directeth his steps." How easy it is for the Lord to divert our mind from that which He does not intend we should realise. But, in every instance, what cause we have to say, "He hath done all things well."

I now bade the Chichester friends good bye; and, for many causes, was very sorry to leave them; yet, as the path appeared to

be so plainly marked out, I felt necessitated to believe that it was a right way. It is true that I had made up my mind to go to London; but the Lord decided it differently.

In the kind providence of my God—though I could not call Him so then—I arrived safe and well at my old shop at Hastings, little thinking of the trying pathway I was about to walk. How wisely our God has ordered our every footstep; and how lovingly He hides the future from us. Could I have looked forward a twelve-month, and beheld the scenes that awaited me, it would have appeared impossible to wade through; but they were mercifully hidden.

I hope now to be very minute in every particular respecting the things which have befallen me; and if I dwell too much upon fleshly connections, the reader must kindly allow me the indulgence, because the Lord worked through these things in giving me to see an end of all perfection in the flesh. It is very clear that everything we come in contact with, while in the lower house, is among the all things that work together for good, although, at the time, we often say with Jacob, "All these things are against me;" and, with Joseph, "Not so, my Father." But the voice is invariably heard, saying, "This is the way, walk ye in it." There is no doubt but that many in reading the following things, from not having walked in a similar path, may say, "How foolishly you acted; and how many trials might have been avoided," &c. Whatever may be said, when a review of things is taken, there is much to be learnt in heart experience from this portion: "That which is crooked cannot be made straight." We, as creatures, may try and try again, until we prove the reality of the words written by the pen of inspiration: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them." Every word of this dear portion must be learnt by heart-felt experience, before we shall enter into its vital importance. The "*I WILL*s" are not without their deep meaning. Wherever God's *I will* is developed, the flesh of the creature is crucified. Everything that stands in the way of His purpose, must be swept to the four winds, like the chaff of the summer thrashing-floor. It matters not what may be said to the contrary, God's faithfulness must be proved by the children in flood and flame. There is no escaping the trials, afflictions, and temptations in the wilderness. Neither would the children of God, when led to view things rightly, have one thing altered for ten thousand worlds; but would feelingly say,

"All is ordered,
And my soul approves it well."

Although my path hitherto has been a most trying one, which I did not reckon upon the first twelvemonths of the Lord's leading—for then it was all smooth enough,—yet I can from necessity say “He hath done all things well:” for had it not been for the fiery trials, I should not have known the little that He hath lovingly and graciously taught me; neither should I be of any service to the Church, either in speaking or writing. The Lord has therefore revealed Himself unto me in the depths of trouble; proving Himself to be at all times my faithful Friend.

(To be continued.)

MERCIES ACKNOWLEDGED.

MY DEAR BROTHER IN JESUS,—I received the post-office order quite safe this morning. It came at an acceptable time; and I was truly humbled under a feeling sense of the goodness of the Lord. How sweetly He times His mercies to our needs! He heard my cry, and, bless His holy name, He has been faithful to His promise: “My God shall supply all your need, according to His riches in glory by Christ Jesus.” He knows my trials are many and heavy; but I have ever found Him a very present help and very faithful Friend.

I thank you, my dear brother, and the kind friends, for administering to my necessities; and trust that the dear Lord may make it up to you a hundredfold.

I was much refreshed in reading the account of dear William Durrant in the “Witness.” Dear soul, he is now singing “*Salvation to God and the Lamb*,” and soon, my dear brother, I hope to join; for there I long to be. Yes, I long to see Jesus as He is, and to be eternally like Him; but the few days I am called to sojourn here, I must testify of His love and mercy; “for ye are my witnesses, saith the Lord.”

Cheer up, my brother, the sorrows of the time state will shortly be over; and then we shall

“—————sing the song of grace,
And see our glorious Hiding-Place.”

I have felt my heart sweetly warmed this morning in meditation upon the finished work of Christ. How precious is His blood! How glorious His righteousness! Infinite are the merits of our dear Redeemer, “who was delivered for our offences, and raised again for our justification.”

How sweetly, my brother, does the Holy Ghost testify of Jesus

and when His love and lovingkindness is realised in the heart, who can speak forth the greatness or express its sweetness! My soul leaps within me when I think of the free grace and mercy of my dear Lord Jesus, as manifested to me a sinful worm. "Therefore being justified, by faith we have peace with God through our Lord Jesus Christ;" and not only so, but we "joy in God through our Lord Jesus Christ, by whom we have now received the atonement;" and "rejoice in hope of the glory of God."

Oh, my brother, I do bless the Lord that salvation is all of grace; for "by the grace of God I am what I am." Free grace is our theme now, and free grace will be our theme, when we get safely home, before the throne of God and the Lamb.

"Free grace can rase the foulest stains,
That red like crimson prove;
It trickl'd from the Saviour's veins
In drops of endless love."

I have had some sweet meditations in reading the 5th of Ephesians, especially the 26th and 27th verses. O, the wonders of redeeming grace! O, the glories of dying love! Only to think, that I, a sinful, polluted, hell-deserving sinner, should be *one* with Jesus; and that He will present me to HIMSELF without spot, wrinkle, or any such thing. We are accepted in the Beloved, in whom we stand complete. My heart swells with emotions of love to my Beloved; so that I hardly know how to tell out what I feel of the sweet love of Jesus.

"If such the sweetness of the stream,
What must the fountain be,
Where saints and angels draw their bliss,
Immediately from thee!"

I am still very ill and weary in body, suffering much pain, that sometimes I can scarcely lay in bed; but hitherto the Lord hath helped me; and strength has been granted equal to my day. Jesus my Elder Brother, kind and sympathizing Friend, has been very near to sustain and comfort in the time of sorrow. O yes, my brother, there are none like Him; for He is a Brother born for adversity; His love never grows cold; His everlasting arms are always beneath me. In the manifestations of His love and mercy, I have felt His embraces, and precious moments have they been to my soul. At such seasons it has been the delight of my heart to say, "I will sing of the mercies of the Lord for ever;" "I will mention the lovingkindness of the Lord, that His name may be exalted."

"Free grace, we'll count thy wonders o'er,
And lift thy glories high;
We hope, at last, on Jordan's shore,
In thine embrace to die."

How very gracious the Lord has been in dealing with me. evening, as I lay musing, these sweet portions dropped into soul: "Casting all your care upon Him; for He careth for;" "Prove me now herewith, saith the Lord, if I will not open windows of heaven, and pour you out a blessing." Bless His name, He has come down in showers of love and mercy by providence and in grace. He knows our needs, and, thrice blessed be His name, He is a prayer hearing and prayer answering. He heard my cry, and graciously sent me help. One dear friend sent me 3lbs. of cocoa; another, 2 cwt. of coals; and another, 10s. O, "how great is His goodness!" Who is a God like our God! Praise and bless His name, O my soul, and tell of His wondrous faithfulness. How sweet it is to look back at all that the Lord has led us; and to look forward, knowing that in heaven there is laid up for us a crown of glory, which we shall wear after suffering His righteous will here, wear to an eternal day. O righteous David, my soul breaks forth in utterances of praise, saying, "Bless the Lord, O my soul, and forget not all His benefits." O sweet the privilege, my brother, to drop asleep at night, breathe our thoughts and desires in the bosom of Jesus; and to awake in the morning, hearing His sweet voice in His precious Word. A few mornings ago these sweet words awoke me from my sleep. "I will come again, and receive you unto myself, that where I am, there ye may be also." So sweet and precious were the words that I sat down under His shadow with great delight, finding His love so sweet to my taste. I fed on love, blood, and salvation, praising the Lord for His goodness which He hath made to pass before me.

On Tuesday I had another sweet visit, His Word dropping like rain. Two portions were very precious: "Happy shall thou be, and it shall be well with thee;" "Peace I leave with you, my love; I give unto you; not as the world giveth give I unto you: let not your heart be troubled, neither let it be afraid." I was lost in wonder at the goodness of my God, and could sing,

"O, love divine, how sweet thou art,
When shall I find my willing heart
All taken up with thee?"

"O, give thanks unto the Lord, who remembered us in our estate; for His mercy endureth for ever." Surely we are strained to sit at His dear feet in adoring love and thankfulness for all the goodness which He has caused to pass before us.

"Think, O my soul, if 'tis so sweet,
On earth to sit at Jesu's feet;
What must it be to wear a crown,
And sit with Jesus on His throne!"

Be astonished, O my soul, at the wonderful love of our gracious Covenant God in the gift of Jesus, "who, though He was rich, for our sakes became poor." Sweet indeed is the privilege of sonship. We are "heirs of God, and joint heirs with Jesus Christ." "Beloved, now are we the sons of God; for we know and believe the love that God hath to us: God is Love; and He that dwelleth in love, dwelleth in God, and God in him." How sweet to walk and talk with Him, and to have the witness within us that we are

"One with Jesus!
By eternal union one."

Bless and praise His precious name, "He is all my salvation and all my desire." Christ and Him crucified is my joy and song. Precious thought—"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me."

"My hopes are fix'd on nothing less
Than Jesu's blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesu's name;
On Christ the solid rock I stand,
All other ground is sinking sand."

"Bless the Lord, O my soul, and all that is within me bless His holy name." Beloved, farewell.

"And if on earth no more we meet,
The good old subject to repeat,"

soon, with all the blood-bought throng, including William Durrant, dear Ruth, my kind friend Shepherd, and all those who came out of great tribulation, we shall unite in singing, "Salvation to God and the Lamb for ever and ever." In this sweet hope I remain,
Yours in a precious Lord Jesus,

SAMUEL FOSTER.

[Our friends will perceive from the above that our much afflicted brother is still detained in his diseased tabernacle. In his name we would again thank those of our friends who have kindly administered to his necessities; and we would again appeal to them for a repetition of those favours. For particulars of this most trying case, see Witness for June, 1860, page 202.]

"Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts; I am the FIRST, and I am the LAST: and beside ME there is no God."

"Fear ye not, neither be afraid: have not I told thee from that time, and declared it? ye are even my witnesses. Is there a God beside ME? Yea, there is NO God; I know not any." Isaiah xlv. 6, 8.

"AND when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the FIRST and the LAST;

"I am He that LIVETH, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. i. 17, 18.

A WIDOW'S MUSINGS.

"In the beginning God created the heaven and the earth. And the earth was without form and void." I think if some of the God deniers of our day had seen the earth before the Lord had made anything upon it, they would have been necessitated to say, "Let God be true; but every man a liar."

"And darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." "God is a Spirit; and they that worship Him, must worship Him in spirit and in truth." Nothing can be said to aggrandize God's great work of creation; for "God saw that it was good." The thought occurs to the mind, that had God been pleased to cause the moon to be a stated light to rule the night, as the sun does the day, we should never know what darkness was; but He has been pleased it should change in its season. We, therefore, behold the goodness of God in giving us light from darkness; and unbelievers, as well as believers, are glad when they see God's moon and stars, should they be called to travel in the night, though they are continually denying Him. I have often thought that the total darkness that we sometimes behold, is emblematical of the darkness which will eternally surround the wicked, and which God's children are everlastingly delivered from by Christ. Bless the Lord, O our souls, for the choice and distinguishing mercy!

"And God said, Let us make man." Here we have set forth the eternal three—Father, Word, and Holy Ghost. 'Yes, these were the great Covenanters, who are *one* in essence, *one* in power, *one* in mind, *one* in will; the *Three* in *One* and *One* in *Three*; the eternal Jehovah, "God over all, blessed for evermore." "Because He could swear by no greater, He swore by Himself." And what was the order of the covenant? The creation of the world, the redemption of the Church, and the final glorification of the whole of the election of grace.

"So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them." The devil, filled with envy, ever had his eye upon God's creatures, which He had made; he therefore began to taunt the woman, saying, "Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die." Well might our dear Lord say he was a liar from the beginning; for he gave God the point blank lie, saying, "For God doth know that in the day ye eat thereof, then your eyes

shall be opened, and ye shall be as gods, knowing good and evil." The woman desiring to become as her Maker, to know the mind of God, and have the understanding of the Almighty, forgot the command, and "took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat. And the eyes of them both were opened;" and what did they see? Did they see themselves as gods, according to the word of the serpent? "And they knew that they were naked." Sin entered, and they soon learnt to do evil; and what an awful disappointment they must have experienced, when they found themselves driven from the presence of that God whose appearance they had hitherto been wont to hail with gladness and delight.

"And they heard the voice of the Lord God walking in the garden in the cool of the day." What must their fear have been under the consciousness of having disobeyed God in hearkening to the devil! They had brought in the sin, felt the workings of the same, and must have expected the death; but, blessed be God, according to the order of the covenant, He came down "in the cool of the day." Bless His dear name, He knew that they were but creatures, and possessed no power in themselves to stand against the wiles of the devil; therefore the redemption was promised.

"And the Lord God called unto Adam, and said unto him, Where art thou?" Poor creature! he put it off on to the woman, and the woman to the serpent, who was indeed the author of sin; so that the woman spoke the truth when she said "The serpent beguiled me, and I did eat." Adam's posterity are sinners; but the devil is the author of sin. Sin is inherent in Satan; and holiness and righteousness is inherent in Christ, for His body the Church. All those who do not comprise the body of Christ, are ruled over by Satan, and, with him, are subject to all the consequences of sin. Death and damnation was entailed upon the whole human race upon the entrance of sin into our nature; and all of us, to a man, must have eternally endured this just and righteous sentence, had it not been for the Lord Jesus Christ, who lovingly interposed on behalf of His Church, and received all condemnation on her account. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all (who were in union to him) die, even so in Christ shall all (as many as have a union to Him) be made alive."

"And the Lord God said unto the serpent, Because thou hast done this thou art cursed," &c. Bless the Lord, O our souls, there was no curse pronounced until sin was traced to its author, head, or fountain, and there the curse fell, even upon the serpent the devil; so that all those who have a union to him, or are his seed, must, with him, partake of the curse. But all of Adam's posterity, who

were eternally united to Christ, with and in Him partake of the blessings. "Thanks be unto God for His unspeakable gift."

"*And I will put enmity between thee and the woman, and between thy seed and her seed.*" Now comes the blessed promise; now arises the first dawn of gospel light; now the hidden secret is about to be revealed; now is to be an intimation of eternal redemption—"we shall bruise thy head." Yes, God the Father, according to the covenant order, preached the incarnation of His well-beloved Son the redemption of His Church; and, in bruising the head of the serpent, the destruction of sin and death, which he had brought in. O, may our souls take wing, and, by faith, behold the Lamb of God slain from the foundation of the world.

"Let His dear name fill all our songs,
Let His sweet praise employ our tongues :
Sing on, till we with Him shall reign,
'Worthy the Lamb, that once was slain.'"

"*And Adam knew Eve his wife ; and she conceived, and bare Cain ; and said, I have gotten a man from the Lord.*" When our first mother brought forth her first-born, she was delighted, and believed she had gotten the seed that should serve the Lord. She saw nothing in Abel; but God, according to His purpose, had reserved the blessing for the second. "The first man is of the earth, earthly; the second Man is the Lord from heaven."

"*And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.*" Poor creature ! he had forgotten that God had cursed the ground for man's sake ; and that it was impossible for any of its fruits to be acceptable to God. The religionists in our day, like Cain, bring a vain oblation ; they offer the fruit of their own doings, thinking that the Lord will accept them ; but how can they possibly be accepted upon the ground of their own merits?

"*And Abel, he also brought of the firstlings of his flock and the fat thereof.*" May we by faith behold Abel erecting his altar, laying hold of the lamb, shedding its blood, and burning the fat thereof, under the tuition of the Spirit of God. In the Spirit he prayed, worshipped, and adored that God who should redeem him from the death which was daily expected ; while the suffering of the lamb, and the burning of the fat, mixed with the adoration of saints, went up as a sweet smelling savour unto God. And as Adam brought in the sin, according to the order of the covenant, the death could not enter until the redemption was typified. It was this that drew forth the enmity of Cain against his brother ; for "the Lord had respect unto Abel and to his offering." Yes, God had respect to the person of Abel as he stood bound in the covenant with Christ ; and to his offering, on account of its pointing to Christ.

(To be continued.)

BUT CHRIST IS ALL AND IN ALL.

(Continued from page 67.)

CONTEMPLATE the most excellent Jesus as the life, soul, and centre of the Christian religion. His Person and perfections irradiate and enliven the whole system of Christianity, and give beauty and energy to all the principles and promises of the Gospel. Detached from His Person, they are destitute of life and force. All the lines of salvation meet in that divine centre—Christ and Him crucified. What glory and excellence can you see in the peculiar doctrines of the Gospel, if you separate them from Christ? What joy and consolation can you draw from any promise? What power have you to perform one duty of vital religion, if you derive it not from Christ? In fine, the Gospel is a fable, salvation a fiction, and everlasting felicity a delusion, if you separate them from the Person, satisfaction, and love of our Lord Jesus Christ.

View the divine Jesus in His intimate, personal connexion with all true believers in heaven and earth. As the immense God, He is equally present with all the millions of His people in the world above and the world below. The unmeasurable heights of heaven, and the depths of a loathsome dungeon, are equally near to our Omnipresent Saviour. He grasps the whole world of believers in His hand. He dwells in every elect soul. The people of God are His habitation, the place of His delightful abode. Stop a moment, my soul; and consider, my dear reader. What, does Christ fill all worlds? What, all surrounding worlds at once? Doth He possess the hearts of all His people, all the world over, wherever born, however endowed? Is He equally present with the people of God in Britain, Germany, and the American world! Has He made us members of His body, His flesh, and His bones? Does He walk amidst the golden candlesticks, the churches here below, and at the same time dwell with ten thousand times ten thousand souls in the upper world? Amazing glory! Astounding prerogative of an unlimited presence! We do not fly to the regions of paradise, or to the ends of the earth, to meet with Christ; He is here! He is with your heart, my reader; you feel His presence with you at this moment, preserving the springs of life in their full vigour and operation. His hand impels the crimson current through your veins, and animates all the vital movements of your frame. You feel Him in the vivacity of your senses and passions. He gives me power to write, and gives you life to read this feeble delineation of His matchless excellence. O, the depth of perfection in a God that fills the whole creation!

Behold the Lord Jesus in the riches of His diffusive fulness. See him opening His infinitely gracious heart every moment to His

people in the upper and the lower worlds, streaming floods of light, life, and joy into millions and millions of souls incessantly all through the vast extent of the happy creation ; diffusing rills of gladdening love into many of our hearts every hour of our lives, while we dwell in this land of darkness, this region and shadow of death ; and enriching more and more our souls with sparkling graces. View Him as He is every day here on earth, personally present with His dear people, and, by the dictates of His most sublime and truly divine philosophy, the Gospel and the energies of His Spirit, training up the rational and immortal spirits of thousands of poor, feeble, sinful men and women, for the proper perfection of their powers, and their everlasting and consummate happiness. What an inexhaustible fund of celestial lights and divine energies reside in Christ ! O, my dear reader, to adore and love the divine Jesus with unrivalled affection, this, this is the highest dignity of the child of God, and the only certain and established means for attaining the greatest sharpness and perfection of our spiritual faculties, and the true and utmost end of our immortal existence.

Finally, contemplate the supremely excellent Jesus as the grand and immediate Head of the whole glorified world. Consider Him with a most exquisite pleasure, view Him with a sublime delight, as that wonderful, that adorable Person, who gives strength, harmony, beauty, and duration to the whole world of chosen angels and men, throughout the vast, boundless, blissful ages of eternity.

“ Here the beginning and the end of all
I can discover : Christ the end of all,
And Christ the great beginning : He my Head,
My God, my glory, and my *all in all*.

Now, my dear readers, what think you of Christ, after reading this little sketch of His infinite and charming perfections ? Do you highly esteem Him ? Do you desire His special presence ? Do you delight in His friendship, and triumph in His approbation ? Did you ever seriously reflect, that it is the only true dignity, and the most consummate perfection and felicity of the living family, to contemplate with rapture and love the sublime perfections and glories of Christ ? Did you ever see yourself in an abominable state, in a damned condition without Him ? Do you consider that your eternal existence, either blissful or miserable, shall be determined by His lips, as He is the final Judge of all mankind, and the living God of the universe ? Did you ever commit your immortal soul to His patronage and care, to be saved by Him in His own way of salvation ? If you can say amen to these inquiries, let us for a moment associate hearts and mingle souls, while we address His blessed Majesty in the following devotional exercise :—

Most adorable and divine Jesus ! We acknowledge with veneration

and love, Thy transcendently excellent and immortal perfections, and bow down our souls in low submission to Thy sublime dominion. We indeed can add nothing to Thee, nothing to Thy glory; but it is a joy of heart to us, that Thou art what Thou art; and do long more fully to behold Thy glory, according to Thy promise. We would exhaust all the energies of thought in our contemplations on Thy Person; all the spirit and flames of devotion in our addresses to Thy Majesty; and all the powers and beauties of language in our delineations of Thy lovely perfections. The government of the universe is upon Thy shoulder, and of Thy kingdom there shall be no end. Thou fillest heaven with the eternal splendours of Thy face, earth with the riches of Thy goodness; hell itself with the demonstrations of Thy power, purity, and justice; and all worlds are sustained by Thine omnipotence. In Thee alone, O Lord Jesus, the chosen race may boast and glory; on Thee all the felicities of the Church of God depends; the happiness of all thy saints springs from the smiles of Thy gracious countenance; and Thy glory is the final cause of our everlasting existence. Hail, O Christ Jesus! true and eternal God, true and holy Man; both natures in all their properties are connected and preserved in Thy unparalleled Person. We confess Thee; we worship Thee; we repair to Thee; at Thy feet we lay ourselves; from Thy hand alone we expect salvation, Thou only Saviour! We desire to be Thy peculiar portion, and, by Thy grace, we are and shall remain for ever Thine. May the whole world of Thy chosen people know Thee, acknowledge Thee, and adore Thee with us, and so by Thee be saved. This, this is the whole of our faith; this is the whole of our hope; this is the completion of all our most enlarged wishes; the entire consummation of our most unbounded desires. Amen.

J. R.

SWEET, THOUGH SHORT.

DEAR SIR,—May the God of Israel bless and keep you bold in the truth, while the Spirit bears testimony to the hearts of the children privileged to sit under your ministry. Although you were weak in body on Lord's day, November 25th, at Beulah, the Lord made you strong in spirit; for the Word was made very precious to my soul when you were speaking of the love of our precious Christ. Such was His love, that even the wrath of His Father could not turn His eye from His beloved bride; for He loved her as much when the vials of wrath were poured out on His holy head, as He did when she stood, in all her purity, the highest work of His hands, the one wife of His soul. But when He tells me of the ancient love

ZION'S WITNESS.

, how He married me and blessed me before I had a being ;
e, my soul is so set on fire, that it longs for the consummation
en this body, which is redeemed with the soul, shall live in H
eness,—His life, my life ; His glory, my glory ; yea, Christ a
d in all in time and eternity. Although His love tokens are ve
reet, yet Himself is the only object worth thinking of and talkin
out ; for He is the altogether lovely.

Inclosed I send you a few lines which flowed into the mind afte
he death of my dear baby. The Lord made it clear to my mind
by many sweet passages of scripture, that it was one of His lamb
and is now singing His praises through an endless eternity. Th
other piece I send was written upon contemplating the morning
the resurrection. If you think them worth a place in your valuab
“ Witness,” kindly put them in, as they may prove acceptable
some of the Lord’s little ones, walking in the same path. To Hi
be all the glory.

Yours in a precious Lord Jesus,

ANN SQUIRREL

MERELY GONE BEFORE.

DEAR John is gone to heaven above,
To God His Father whom he lov’d ;
For ever in His sweet embrace,
And living there with shining face.

Dear John is gone to share the love,
Which made Christ leave the realms above,
For ever free from sin and pain,
For ever with the Lamb to reign.

Dear John is gone, and sings above,
In sweetest strains, his Saviour’s love ;
He left him not to war below,
For precious love ordain’d it so.

Dear John is gone, shall I repine ?
No, rather say, Love’s will is mine ;

While looking forward to that day
When my blest spirit wings its way.

Dear John is gone, in shining light,
To sing with rapture and delight ;
And in sweet resurrection’s praise,
His spirit dwells through endless days.

Dear John is gone ; in shining white,
He now outshines the angels bright ;
And there on Christ’s dear bosom leans
Crown Him, my soul, the King of king

All hail, the longed for wedding day,
When the dear dust is called away,
To join the spirit at His side,
His precious, Happy blood-bought b

CHRIST, THE RESURRECTION DAY.

ALL hail, blest Resurrection Day !
When every grave gives up its prey,
Which at His call shall wing its way,
With Him the Resurrection Day.

‘Till then, my soul, anticipate
The love that took man’s low estate,
To join the spirit and the clay
In Him the Resurrection Day.

Dear Jesus, when I hear thy voice,
It makes my inmost soul rejoice ;

But, O, that sweet, that long’d fo
To sing my Resurrection Day.

Now time, roll on ; for that dea
Has taken my best thoughts aw
Nor shall I ever care to stay
From Christ my Resurrection I

On Him I love to sit and thin
He is my Meat, yea more, my
Then stay my soul with appl
My own blest Resurrection D

CHRIST ALONE EXALTED.

Fourteenth Letter.

THE GLEANER TO THE REAPER.

LOVED IN THE LORD,—In the ever full, fresh, and fragrant love of Jesus, I salute you, saying, May grace, love, and peace, be to the Holy Ones, rest richly upon you; and may we be privileged to enjoy that soul-solacing communion which can only be found in union to our ever-living, ever-loving Head and Husband. He is the author of it, and its fulness; and as we are brought into blessedness, we do most cheerfully lay our enjoyments at His feet, and embrace Himself as our Portion, and again crown Him Lord

For the last two or three weeks I have been passing under some-thing of cloud and gloom; the brightness of my Beloved's countenance has only very occasionally gleamed upon me; the glory of His love has been seldom, and, to the sensation of my soul, but rarely felt; so that I have been rather in pensive mood. I have been left to doubt His faithfulness or question relationship; for the Spirit witnesseth that we are *one* and one for ever; but I have been longing for His manifested presence; and if I should never see His countenance again on earth, I desire to walk veiled during the rest of my life, refusing joy from any and every other quarter than Himself. Moreover my poor soul hath recognised, and rejoiced in the truth, that darkness and light are both alike to Him; for He is changed and unchangeable—"Jesus Christ the same yesterday, to-day, and for ever." But it is the very nature of love to desire communion; and though my Jesus infinitely transcends all gifts, and my soul rejoices in Himself, above all that He communicates, and is often brought to say before Him, any sensation or desire be mine which will honour Thee most, precious Christ, yet I would not be honest if I did not confess that there is also a restlessness of spirit when He is *apparently* absent; and a going forth in desire for His speedy return; nor is this surprising, when His own love corresponds therewith; for, says the Spouse, "I am my Beloved's, and His desire is toward me." Thanks to His infinite love, our hearts beat responsive; for we only love Him with our own love; and go out after Him in longings of His own kindling.

The above mentioned shade has rather impeded my writing to you; but during the last day or two I have felt pressed in spirit so; therefore confessing most feelingly that I am a feeble, empty vessel, I cast myself upon the fulness of Jesus for supplies. If He will, I can pour out; and if not, the *poverty* of the communica-

tion will be just a *picture of myself*; by which I shall be abased, and my Jesus exalted; for it will prove afresh how low He stoops in the communication of His favours. Whatever His present withholding may be, He hath blessed me, and none can reverse it; and ever one of His Majestic movements are in matchless, unalterable love; for it is as needful I learn how to be abased in self, as to abound in Him; to be empty in self, as to be full in Him; and it is necessary that I lose my own life,—whatever the letting out of that life may be in feeling,—that *I* may live *no longer*; but Christ live me, and be my Life.

These, dear brother, are the secrets of love which He alone makes known to His chosen; and to them as they can bear it; for, in gentle tenderness, He often says, "I have many things to say unto you; but ye cannot bear them now." He, therefore, apportions the lesson of experimental instruction, according to the strength communicated, in holy sovereignty; leading us on in the knowledge of His Person, participation of His love, and fellowship of His sufferings; making us conformable to His death, and giving us to know the power of His resurrection, into which we are brought. We do in Him reign triumphant conquerors over sin, Satan, the world, and self; finding *there* a strength against them and victory over them, which we could never attain by all the legal self-struggling of our former lives. Indeed we are so wedded to doing, and averse to the clean way of believing, that we have no real or clear conception how conquest and deliverance comes, till the Holy Ghost reveals Christ in us. Then the veil is done away, the majesty commences unfolding, and we begin to learn that we have nothing in ourselves but all in another; who has "finished transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness; so that we have not to save ourselves by our own sword or bow; but to go up, under the anointings of the Spirit, and possess houses, we builded not; wells, we digged not; vineyards, we planted not; enter into victories, we gained not; wear clothing, we procured not; and eat food, we never laboured for; having on the garments of salvation, and the robe of righteousness, eating the bread of God which came down from heaven. Oh, what a rest of faith is here in the glorious Person and finished work of our adorable Lord! In Him we find a real keeping of Sabbath, ceasing from bearing burdens and doing works; but how humbling to proud nature! This is indeed real mortification and self-denial; for what has self to do? Just nothing, and is made no account of; yea, is even deprived of that very grumbling and moping about its state, on which it used *stily* to feed. If I have all in Christ, why should I be disquieted because I find *nothing* in myself? Surely this would be pride under cover! Ah! never,

never does self come to such starvation, as when we recognise crucifixion *with* Christ, and perfection *in* Christ. "*Ye are complete in Him*," is a secret, the fulness and liberty and blessedness and glory of which is little understood in the present day of self-seeking. The Lord lead us up into its heights, and down into its depths, that we may increasingly triumph in a completeness which can never be altered, and a perfection which can never be marred; its security of continuance resting not with *created weakness*, but in *uncreated* and *omnipotent power*; for our glorious Christ is our perfection, and He was JEHOVAH manifested in the flesh, the LORD our Righteousness; nor could Satan, with all his cunning, imprint one black mark, or find one atom of a flaw, in the purity of that pure Head. He was the fountain of life and holiness to all His members, the fulness of which can never be diminished, and in the flowings of which they shall blessedly prove death to be swallowed up of life, and all their enemies in joyful victory lost. As you sweetly observed in your last epistle: "We are in Christ raised eternally and completely above all that we are in Adam the first." This is a glorious verity, and full of strong consolations; but if it be so, why so much mourning, lamentation, and woe, among the living members of the life-giving Head? Is it not because there is so little living on Christ, walking in Christ, and forsaking all for Christ? Himself hath said, "If any come to me, and hate not his father, mother, wife, brethren, sisters, yea, and even his *own life also*, he *cannot* be my disciple." This is a sharp twinge to the flesh, from which many draw back; but it seems from hence that the full blessings of discipleship, in manifestation, can only be known. We are led by the Spirit's power to count all things loss for Christ, and to esteem Him our exclusive and everlasting gain; and truly when we withhold, "it tendeth to poverty;" and when we thus scatter, we do abundantly increase; for the durable riches in righteousness, the boundless wealth, and the inexhaustible treasures we have in Him, are like interest upon interest, and increase upon increase. Not that we can grow richer than we now are; for,

"Possessing Christ, we all possess;"

but then there is the development. We are well assured that our little finite minds can only grasp a tithe of what we inherit; and I do humbly conceive that through eternity there will be the unfolding and revealing to our adoring, admiring gaze; proving to us most blessedly that we have *Infinite Fulness* yet to explore and enjoy. Oh, the depth! Oh, the depth of the fathomless Ocean of Love! And the amazing wonder that such atoms as we should be privileged to launch out into its blessedness. "Grace, grace unto it!" In the lowest prostration we say, "Not unto us, O Lord, not unto us, but

unto Thy name give glory, for Thy mercy, and for Thy truth—
sake.” It is for Thy pleasure we are, and for Thine honour we were
created vessels of glory, of which Thou art the fulness.

I thank you, dear brother, for your refreshing letter, in which are
deep things only to be searched out by the Spirit. May He
graciously give me entrance into them, and them abiding entrance
into me. I rejoice that you are so supported under the calumny
and reproach of which you are the subject. It is your mercy that
the evil is spoken falsely and for Christ’s sake, because He hath
said, “ Rejoice, and be exceeding glad ; ” which you are enabled to
do. Another comfort is, He works it for His own glory and your
good. The wrath of man shall praise Him, and the remainder He
will restrain. May He still be honoured in and by you, and your
consolation increasingly abound

If you please, you must reserve my feeble lisplings to your own
eye ; for the thought of publicity would impose a painful restraint
in writing. If the Lord ever comforts you through poor little me,
it is very wonderful, and He alone shall have all the praise ; but I
am sure obscurity and seclusion are my proper place, and where
I love to be. Not to the dishonour of Jesus ; for that my soul
would tremble at ; but He has fitter instruments to speak to His
Church through. You did shake me when you said you had sent
my last to the magazine. You may smile ; but it was to me a
severe exercise, being the most timid of the *little ones*. I felt some
comfort that you would not,—for you could not,—publish my
name. You know I can plead this privilege by right of relation-
ship ; for the married woman’s name is always lost, and everything
is done in her husband’s ; and my Jesus hath betrothed me unto
Himself, saying, “ Thou art mine.” Of Him, His name, and
what He hath done for me, I would not be ashamed for ten thousand
worlds ; for He is my Glory, my Joy, my Crown, my Happiness,
my Heaven, and my All. Perhaps you can hardly reconcile this
with what I have just said ; but both are true ; and so I leave you
to find out the puzzle.

May the rich, large, and full blessing of precious Christ be yours
in enjoyment ; in whose riches I have lost my poverty, in whose
love I am now happy, and for whose dear sake I am,

Yours affectionately,

RUTH.

Precious Jesus, Thou art mine ;
I shall with Thy likeness shine ;
Ever dwell in Thy abode,
Ever near and like my God.

This is heav’n, to be with Thee ;
Heav’n of heav’ns, Thy face to see :
See Thy face ! what can it mean !
Sure, a most transcendent scene !

REVIEWS.

Six Sermons preached by Mr. W. Bidder. Brighton: C. E Verrall; London: H. J. Tressider, Ave Maria Lane.

We give the following quotation as a specimen of these sermons, and we venture to say that the truths herein contained are indisputable and incontrovertible:—

And when we take into consideration, who it was that obeyed, why every act of His obedience—being the act of an Almighty Person—rendered that obedience of His incalculably valuable: and that we, poor wretches, should be wrapped around, from head to foot, in such a glorious robe as this, and so escape the curse of the violated law of God, is truly wonderful; and we must stand before God in this garment, for there is no other way; or no other garment. No, no! and therefore His obedience is the righteousness of the Church of the living God; and in that righteousness the Church is viewed as righteous to all intents and purposes—whilst, by reason of the act of imputation, He stood as the Covenant Surety, the Sponsor, the God of His dear people. He was wrapped around with all our guilt and pollution; and justice viewed Him the whole mass of His people's ruin, death and sin, consequently poured upon Him its full and tremendous vengeance. What He endured and suffered, all the agonies of the finally lost in the bottomless pit will never be able to tell; no; and why? because they never can know fully the extent of God's displeasure. After millions and millions of ages have run out, it will be but as at the beginning. But the great Redeemer endured the whole in the short space of a few hours, shewing that Christ must have been an Almighty person to endure such a tremendous blow, and survive it after all. He said, with regard to His life, "I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father." He was "made sin for us, who knew no sin, that we might be made the righteousness of God in Him." Oh! glorious grace. He, all our sin; we, the whole of His righteousness in the sight of God: He, the guilty one; we, the guiltless ones. He died "the just for the unjust"—such is the language of the Holy Ghost. "He hath redeemed His people from the curse of the law, being made a curse for them"—as it is written, "Cursed is every one that hangeth on a tree." He bare, His own self, "our sins in His own body on the tree," and "By His stripes we are healed." "The Lord hath laid on Him the iniquity of us all." All this, and more, you read in Isaiah's prophecy, the fifty-third chapter.

But further, His death, His sufferings, His wounds, his blood, are all for His people. "He was wounded for our transgressions, He was bruised for our iniquities." And the efficacy, power and merit of His most precious blood, appertains to the Church of the living God, "the pillar and ground of the truth;" and makes her more pure, perfect, complete, in the sight of God, than ever sin made her polluted. Oh! "wonder, ye heavens!" So His death and His resurrection are our's. Some render that verse in the 116th Psalm, which reads, "Precious in the sight of the Lord is the death of His saints," "Is that death for His saint?" Then it must refer to Christ, so that His death is

"Death of death's, and hell's destruction,"

as the poet says.

Then His resurrection is our's. He, who was "delivered for our offences," was "raised again for our justification:" and when He rose, all His people rose in Him, and by virtue of union to Him; and, consequently, are now expressly called "the

children of God, being children of the resurrection, Luke xx. 36. And all the children of the resurrection will be sure, when they become taught by the Holy Ghost, to adopt the language of the apostle, Phillipians iii. 10, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

A Discourse upon the Self-existence of Jesus Christ. By the late Rev. W. Romaine, M. A. London: W. H. Collingridge, Aldersgate Street, E.C.

WE hinted at this invaluable pamphlet last month, with a promise of noticing it further this. With more than ordinary pleasure we redeem that promise; for we consider that the re-publication of this work is most opportune. Upon the self-existence of Jesus Christ, our author very justly says:

First. The self-existence of Jesus Christ is declared in these words: "Believe that I AM, that I have existence in myself, and exist by a necessity of nature: for I made all things, and without me was not anything made that is made. I am the Creator, they are my creatures. And the Creator must exist in a different manner from the creatures. All things are dependant upon me, and have only a derived existence—they are what I made them, and they continue as long as I support them. No creature ever came into life without my power, and when I take away their breath, they die, and turn again to their dust; so that they have only a dependant being, whereas my existence is necessary and underived. I AM is my incommunicable name, and what it means is my incommunicable attribute.

Thus our blessed Saviour is the great and eternal I AM. He is Jehovah: for He exists in a different manner from all other beings and things, as the word Jehovah denotes. The Christian writers, as far as I know, are unanimous in their interpretation of this divine name; they all agree that it relates to the existence of the divine essence, and is descriptive of that independent property, by which Jehovah has existence in Himself, whereas all other beings and things derive their existence from Him. And to this the very Jews assent, acknowledging that Jehovah signifies the essence which necessarily exists. This, therefore, is a settled point. Now our Saviour is frequently called Jehovah in the Old Testament, and thereby the self-existence of the divine nature is ascribed to Him. Thus the prophet Isa. xlii. 11: "I, even I, am Jehovah, and besides me there is no Saviour." There was no Jesus, no Saviour but Jehovah: therefore Jehovah and Jesus are one. And again we read (chap. xlix. 26): "All flesh shall know that I Jehovah am thy Saviour and thy Redeemer, the mighty one of Jacob." And the prophet Jeremiah (l. 34) says, "Their Redeemer is strong, Jehovah of Hosts is His name"—the name Jehovah belongs to the Redeemer; it is His incommunicable title. And since it is agreed on all hands, that Jehovah signifies the self-existent essence, consequently Jesus Christ is self-existent, for He is Jehovah. This argument is, I think, very clear and full, and the force of it may be thus summed up. Jehovah is self-existent, but Jesus Christ is Jehovah, therefore He is self-existent.

For want of space, we are compelled to withhold other extracts from this valuable pamphlet.

ZION'S WITNESS.

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FEBRUARY, 1861.

No. 29.

THE WAY HE HATH LED ME.

(Continued from page 80.)

THE young lady to whom I was engaged had, during my stay at Chichester, left her father's house to keep that of her brother's, who had taken the business of Mr. Barber, at Sedlescomb, with whom I formerly lived. Sedlescomb is about six miles from Hastings. As a matter of course, I lost no time in visiting the object of my affections; also my dear friend Mrs. Smith, who was now quite confined to her house. Sedlescomb being so short a distance from Hastings, I reckoned upon finding my way there nearly every Lord's day; but that was a rashly plan the Lord intended to frustrate.

I have before remarked, that since my conversation with the gentleman at Chichester (page 77), I began to beg of the Lord to lead me into an experimental knowledge of His truth; and, if I had been deceived, to undeceive me. The Lord was, therefore, now about to deepen His work in my soul; and to take such a method, in order to effect it, as I had not thought of. However, He will take His own way to bring His living family to the knowledge of the truth. I earn His truth they must, no matter how severe the process; and without human teaching too; for it is written, "All thy children shall be taught of the Lord."

The doctrines of the Bible, I have previously said, I had embraced; and every doctrine that I came in contact with contrary to what I believed to be the truth of God, I would fearlessly reprobate.

The village where my *intended* lived was not blessed with a gospel ministry, and yet I visited her alternate Lord's days. This forsaking of the house of God every other Sabbath did not last long; for I soon became more distressed about my state before God, and felt a restlessness on account of being absent from the preached Word. The Spirit of all truth was giving me to feel something of my own heart's sinfulness, and my utter destruction in a nature head; therefore urged upon me the necessity of knowing Christ for myself. My misery fast increased upon me; and the fear that I was not one of God's elect, almost drove me to despair. I needed none to tell me that God had a people in Christ; and that they were irreversibly blessed; for these things were as firmly established in my mind as that there was a sun in the firmament, or fish in the sea; but instead of these eternal truths of God affording me any comfort and consolation, they all appeared to condemn me. How true is that scripture, "The letter killeth;" but, with the Lord, "I kill, and I make alive." When a child of God reads the Word of God with a veil over his mind, he cannot see the end of that which is abolished; therefore takes to himself all condemnation, and puts from him justification. If he reads a promise, which appears conditional, he looks in vain into himself for the

necessary qualification ; and, because he cannot find it, concludes that he hath no part or lot in the matter. Thus he measures himself by himself, whereby his foolishness is exemplified (2 Cor. x. 12).

I generally attended, when at home, Mr. Harding's ministry, where I have many times met with great encouragement, and, at others, have been cut up round and branch. About this time I read a book written by Mr. Lewis, of Chichester, respecting the Lord's dealings with him ; and when I came to that part which refers to his deliverance, I made up my mind that I must be delivered in the same way, or I should not be satisfied that it was of God. I will give an extract the remarkable way in which the Lord delivered Mr. L.:—

About a fortnight before Mr. Vinall came again to Chichester, which he constantly did once a month, I had a very unusual spirit of grace and supplication poured out upon me. I think I may say, constantly was I seeking the Lord's face for a clear manifestation of His love and mercy to my soul, from which I seemed to gather a degree of assurance, that the next time the Lord's servant came amongst us, I should certainly obtain the blessing ; and oh, how did I long for his coming ! I was, no doubt, looking too much to man. The time arrived ; I went to the chapel with great earnestness of soul, listened with all attention, crying for the blessing ; and although the things which he advanced were every way descriptive of my feelings, state and condition, yet I got nothing whatever satisfactory, but returned home with my pitcher empty. Well, thought I, but there is another night, and who can tell but what the blessing may be reserved till then. The next night came, and to chapel I went again in full expectation, but, alas ! all in vain, for there was nothing for me. Oh, how did my heart fret against the Lord ! I thought Him a hard master, that I should be for ever shut out of His kingdom. The next morning, Mr. Vinall took his leave of us to go to Petworth, and I stood at the door looking at him as he rode up the street, till he turned the corner and was out of sight. Oh, thought I, it will be another month before I shall hear him preach again : what shall I do, or how shall I contain myself ? I went to my office, and wrote as well as I was able, with a burthened mind and a heavy heart ; but after dinner, as I was sitting alone in my office, I took my little Bible out of my desk, and promiscuously opened it at the fourth chapter of the Gospel by St. Mark, where the Lord is speaking on the parable of the sower and the seed, and the meaning thereof. After reading the parable, I shut up the book, and went out into an out-house, fell on my knees, and earnestly entreated the Almighty, that He would be pleased to shew me which of those characters I belonged to ; that if I had been deceived in my religion, He would shew it me, as I wished to know the worst of it ; but that if He had begun a good work of grace in me, He would be pleased to make it manifest, as my desire, above all things was, to know which of the characters I belonged to. I got off my knees, went into the office, and began writing, when shortly after a friend, who attended the chapel, came and looked through the window, and said he wished to speak a word with me. I went out to speak with him ; He said, " I wish very much to go to Petworth to hear Mr. Vinall preach again this evening." I replied, " Yes, and so do I ; there is nothing particular to prevent it, how shall we go ? I feel too weak to walk so far, it being fourteen miles." He said, " We will hire a horse and gig." We did so, and reached Petworth just before the service commenced. Mr. Vinall knew nothing whatever of our coming, till he saw us sitting in the chapel. He took his text from the first chapter of James and 3rd verse : " Knowing this, that the trying of your faith worketh patience." I said to myself, as soon as he had read his text, " Well, there is nothing for me again this night ; as for faith, I seem to know nothing about it ; and as to the trying of faith, much less so." However, he began the discourse by dividing it into three general heads. 1st, of faith, and what real faith was. 2nd, how we were to know whether we had this real faith. 3rd, of the trying of this faith working patience. He commenced with his first head, and continued speaking some time, when, all of a sudden, he made a long pause, and said, " I know not, my friends, what the Lord is about to do this evening ; but something I am quite certain, from the secret impulse I feel on my spirit ; for I am constrained of necessity to leave my subject in hand, and to take up the parable of the sower and the seeds ; and in doing which I shall draw the line of distinction as close as the word of God will admit, that you may judge for yourself which of the characters you belong to." I was instantly struck with astonishment and surprise ; fearfulness and great trembling seized me in a moment ; I knew it was for me ; that the Lord had heard my prayer which

had before put up at Chichester; that he was about to answer it, by putting it into the heart of His dear servant to speak from the parable, and even to utter the same words which I had before made use of, namely, that I might know which of the characters I belonged to. I felt as satisfied as I was of my existence, that whichever way it was then decided, it would be so decided to all eternity. Oh, my feelings were of that nature I cannot possibly now express them. I felt just as a poor creature would, being placed before his judge on trial, and waiting to hear from the lips of the jury, "guilty," then trembling to hear the sentence pronounced against him by the judge. He gave us first a description of the seed and of the sower, and how the seed was sown, and where it fell; some fell by the way side, and the fowls of the air came and devoured it up; some fell on stony ground, some fell among thorns, and others fell on good ground, and did yield fruit that sprang up and increased, &c. In giving a description of the three first characters, I could hold up a clear conscience that none of their feelings were anything like mine; but when he came to speak of the last, namely, the seed being sown in an honest and good heart, and of the fruits and effects of the heart being thus made honest and upright before God, and of the soul travail that would assuredly come upon the poor sinner; of the many fears, doubts, and misgivings of heart; and of the many ardent cries, groans and supplications, that would go up to the Lord from the heart, both by night and by day; he traced out my feelings, and the exercises of my soul, for the whole two years and a half I had been seeking the Lord, better, yea, much better by far, than I could have possibly described them to any mortal creature; and the Lord was graciously pleased to open my ears to hear, and my heart to understand, and to receive the truths that were then delivered by His servant, and sweetly, blessedly, and most powerfully to apply them home to my heart, so that I as sensibly felt the burthen of sin removed—guilt, wrath, fear, misery, and bondage taken out of and from off my conscience—as sensibly as any poor creature literally would feel released by having a burthen taken off his shoulders, which he had long borne, and under which he was sinking and nearly exhausted. And this is but a faint representation or resemblance. Peace flowed into my soul like a river, and love, praise, gratitude, and thanksgiving ascended up to the throne of grace; and the dear Lord, as if to complete the work, sent home this text with great power, "The blood of Jesus Christ, God's Son, cleanseth us from all sin." An application of that atoning blood was realized in my heart; nay, I had the rich contents of the whole text in the sweet enjoyment thereof. After which, Mr. Vinall said, "The work is now done; I will again resume my former subject;" but what was afterwards said I knew but little, being set in wonder, love, and praise, and completely swallowed up with the unexpected, unbought of, undeserved electing and everlasting love of God in Christ Jesus.

As I had determined that if the Lord did appear in mercy to my soul, it must be attended with similar circumstances, as that of Mr. L., I began to try and think of passages of scripture each time before going to chapel; making up my mind that if the minister took the same portion for a text, as was then occupying my thoughts, it would be all right. Thus I ignorantly and foolishly marked out a way for the Lord, who is ever wont to upset and overturn all the schemes of the flesh. How wrong it is for one child of God to measure himself by another, and so foolishly conclude that because he has not trodden the exact pathway as the other, that he must of necessity be out of the secret. This foolish way of acting has caused me much heart-bitterness and soul-distress; for though I have read many pages of another's memoirs with great sweetness, feeling a union of heart and oneness of soul to the writer, from the fact of being able to follow him step by step, until he has darted off into a path that my conscience faithfully witnessed I had not trodden, when, instead of tracing this diversion to the wisdom of God in varying the pathway of the different members of His family, I have attributed it to my non-knowledge of the right way of the Lord. I am thankful to say that it is now my privilege to admire the wisdom of God in diversifying the pathway of His equally loved children; and not conclude that I know *nothing rightly* because I have not been taught some things *so perfectly* as others of the elect family; nor, on the other hand, condemn others because the Lord has not seen fit to make known so much of His heart and mind to them as He has sovereignly to me. There is too much of this straightness of spirit in our day among the living

members of Zion. "Brethren, these things ought not to be." Hart very just and sweetly writes upon this subject :—

"If strong thyself, support the weak ;
If well, be tender to the sick ;
To babes I oft reveal my mind,
And those that seek my face shall find."

"If faith be strong, as well as true,
Then strive that love may be so too :
Contempt or slight I cant approve ;
Be love your aim, for I am Love."

I do not for a moment imagine that Hart wrote the above in a legal spirit, though it was possible for a child of God to command love, being fully persuaded that he was better taught. Some ministers and writers are very fond of raising a standard of Christian experience, and reprobating all those who do not come up to it, as being out of the secret ; and those who a little exceed it, as dangerous characters. There is but one legitimate standard to try us all by ; but this is not that of any sect, denomination, or party, but the true *Gospel Standard*—the unerring Word of truth. The scriptures tell us,—whereunto we do well to take heed,—that "as many as are led by the Spirit of God, they are the sons of God." But we must remember that there are many of the living family who are led by the Spirit of God, and yet do not know that "they are the sons of God ;" and that it is as great an exemplification of the Spirit's work in the heart to cause hunger for food, as to grant the food hungered for. The text says, "As many as are led by the Spirit of God ;" not as many as can say, "Abba, Father." No ; for those who are privileged to say, *Abba, Father*, know, beyond the shadow of a doubt, that they are sons. Christ preached very differently, when upon the mount, to many ministers in our day. His sacred Majesty said, "Blessed are they that hunger and thirst after righteousness ; for they shall be filled." Hence it is clear, that if a man has spiritual hunger, he possesses spiritual life ; and if spiritual life, he comes up to God's standard. Perhaps some may say, How shall I determine whether mine is really spiritual hunger, or whether it is wholly fleshly ? Such a question is of vast importance ; yea, infinitely more momentous than anything that can be conceived of an earthly nature ; "for what doth it profit a man, if he gain the whole world, and lose his own soul ?" To such a supposed question, I would reply : To determine spiritual hunger, it is needful to make comparisons, and examine whether the hunger is in analogy with the food. The miser hungers for gold, and when he gets it, he falls down and worships the sordid dust. His food is in every way adapted to his hunger. The statesman hungers for a high post in a political sphere ; the merchant, in a mercantile ; the clergyman, in an ecclesiastical ; and the warrior, in the army or navy. Thus each natural man's ambitious, enterprising mind is set upon aiming at that which appears most adapted to satisfy his craving appetite. The miser says, Give me gold ; the statesman, Give me political pre-eminence ; the merchant, Give me a high position in the mercantile world ; the clergyman, Give me ecclesiastical preferment ; the warrior, Give me the victor's laurel ; but what says the hungering child of God ?

"Give me Christ, or else I die."

Where spiritual food is desired, spiritual hunger must be felt. Where spiritual hunger is felt, the Spirit of Christ dwells. Where the Spirit of Christ dwells, Christ is the food hungered for. When Christ is the food hungered for, no other food can possibly be adapted to the palate of the sinner thus hungering. "He that cometh to me shall never hunger," said the Divine Master, "and he that believeth on me shall never thirst. If any man eat of this Bread, he shall live for ever. For my flesh is meat indeed, and my blood is drink indeed." Instances stand recorded in nature where persons have hungered, but have been debarred from food ; and have thirsted, but have been famished for want of drink : but such an instance has never been found on record spiritually. No, no ; blessings for ever rest upon the head of our Prince Emmanuel, He never has and never will allow it to be truly said that one of His children hungered, without Himself

being its food ; or thirsted, without Himself being its drink. I cannot, therefore, in this particular, agree with Watts, in saying,

"While others make a wretched choice,
And rather starve than come."

"Make a wretched choice," it is true, they do ; but *starve* they do not, never having had spiritual hunger nor spiritual life.

My reader must pardon this wide digression ; for I had no intention of turning from my ordinary narration. May the Lord, however, make the few remarks seasonable and suitable ; for it is the delight of my heart to be His servant, commissioned to convey messages to His beloved children, who are said to be "a people near unto Him. Praise ye the Lord !"

Time after time did I hasten to Providence Chapel, Hastings, with a portion upon my mind, hoping that Mr. Harding would be led to take it for a text ; but time after time was I doomed to disappointment ; for he would invariably take a text from quite another part of the Word.

As, then, I began to become more anxious about my eternal safety, and feeling certain that the Lord would, if I belonged to Him, manifest Himself to me under the preached Word, in the same way as He had to Mr. L., I felt that I could not sacrifice half my Sabbaths for the indulgence of the flesh, in visiting my young lady. I therefore visited her once a month, instead of alternate weeks, for a time ; and then my conscience accused me of doing wrong in going so often as once a month. This commenced a breach between us ; for she complained of inattention ; and as far as nature was concerned, most justly, seeing it was no more than natural for me to visit her as often as I could, and for her to expect those visits. One day, in course of conversation, Arthur Triggs's name was brought up, and she expressed herself somewhat warmly against the truths of God which he was privileged to preach. This I was very sorry to hear, as I had felt a great union of soul to him from reading his letters in the "Gospel Magazine." From this time I began to feel her enmity against the everlasting truths of God, which caused me to fear that she was not alive from the dead ; but that the religion professed, was merely acquired from training. I felt, however, the necessity of being very cautious about judging her state, seeing that I did not know that I was

"Sav'd in the Lord, for ever sav'd,
And in life's bundle bound."

My troubles now began to press heavily and sorely upon me. The uncertainty, on the one hand, of the salvation of my miserably wretched soul, and the fear, on the other, that if I were saved, my young lady might not be, was a burden too great for me to carry. At times a gleam of light would faintly beam upon my mind, and anon all would be dense darkness. Then again a *who can tell ?* would find its way through the crowd of doubts and fears, whether we are not both saved ; for I could not entertain the idea of a separation. To Mrs. S. I used to repair in my trouble, who deeply sympathised with me ; and also agreed with me that she was fearful that Miss M. did not in reality know the truth. But Mrs. S. was very fond of her, and therefore would hope against hope that she might be brought to see the necessity of my regular attendance to the preached Word. I was well aware that the Lord could in holy sovereignty take me and leave her in nature's darkness ; but I greatly hoped that we both might be brought to participate in the joys of His salvation.

The young man, whom the governor intended to discharge in a few weeks, gave notice to leave as soon as I entered the shop, being assured what would be the result of my coming back ; for he said that he knew that I would not return as second hand ; so that the governor was deceived in this matter (see page 78).

My master was a great professor of religion, and belonged to that very *respectable* class of religionists, called, *Congregationalists* ; but he was as ignorant of

the power of godliness as any blind heathen could possibly be. He had reading and prayer twice a day, when all that were in the house were expected to attend. This I did for a short time; but I soon found that his worship was in the form, and not in the power, as our dear Lord told one of His children at Samaria it should be. "God is a Spirit," said Jesus, "and they that worship Him, must worship Him in spirit and in truth." But my master's worship was will worship—therefore neither in spirit nor in truth. In fact, he was, and I believe is to this day, an avowed enemy to God's truth; and also to those who know it experimentally. My master soon discovered that I held his religion in great disrepute; and secretly hated me on account of my insisting for the power of that which he merely possessed the form of. He told me as soon as I returned to live with him that he had a youth as an apprentice that he thought I should like, on account of his being very fond of his Bible. But I expected that this youth would prove like most who have been cradled in religion—a stranger to vital godliness. However, I was agreeably disappointed; for I found him to be not merely fond of the Bible, but the God of the Bible. There was this difference between him and his master—the latter professed to love the truth, and yet hated it from his very heart; while the former acknowledged that he did not know that he was a child of God, but loved the truths of God with all his heart, and would have gladly said, "The Beloved is mine, and I am His." This youth was quite a companion for me, and many happy seasons have we been privileged to spend together. He also became desirous of attending the same place of worship with me; which he did once on the Lord's day for a time. This the governor did not like; for he wished to bind his apprentices to worship the same God as himself. As, however, light hath no communion with darkness, nor Christ with Belial, the dear boy found that he could not sacrifice one part of the day among the congregation of the dead; therefore broke through all rule, and attended Providence Chapel twice on the Sabbath. This, of course, was not to be endured; for the governor thought that he had already exercised a deal of forbearance in allowing him liberty one part of the day; so that to take advantage of his toleration was almost intolerable. We had perceived a storm gathering, and felt certain that the clouds were too full to blow over, and too heavy to hold long. And so it proved; for one Sunday afternoon, when we were quietly seated, talking over the truths of God and the exercises of our minds, the dear lad was summoned to appear before his master and mistress. Never shall I forget my feelings during the time of his trial. I would have gladly gone in and acted as counsellor for the defendant, fearing the poor lad would have nothing to say in his defence. But I had lost sight of his God, who was all-sufficient, and did not allow His child to be confounded, but enabled him to boldly plead his right of religious liberty. His master and mistress were both filled with rage at the firm, deliberate manner in which he insisted upon attending that place of worship where the *truth* of God was preached, and the *power* of that truth contended for. As soon as the dear boy came out of the room, I met him, and repaired with him to our bed-room. I took up a Bible, and opened upon 2 Tim. iii., and read it through; and never shall I forget it. One verse (the 16th) in the chapter was especially weighty upon my mind; and I have believed, from that day to the present, that what Paul said there of Timothy was truly applicable to this dear youth. Never have I had cause to alter my mind respecting it, and I am sure I never shall; for he is now in glory, and is no other than William Durrant, whose decease is recorded in our October and November magazines, and who has written in our periodical under the signature of "ZEBEDIAH."

(To be Continued.)

If sin annoys and presses down,
Blood in the fountain still is found :
Go, wash therein, no other choose,
A lawful heir He'll ne'er refuse.

Go, as a son, and plead your right ;
Tell of the robe that's spotless white ;
And ne'er will He an heir deny,
But grant your soul a full supply.

THE SURE MERCIES OF DAVID.

"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah."

Thus speaketh the Lord of Hosts; but the children, while dead in sin, turn not to the voice of Him that cryeth unto them; for they walk on still in darkness, loving to wander. Each one walketh in the imagination of his evil heart; but when the voice comes to be personal, then it is that the cry goes up from a living heart, saying, "Turn thou me, and I shall be turned;" "draw me, and I will run after Thee."

The Lord calls out of heaven, and the Highest gives His thunder; hailstones and coals of fire. The first blasts all the earth-born hopes of the creature; and the latter brings the sinner, weighed down with the debt of "five hundred pence," to the feet of his crucified Lord, dumb before His face, yet weeping rivers of joy for the blessing which flows into his bleeding heart from the precious lips of His best Beloved. The coals of this love are "coals of fire, which hath a most vehement flame;" and "many waters cannot quench it, neither can the floods drown it."

When the fountains of the great deep are broken up, the sinner lifts up his eyes to the hill Calvary, and there beholds the one offering for sin and uncleanness; there he sees the sting of the fiery flying serpent done away; there he views Almighty Love beaming in the all-lovely face of Emmanuel; and there he beholds the Prince of Life, the whole burnt offering, enduring all the fire of divine justice, and yet not consumed, nor the hair of His head singed, nor the smell of fire passed upon Him; for He is the Holy One of Israel. The Father ever delights in Him, saying, "This is my rest for ever, here will I dwell; for I have desired it." The Son saith, "I delight to do Thy will, O my God; yea, Thy law is within my heart." All the statutes and ordinances are fulfilled in Him; and He is the end of the law for righteousness to everyone that believeth.

Righteousness does not come to the children by the law being fulfilled; but He fulfilled the law, magnified it in the sight of Jehovah, made it honourable in the eyes of divine justice, and then put it away, nailing it to His cross; He spoiled principalities and powers, making a show of them openly, triumphing over them in Himself. "The law entered that the offence might abound; but where sin abounded, grace did much more abound;" therefore the children can take up the song of triumph, and sing, "But now the righteousness of God, without the law, is manifested; being witnessed, both by the law and the prophets, in the persons of Moses

and Elias ; " even the righteousness of God (Jehovah Rophi), which is by the faith of Jesus Christ," and " is unto all and upon all them that believe." The apostle declares that " if righteousness came by the law, then is Christ dead in vain." I can, therefore, take up the language of Job, and say, " I have heard of thee by the hearing of the ear, but now mine eye seeth thee ; wherefore I abhor myself, and repent in dust and ashes." The waters have gone over my head ; but He bringeth me up from the grave, and my eyes behold the light of Israel, being no longer veiled with a covenant of works, but anointed with the eye-salve of God manifest in the flesh. Since the day that the Lord caused the scales to fall off from my eyes, I behold only Jesus the Mediator of the new covenant, which speaketh better things than the old ; " for that which is old is ready to vanish away." I now behold Him seated on His throne in all the glory of the Father, which He had with the Father before the world was ; and if the reader's soul is lifted up, he will catch the sweet accents of His voice, whispering, " As my Father hath loved me, even so have I loved you ; continue ye in my love : " let it abide with you ; let it stir up " the gift that is in you ; " " for every man has his proper gift of God ; one after this manner, and another after that." To one He gives five talents ; to another, two ; and to another, one ; to every man according to his several ability ; therefore let it be as of the ability which God giveth ; not grudgingly, or of necessity, for God loveth a cheerful giver.

But I would ask the children, Hath the Lord Jesus put this covenant of grace into your hearts ? Is the fountain of living waters within continually springing ? and are the rich streams of mercy constantly overflowing the banks of sin ? Is there a living desire, thirsting, and longing for this life-giving stream ? Does the heart beat with new desires and affections which are opposed to all the lusts and works of the flesh ? Is the conflict at times so severe that you cry for help to the great Captain of your salvation ; for He orders the battle, and sets it in array against the Philistines ? Doth thine heart often sink within, while light seems to have fled, and all joy and gladness swallowed up with worldly sorrow, worldly care, or worldly conformity ? Then take courage, the fire burns to take away the dross ; and the pot must be set empty upon the coals, that the scum may be consumed. No easy work this, when the refiner tries the gold ; but our mercy is, as the poet sings,

" I am with thee,
Israel, passing through the fire."

And when our Beloved returns, and the fire is burnt low, then it is

that we sit at His dear feet, behind Him, weeping, washing His feet with tears, and wiping them with the hair of our head.

I can testify of the loving-kindness of my covenant-keeping Jesus. When the storm has carried everything temporal away, and I am become as the barren heath of the desert, then it is that I feel my heart warmed with the glorious beams of the Sun of righteousness; then it is that I feel the gentle showers of His mercy melting me down into nothingness, while His good ointments give forth their richest fragrance: the blessing of the fruitful field is shed upon me, and I am so swallowed up and ravished with His love, that I cry out, *It is enough*; now, O Lord, take away my life; let me drop this burden of earth, and rise to behold thy face without a veil between.

“The depths of His mercy, the heights of His love,
Can never be known till we see Him above.”

I cannot alter the glorious things which my Jesus is continually showing me. At one time I am lifted up above all the sins and sinning of my father Adam, and the vast multitude of my transgressions are gone out of sight, out of remembrance; and my Beloved brings me into the banqueting house to eat and drink at His table: sin is gone; the devil is out of sight; all his temptations are fled; and I gaze with rapture, joy unspeakable and full of glory, on the beauties of my beloved Ishi—“God manifest in the flesh.” Then I am privileged to walk in the garden of His love, and He feasts me with the pleasant fruits; pleasant to the eyes of my understanding, sweet to my soul, and health to my bones. He graciously bestows the ornament of grace for my neck, and the crown of glory that I may cast it at His dear feet, and place it upon His head as Lord of all.

Thus, dear fellow pilgrims through the vale of Baca, I have endeavoured to show forth the praises of the Lord, and His faithfulness and loving-kindness to the children, who are no longer servants to sin, but alive unto God; no longer bondmen to the world, but born free; yes, free from sin and its consequences; free from the law and its curse; and chosen, adopted, and blessed in our elder Brother Christ Jesus. I say, then, walk in the Spirit, and stand fast in the liberty wherewith Christ has made us free; walk in love, and the God of love and peace shall be with you; let the Word of Christ dwell in you richly, in all wisdom; mind not high things, but condescend to men of low estate; seek first, and seek only, the kingdom of God, and His righteousness; suffer the loss of all things, that ye may win Christ the Pearl of great price. Let Him be the First and Last of your thoughts, your desires, and your affections, and He will bless you; and all spiritual men shall say, “What hath God wrought?” He will bless the work of His

own hands: Christ the Foundation will build you up on Himself: Christ the Root will cause the branch to flourish and bear fruit in Himself: Christ the Door will open the gates of everlasting life and will receive you to Himself: Christ the Husband will adorn His bride with all the glory of the Father. Her vesture is of wrought gold, and she shall abide for Him many days; yes, all the days of eternity shall she behold the King in His beauty glorified in the midst of the throne. She shall be made like Himself; and God Himself will be her everlasting all.

This is the great charter of the children; "this is the record that God hath given to us eternal life, and this life is in His Son."

May the Spirit of God's Son bear witness to His own truth; may He seal the promise afresh in the hearts of the children; and renew us after His image,

"Till we drop this mortal load,
Fly to glory and to God."

A LOVER OF JESUS.

London, October, 1860.

CHRIST ALONE EXALTED.

Fifteenth Letter.

THE REAPER TO THE GLEANER.

BELOVED OF THE LORD AND HIGHLY FAVOURED AMONG WOMEN,—Go on in the strength of the Lord, "making mention of His righteousness, and of His only." There is nothing worth looking at, seeking after, or talking about, short of our most glorious Christ,—His work, blood, and righteousness. In Him we have life, in Him we always live, and He liveth in us; therefore our bodies are the temples of the Holy Ghost, who dwelleth in us. It is very blessed for us that we are witnesses of the truth and fulfilment of the words of our precious Lord Jesus: "And I will pray the Father, and He shall give you another Comforter, that shall abide with you for ever." This dear truth is carried out in full detail most blessedly; as it is written, "But if the Spirit of Him, that raised up Jesus Christ from the dead, shall dwell in you, He that raised up Jesus Christ from the dead, shall also quicken your mortal bodies by His Spirit that dwelleth in you." This clearly proves to me, however mysterious it may appear, that the eternal Spirit will not leave our dust when laid in the grave; but keep possession of it until the resurrection morn, when He will quicken our *mortal bodies*. This truth to me is very dear; for it not only proves our union to Christ,

but that our mortal bodies are the purchase of His blood. However vile we are in our mortal body, and so shall remain until He change this vile body, and fashion it like unto His glorious body, not one particle of the dust can be lost; for He hath an eternal favour to the dust of Zion. How sweet the thought,—how dear the mercy!—that I, who am a lump of sinful dust, shall be the same person, only mortality will be swallowed up of life. “And it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” I long for the time, but wait in the sweet assurance of the mercy being fully realised; for the Word of our God shall stand for ever: “Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to HIMSELF a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.”

Beloved, I had written the preceding before yours came to hand; for the which I bless the Lord, and willingly, with all my heart, thank you for your great kindness to me, and mindfulness of me, a poor, sinful worm.

I must tell you that I am quite happy in the Lord, who is our Rest and Refreshing. I still find that everything short of Himself is death, vanity, and vexation of spirit; therefore it is only in Him we live; and Himself is our “*all and in all*.” My “hidden man” will have nothing but Jesus. I am quite satisfied that my times are in His hand; that He performeth the things appointed for me; and that many such things are with Him, who “worketh all things after the counsel of His own will.” He hath said, “Be still, and know that I am God;” and, “I will work, and who shall let it?” I fully agree with you, in saying, “What have we to fear!” for “we know that all things work together for good to them that love God; to them who are the called according to His purpose.” Blessed be the Lord, nothing can alter the fulness of the Word—“that we should be to the praise of His glory.”

I expect that you are desirous of knowing the reason why I have not written before. It is not from forgetfulness; for I have you in my heart to die and live with, believing that nothing can separate us from the love of Christ; and I have you daily before me in my poor prayers to the Lord; but as to writing for this month past, I could not; for I have been shut up, and could not come forth; and you know when the stone is upon the well’s mouth, there is no getting out the water. In connection with this, my dear Mary has been greatly afflicted; and, as we are one flesh in the Lord, I could not get my mind and thoughts away from her only at short intervals. But she is better now, bless the Lord! I was foolish

enough to think that she would die; for Satan painted many gloomy picture, and I, fool like, acted as connoisseur, and conned over all the detail of the same, fearing that I should act contrary — Job, who said, “The Lord gave, and the Lord hath taken away — blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly.” But in the midst of this I had access to our Father, in Jesus, by one Spirit, and experienced “peace with God through our Lord Jesus Christ.”

In addition to the former, a dead weight appeared to be laid upon me, inasmuch as I received eleven letters by post in one week; I concluded that I could not write to all, therefore would not write to any. This is my foolishness; but our God “is in one mind, and who can turn Him?” I have also been unwell myself, with a heavy cold, and inflammation of the jaws and face. It was in much pain, and with great difficulty, that I stood before the people ~~on~~ ^{as} sabbath: but the Lord was my strength and stay; He was glorified in the ministration of the Word, and the sheep were fed. My desire is, that the Lord may be magnified, whether it be by life or death.

You are aware that the east wind has been blowing strongly for some time past: and the Lord hath the day of His east wind, and rough wind; therefore there appears to be a little winnowing going on in the Lord's barn-floor; so that I have to watch and be sober, waiting to see the result, as nothing but the chaff will be blown out of the floor. Although it appears that the devil has raised the wind, yet the Lord keeps the fan in His own hand; so that I know the result will be blessed. You will agree with me that it is much better to go through fire and water, with a bad name, to heaven, than to pass on, with a good name, in ease and pleasure, to hell; or, in other words, it is better to be *preserved in brine*, than to *rot in honey*. But amidst the whole I can say, “Bless the Lord, O my soul,” “who daily loadeth us with benefits, even the God of our salvation;” for nothing hath failed of all the Lord hath promised.

In reference to Heb. i. 6, I think we cannot confine it wholly to the resurrection of Jesus the Son of God; for He was brought into the world before: but not so openly declared to be the “Son of God with power” as at His resurrection (Rom. i. 3, 4). John saith “He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God.” Therefore, I think, we may say that He was brought into the world in the first promise, Gen. 3. 15, and so continually in all the promises, types, shadows, and sacrifices, until He became God manifest in the flesh: and it is my joy also that He is *Christ in us the Hope of Glory*.

Yours, in our precious Lord Jesus,

A TRIGGS.

AN EPISTLE FROM THE HEART.

MY DEAR BROTHER IN JESUS,—Grace and peace be multiplied into you through the knowledge of God and of Jesus Christ our Lord. In the dear relationship we have in Him and to Him I come to enquire after your welfare: “Is it well with thee? Is it well with thy wife? Is it well with the child? And she said, It is well.” “Say ye to the righteous, that it shall be well with Him;” and because it is well with Him, it is also well with her for whom He came into all adversities.

“Yea, said the Son, with her I’ll go
Through all the depths of sin and woe;
And on the cross will even dare
The bitter pangs of death to bear.”

He has done it; so that, when she comes into afflictions, adversities, human sorrows, and even death itself, she can say, “It is well!” for He has been before her, and taken out every drop of wrath and curse. O, let us praise the Lord with a song, and magnify His name with thanksgiving, while, in every dispensation, faith says, “It is well,” though the flesh smarts by many a piercing from the *thorns* and *briars* of the wilderness. “As sorrowful, yet always rejoicing,” said one of old; which is a paradox only understood by those who possess two natures.

I have been longing to hear from you, to know how you got on at B., and whether you had an abundant entrance back to “Beulah.” Your coming here was not in vain, in the Lord. I had a blessing in hearing; and those quiet hours you spent in this peaceable habitation, were sweet and profitable, being a sweet savour of Christ unto my soul. Dear Mary, too, had a special blessing; for it was just at a time of great need. The food that you are enabled to bring is savoury meat, such as our souls love.

“It comes by Jacob’s God,
And not by Esau’s bow.”

“The Lord thy God brought it unto me.” “I was unto them as one that laid meat before them;” and the yoke was taken off the jaw: “the yoke was destroyed because of the anointing.”

The dear Lord was very gracious unto me, while you were here, as regards my affliction; so that I was enabled to enjoy your company. I have endured much suffering lately; but all is in love; “and underneath are the everlasting arms;” though I am not always under the sensible enjoyment of them. It is sometimes a matter of wonder to me why such a poor, useless creature should continue so long here, while so many valuable lives are cut off very speedily: but how sweetly the dear Lord answers, “Even so, Father; for so it seemed good in thy sight.”

My heart misgave me after I had given you permission to publish the letters I wrote to our late dear brother, Mr. Triggs, it being so very contrary to the flesh; but I have vowed to the Lord, and must not draw back. O, no! for all I have and am is Thine. If *one* living soul be edified, it will be well worth all the cost to my feelings. I do indeed rejoice that dear Mr. T's letters will be within the reach of the "poor of the flock." You know what I said to you about everything of *mine* being for the *poor*, "remembering the grace of our Lord Jesus Christ, who, though He was rich, yet for our sakes became poor, that we, through His poverty, might be made rich."

How sweet is the letter signed "Jacob" in the last month's "Witness." I should rather think his name is "Israel;" for he seems to be a prince, and to live according to his dignity, which is honouring to the King his Father. Would that I had more of that noble spirit. It does my heart good to read the free utterances of these free men of Israel, who speak the pure language—the spiritual Hebrew—and not *half* Hebrew and *half* Ashdod. I do not follow any but as the Lord has revealed it to me. My prayer still is to "see greater things than these;" and I pant to know more of Him who is my *all in all*.

I saw when you were here that you had exercises in refusing some things which are sent for the "Witness;" but I trust that its pages will ever be filled with clean provender, which hath been winnowed with the shovel and fan. The Lord will be your Shield and your exceeding great reward.

I fear you will have more trouble about my poor letters than they are worth. May the Lord overrule all for good, and suppress them if He has nothing to do by them. They contain nothing but the breathings of a babe in Christ. I enjoyed reading dear Mr. Triggs' letter this month—how great it is! and what a wonder that he should take the trouble to write, and to continue it so long—His memory is much endeared.

Many thanks for yours; it is very precious to me and one or two others. May the Lord turn to us a pure language, that we may all serve Him with one consent. You think that we are walking more after the *flesh* than the *Spirit*. O plead then that we may be brought more fully into the glorious liberty of the sons of God, and delivered from every fleshly yoke of bondage which may be holding us back from "the simplicity which is in Christ." I know feelingly that I am too much straightened in my own bowels, and long to be further enlarged into my glorious Lord, who is already to me a Place of broad rivers and streams, and a Land flowing with milk and honey, which I long to walk in the lengths and breadths of; forgetting for ever my own Moabitish people and the house of my

father, the first Adam. My union to him is dissolved, and I would not turn again to that folly from which the second Adam has redeemed me; yet at times I judge too much by the sight of my eyes and the testimony of sense. This is mine infirmity; but it alters nothing; for He is in one mind, and none can turn Him; and He seeth not iniquity in Jacob, or perverseness in Israel. He is of purer eyes than to behold the iniquity *there* which He laid on His dear Son, and then visited Him with every stripe it deserved. Bless and praise His holy name!

May the Lord uphold you and go before you in all your labours for His sake; for I see more and more that the "Witness" is no small work every month. I do therefore desire to bear you and it on my heart before our Mighty Zerubbabel, who shall make the great mountain a plain. It is a precious messenger to those who are more fond of heavenly than earthly wisdom; and I believe there is a blessing in it; therefore destroy it not. When you first mentioned it, I little thought it would contain a *cross* for me, in being brought out from my loved seclusion. I did smart when I saw my first letter, as they were written only for yourself. But, however, "Thy people shall be willing in the day of thy power;" and it matters not how low I am laid, if my precious Lord be thereby exalted. Oh! it is delicious so to speak or write, as that He only is seen and delighted in, and the poor instrument lost sight of; and it is very torture when any are attracted by the speaker or writer instead of the dear object to which they direct. Worthy, only worthy is the precious Lamb.

"Judah, Thou art He whom Thy brethren shall praise." "Thou art fairer than the children of men;" and Thine own seed are all fair in Thee. "Of Thee, and to Thee, and through Thee are all things; to whom be glory for ever, Amen."

The Lord go on to bless thee, my dear brother, enlarge thy coast, keep thee from evil that it grieve thee not, and grant thee, in the spiritual sense, 2 Cor. ix. 10-12.

With kind love to yourself and wife, I rest, in our precious Beloved and His warm love,

Yours affectionately,

RUTH.

Nottingham, January, 1860.



No other voice can calm my breast
Or still the raging sea;
But when He whispers, "In me rest,"
I'm lost in Deity.

And if His voice be now so sweet,
Whilst in this mortal vale,
What will it be when we all meet,
And nought but love inhale?

APPROVAL.

MY DEAR SIR,—On Sunday I had a hasty run through the "WITNESS," and found it to be a rich treat to my soul,—a very garden of spices, abounding with all manner of pleasant things. I felt the presence of my adorable Lord, and sat down under His shadow with greater delight than I can express to you; for His fruit was sweet, most sweet, to my taste,—even covenant love and redeeming grace.

I bless my covenant God for having brought me to relish heartily the glorious truths of the everlasting gospel as you set them forth, fearlessly and unflinchingly, without creature mixture; Jehovah's sovereign doings in Christ to His people, and their conformity under the like sovereign doings of God the Spirit in their hearts.

Your magazine reminds me very much of the old Gospel Magazine in its type, the originality of its articles, and its independent spirit. How I do love the writings of Mr. Godsmark,—he is fearless of man, and valiant for the truth.

I shall be glad to hear of the success of the "WITNESS," and trust the God of all truth will enable you to be fearless and faithful. Keep yourself unfettered. The moment you become entangled with either parson-craft or people-craft, to pander to any system, your journal will cease to be blest. I can probably dispose of one or two more monthly; however, I will try, if you will send me three of each number—September and October.

What a blessed theme is sovereign grace, my brother, to sing of in this wilderness! It possesses a charm that dispels all fears and doubts, and carries the soul away, as on angels' pinions, beyond this life,—its griefs and its sorrows,—up into the presence of our glorious and most precious Christ, and we all but hear the golden harpings and the anthems of the blest in heaven. Men cavil at this grand substantial truth because they are not Spirit-taught in its deep mysteries; deep to them, but, blessed be God, simple enough to His believing children. To me it is ever delightful, ever new—just suits my case—melts my heart into tenderness, sweetly strips me of all wherein I might boast, and teaches me to give all the glory to Him, whose due it is and right.

My soul revels in the deep and precious things of God. Thus "one man's meat is another man's poison." To God be all the glory.

It has been my joy and rejoicing for some time to see with our glorified brother Triggs, that the sins of all the elect, in God's account, are positively and absolutely a "nonentity;" our precious Jesus blotted them all out with His own blood; so that when sought for they cannot be found; therefore it is that the children go free. It cannot be otherwise. Having union with Christ, we are of the like nature, being one in Him. Nothing can be plainer; and those who dislike this truth, may dislike it for me. I hate truckling to men and their systems. I conceive that the open freewiller, who states his views boldly, is worthy of my respect; but hybrid evangelicals, and those who profess to be sounder still in the faith, and who are afraid to trust God to support His own truth, excite within me something closely bordering on disgust.

Now it is this boldness for the pure Word, and the sweet unction that pervades the "Witness," that induces me to write and tell you how delighted I am with it. I am influenced by no review; you are a perfect stranger to me, and I pin my faith on no man's sleeve: as I feel so I write: and I pray that you may long be spared to "hold the reins" of the "chariots of Amminadib."

With best wishes for your welfare, and success to your magazine,

Believe me, dear Sir, faithfully yours,

THOMAS ROBINSON.

Staveley Works, near Chesterfield. November 3, 1860.

THE REIGN OF GRACE AND RAGE OF SIN.

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them."

There are no less than *four* "I WILLs" in this precious passage. Kent sweetly sings of them—

"Whose potent *shalls* and *wills*
Makes every blessing sure."

That which the Lord has promised He will surely perform; for He has said, "My counsel shall stand, and I will do all my pleasure." Who then can overturn the eternal purposes of Jehovah? Woe be to those who make the attempt! And how many there are in this day who do make the attempt. God's everlasting plan of salvation to His chosen and beloved ones, His purpose to save them from eternity, before they were born in time, the redemption of all His children by the Lord Jesus Christ, are truths which the natural man never did nor ever will like. We therefore see man's free will exalted above the will of God; and in the face, too, of that declaration from the lips of Jesus: "I lay down my life for the sheep." Preachers and writers are contradicting His testimony, by saying that He laid down His life for the whole world. Where would be the security of any of the redeemed on such grounds as these—Christ to have died for them, and then lost after all? Blessed be God, "we have not so learned Christ." But who has made us to differ? We feel worse, ay, ten thousand times worse, than the reprobate, and can only ascribe it to the riches of His grace, when we see others left in sin, and ourselves called out of nature's darkness into His marvellous light.

The child of God feels a very hell within him; and a remark of that dear servant of Christ, Mr. Triggs, I remember reading in one of his sermons some years ago. It was as follows: "You may as well look into hell for goodness, as into your own heart." Arminians may say this is awful language; but it is, nevertheless, a truth known by God's people alone. How often do I tremble under the feelings of what is going on within! Dear Hart knew something of this when he exclaimed:

"When the hell appears within,
Causing bitter anguish;
And the loathsome stench of sin
Makes the spirit languish."

Languish indeed does the spirit of a poor devil-driven and sin-burdened child of God! Oh! what a blessed promise is this, and how it fits in under such circumstances—"Grace shall reign, through righteousness, unto eternal life." This portion has often been as an anchor to my soul; and I have often thought, well, if grace did not reign, what would become of me? What is it but grace reigning now in me, and subduing my iniquities, which appear as though they would break forth and hurl the soul headlong into hell? A poor child of God is often staggered here—between grace reigning and sin reigning. Where grace reigns, sin rages; but does not reign: and where sin reigns, there is no conflict—no grace to oppose it. Where sin is raging, the poor child of God often thinks it is reigning; but if sin were reigning, there would be no feeling sense of its raging. The wicked, who are living and walking in sin, feel not the conflict; but the godly, who are following after holiness, find sin to be following them terribly hard, when they are not after it. Hence the warfare, in a child of God, between grace and sin; the flesh lusting against the Spirit, and the Spirit against the flesh.

"Grace wars with flesh, and flesh with grace,
But grace shall win the prize ;
Because it is the work of God,
And must to glory rise."

I have been led quite out of my track ; but perhaps it may meet the case of some poor child of God, and be a "word in season" to his poor bowed-down soul. But before I finish, I must say a word or two touching the blind who are led by the Lord. This blessed portion, "I will bring the blind by a way that they knew not," &c., has followed me for years. I have been, and am, quite blind as to my way, temporally, yet the Lord has mercifully and graciously brought me thus far ; and has, I hope, opened the eyes of my understanding to see Jesus as the only way of eternal life—the Way to the Father, the Way to heaven, and the only Way of escape, for a poor sinner, from the wrath to come. It is blessedly written : "He led them forth by a right way." Jesus Himself can be the only right Way ; for He hath lovingly said, "I am the Way." Every poor sinner led to Him, and led by Him, can but be led rightly.

"*I will lead them in paths that they have not known.*" How true it is that the heart knoweth its own bitterness ! and the bitterness arising from walking in some paths that the soul is led into, itself and God alone can know : and the many, many crooked things the Lord only can make straight, has made straight—yea, and will make straight.

"Every prop must, first or last,
Sink or fall, but Jesus Christ."

The last clause of the passage is very sweet and blessed ; it makes up for all the crooked things that the child of God meets with in the wilderness. Sometimes the greatest fear that the child of God has, is, that the Lord will forsake him in the midst of his trouble. He therefore often says : "I do not mind all my troubles, losses and crosses, so long as the Lord does not forsake me." Well, poor trembling child of God, for thy consolation He hath said, "These things will I do unto them, and not forsake them."

May the blessed Spirit bless and apply this sweet promise, of the Lord's everlasting lovingkindness to His people, for Jesus' sake.

SAMUEL SANDAY.

Rose Castle, December, 1860.

A DAUGHTER IN ISRAEL.

TO THE BELOVED PASTOR OF BEULAH CHAPEL,—When the Lord is pleased to fulfil this sweet promise in the heart of His children, "My doctrine shall drop as the rain, and my speech shall distil as the dew," what a blessed exchange of feeling takes place within ! Satan, with his temptations, retires ; the world, with its allurements and vexations, recedes ; sin and self are out of sight ; and it is, with the happy soul, "Jesus only." Such was my favoured time, on Saturday last, after reading dear Hawker's portion from the Songs, vii. 10, "I am my Beloved's, and His desire is towards me." My meditation of Him was sweet, being enabled to consider the way my God had led me ; how He had preserved me when dead in trespasses and sins ; and how He has, in His sovereign mercy, brought me to His dear feet, having made me willing in the day of His Almighty power. The remembrance took me back twenty-five years, when the Lord first spoke to my soul, saying, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." The voice appeared to me very rough, as the effects of it were misery and wretchedness in myself ; for, like Joseph's brethren,

I did not then know that it came from His heart of love. The next words, I remember, were these lines from Toplady's hymn :—

“ Payment God cannot twice demand,
First at my bleeding Surety's hand,
And then again at mine.”

They caused a melting of heart, unknown to me before, and a longing desire after Him who is the “altogether lovely,” according to His Word, “We love Him because He first loved us.” But still, like Samuel of old, I knew not the Lord's voice, the set time not having arrived.

Why did He visit me in mercy ; such a poor, vile *nothing* as I feel myself to be ? Why did He not leave me to perish in my ignorance and self-righteousness, while worshipping the work of my own hands ? Even because His desire was towards me. “Bless the Lord, O my soul, and forget not all His benefits.” It is His will that I should walk in a strange and painful path to flesh and blood ; and my old nature often says, in a fit of rebellion, “Not so, Lord, I cannot bear this cross, it is so contrary to my will ;” but sometimes Jesus draws near, and sweetly whispers, “It is I, be not afraid ; I sit as the refiner ; I temper the heat of the furnace, designing only to take away thy dross, not to consume thee ; cast thy burden upon the Lord, and He shall sustain thee ; for underneath are the everlasting arms.” I then can “rejoice in Christ Jesus, having no confidence in the flesh ;” and can say, with dear Hart,

“ How harsh soe'er the way,
Dear Saviour, still lead on,
Nor leave me till I say,
‘ Father, Thy will be done ;’
At most, I do but taste the cup,
For Thou alone hast drunk it up.”

Precious Jesus, His name is as ointment poured forth. He is a little sanctuary to His people ; and a strong tower, into which they run and are safe from their enemies. When, by the leadings of the Spirit, I contemplate the Lord's gracious dealings with my soul, I am constrained to thank and bless Him for His kind providence in bringing you here, and making you instrumental in confirming and establishing me in the great and glorious truths of the Gospel. I love to meet with the children of God at Beulah, for there the Lord first enabled me to recognise His dear voice ; and there He often satisfies my longing soul, and grants me refreshing seasons from His presence. Let us exalt His name together, and say, “Not unto us, O Lord, not unto us ; but unto Thy name give glory ;” for “it is of His mercies that we are not consumed.”

May He keep you preaching the same heart-comforting, soul-establishing truths ; cheer and sustain you with His continual love visits, enabling you to leave all your enemies and persecutors in His dear hands.

I did not think of writing such a long epistle, but my heart is warm, and out of its abundance the mouth speaketh.

Yours, in our precious Jesus,
ONE OF THE LORD'S LITTLE ONES.

THE ELEMENT OF A CHILD.

TO MY MUCH ESTEEMED AND BELOVED BROTHER IN THE LORD,—In all simplicity and godly sincerity I would once more embrace an opportunity of speaking with you—though but feebly, yet in the love of the truth—concerning what the dear Lord has given us to realise of His love acts towards His chosen sons and daughters ; and what Christ is made of God unto us—“Wisdom, Righteousness,

Sanctification, and Redemption." I must confess that the employment is very sweet; not for the sake, or mere idea, of writing, or to be thought anything of; but in the blessedness of the truths written being realised in my heart, wherein communion with God our Father and the Lord Jesus Christ becomes so increasingly precious, as the Holy Ghost shall be pleased to open up these sacred realities to my soul. Knowing that we have but one heart and one mind in these sublime subjects, I feel a freedom in addressing you, finding the savour of these dear and unalterable words to be very precious—"We have the mind of Christ." Here there is no division, no controversy, nor any falling out by the way; and being in Christ "the Way, the Truth, and the Life," we find it very blessed: and do desire to bow at His sacred feet with child-like simplicity, and ask Him to make known His mind and will in all things pertaining to godliness; waiting to hear some dear and gracious words proceed from His loving lips. I find it at all times very precious to be enabled by the Spirits teaching to meditate upon and ponder over the personal love acts of God our Father, in His eternal mind and purpose, in choosing us in Christ Jesus; and also the personal love acts of His beloved Son in redeeming us from all iniquity; fully believing that the Three exist and subsist, in their relations, in the eternity of the unity of the self-existing JEHOVAH: "for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are ONE." The result of the personal love acts of the Holy Ghost, is the bringing us to the knowledge of this divine subject; for He taketh of the things of Christ, and sheweth them unto us. Not only doth He give us to know what we are redeemed from, through the fall of Adam, but also to realise something of the preciousness of this portion: "As He is, so are we in this world;" yes, and to all eternity. He also teaches us that we stand in Christ Jesus our Lord free from all sin, death, and condemnation. Christ thereby becomes very precious unto us, causing us at all times to rejoice in Him who is our *all in all*. But as it is far beyond a finite mind to grasp the mighty mystery of the glorious THREE in ONE, it would be folly indeed for me to attempt an explanation; yet I bless God for a knowledge of the same, and fully live in the belief of its blessedness. It is a choice privilege to know that it was the eternal love act of God the Father to choose the Church eternally as a Spouse for His beloved Son. His Bride is so suitable and so perfect that He is said to behold her "without spot, wrinkle, or any such thing;" and she is so closely allied to her Husband, that she stands eternally wrapt in His righteousness, His perfection, His beauty, and His holiness.

The Father says of our Beloved, "Behold my servant whom I uphold, mine elect in whom my soul delighteth." In this sweet declaration, I find the doctrine of election very precious set forth: not an abstract doctrine, as if the Church was chosen independent of our glorious Jesus, but the Bride and Christ being eternally one, she was elected by the Father in His eternal mind, goodwill, and pleasure; and preserved in Christ Jesus. This is a very dear truth, wherein our security is blessedly set forth, and we cannot help speaking to the praise and glory of Him who hath made us accepted in the Beloved.

How very sweetly, dear brother, everything harmonises that the Holy Ghost gives us to experience. Being brought to realise our perfection in our elect Head, we know that nothing can deprive us of the blessedness flowing from so high and holy a standing. I do desire to bless and praise my God for the little knowledge granted me of this glorious reality, namely, That the Church stands as complete now as she ever did or ever will do to an endless day; as our dear Lord says, "Because I live, ye shall live also;" and this life being eternal, it is not bounded by time nor affected by circumstances; neither can sin touch our eternal life purity in Him; nor shall it have dominion over us while in the wilderness; for He hath said, "Sin shall not have dominion over you; for ye are not under the law, but under grace." I know Satan has frequently tried with all his subtlety and Satanic agency to make inroads here; and often shoots his fiery darts to shake the building;

but, blessings on His dear name, He has built His Church on Himself the Rock, and declares that "the gates of hell *shall not* prevail against it." Thus the Word of our God is our security; and when realised by the power of the Holy Ghost, we are enabled to rest on the faithfulness of our Jehovah, who will not deny Himself. If one member could be severed from the body, our most glorious Christ would be incomplete; for His dear words to His Father are, "I in them, and thou in me, that they may be made perfect in one." Thus, dear brother, I find it a very precious mercy, a soul-exulting and Christ-endearing truth, to be living in the sweet realisation of the perfection that we have in Christ Jesus our Lord; not from any goodness we have in the creature, O no; for we do know that there is none there. But through the eternal love acts of God our Father, in thus choosing us in Christ, and giving us to realise our union-oneness to Him our Jehovah, the following words are very precious: "All are yours; ye are Christ's; and Christ is God's." I must confess that there is such a vast depth in the blessedness of this dear truth that it out matches my heart; for these eternal realities have been made very precious to me lately, the Holy Spirit having privileged me to realise in a measure some of the savour therein contained. The very first word in "All are yours" opened up a volume to my soul; for I found it to be Christ Himself; therefore, having Him, we possess all things both for time and eternity. This causes us to live in holy familiarity with Himself, blessing and praising His name that He has graciously given us to know what we always were, namely, Sons and daughters of the Lord God Almighty; hence these sweet words flow in very nicely: "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Hence arises the blessedness of knowing that we are heirs of God, and joint heirs with Jesus Christ. What a dignity the Lord has put upon all His blood-redeemed ones, His own children, His hephzibah, His bride; and He hath declared that she shall be for Himself, and not for another; and that on the ground of dear relationship. I must confess that it is marvellous in my eyes; but as it is a truth so blessedly set forth, revealed, and realised, I live in the love and belief of the same. I therefore find it most precious to daily experience the freedom and privilege of going to my God and Father, knowing that He hath loved me; and, as He is in one mind, will continue to do so to all eternity.

May the Lord grant you bodily strength, and much spiritual communion, that you may be enabled to build up His Church in their most holy faith, whereof He has made you His faithful minister, is the sincere desire of, yours affectionately, in the bonds of Christian love,

W. DONOVAN.

London, November, 1880

REVIEWS.

Food for the Flock; or, Scraps of Consolation for the Spiritual Israel: with an Account of the Rise and Progress of Independency at Wingerworth, near Chesterfield. By JOSEPH FLETCHER. Edited, with preface, and Life of the Author, by EDWARD NICHOLS. Bath: Binns and Goodwin; London: E. Marlborough and Co.

ALTHOUGH each, and every one, of the sons of Adam earthy are alike defiled, by virtue of oneness to a fallen head, and all possess the fountain of iniquity, yet there are as many degrees in the development of the Mystery of Iniquity as there are persons in existence. In the root or fountain we are all alike defiled, but in fruit

or stream there is a manifest diversification. Hence Pharisees or dead formalists boast on account of not being sinners of so deep a dye as harlots, drunkards, and others who are notorious for their baseness; whereas their very boasting is as sorry a picture of their native defilement as the profligacy of those whom they consider deserving of their utmost abhorrence and contempt. The Master when below duly estimated the real virtue of these would-be inheritors of the kingdom of heaven when He said, "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness: Publicans and harlots shall enter the kingdom of heaven before you." Until a man has been stripped of all his own legal covering, and taught his entire depravity,—not only in action but thought, not merely in thought but heart,—he will always see some poor wretch worse than himself; therefore, instead of stopping at home and crying out on account of the leprosy within his own tabernacle, he is continually wont to go abroad and descry the malady in others. When the Lord takes a man in hand, He does not merely show him his sinful actions, and, in a cursory manner, make the matter straight; but He shows him to a demonstration that he has not to commit an act of sin to become a sinner, but that he necessarily sins because he is a sinner. The Lord makes it plain to the man's mind that He seeth not as man seeth; for man looks merely at the grossness of the act, instead of the defilement of the heart; and that God is a discernor of thoughts, and not merely an observer of actions. In a word: the man is taught by the unerring Spirit that the tree must be good, or the fruit will be as sour as the grapes of Sodom; and the fountain must be pure, or the streams will be as bitter as gall.

The sinner thus instructed, dares not assume to himself a position that does not belong to him; for he well knows, by heart experience, that there are no sins of too vile a name for his wicked nature to rush into; therefore the language of his heart is, in humble dependence upon his only Keeper, "Hold thou me up, and I shall be safe."

We find in the life of Mr. Fletcher a full development of what man is by nature,—the streams of iniquity were allowed to follow each other most rapidly; so that he was notorious for his revelry in almost every phase of sin during the first part of his mortal career. He cannot boast of what many do—a well spent life. The lengths of sin into which he ran, has entirely placed him beyond morality's bounds. Nor is his case an exceptional one; for the free grace of our God is often characterized in the display of love's banner over the head of the vilest of the vile. The Lord is continually wont to elicit the heart-felt exclamation, from the trophies of His blood, of—Why me? O Lord, why me?

Why was thy love so rich and free,
To pick up one so vile as me?
To raise a hope so firm and strong,
That I in heaven should be ere long.

Mr. F's biographer says that

He grew up the most abandoned youth of the neighbourhood. An adept in every branch of wickedness and dissipation, he luxuriated in sin. Possessed of immense physical strength, as a pugilist he became the scourge of the district. Duck hunting and cock fighting were amongst his most innocent amusements. "There was," says he, in a tract containing the account of his conversion, "with the exception of murder, scarcely one sin I did not eagerly commit, or attempt; and, on one occasion, even that was almost the case; for in fighting with a companion, my intention was either to quit the field with shouts of victory, or to die. At the expiration of one hour and a half, my antagonist fell—it was thought, to rise no more alive. But every attention being paid to him, he after some time recovered."

Lost, however, as he appeared to all good, the arm of the Lord was about him: his tender mercies were over him.

Scarcely had he commenced his career of toil, when a mischievous prank had well nigh terminated it. In conjunction with a young relative, almost as wicked as himself, having stolen some blasting powder from the miners, he concluded to try a few experiments with the same. Near the mouth of colliery shafts is generally built a small hut or cabin, used for tool repairing, and other purposes. After casting about sometime for a secret place, this was chosen as the site of operations, and in a very short space of time a hole was drilled in the floor, and the two proceeded to set a shot in order to blow it up. Being neophytes in the business, however, in the course of their labours the powder exploded, completely blinding both, as well as burning them most severely. The cries of the young miners speedily brought some men to the spot, but only in the nick of time to prevent young Fletcher, who was frantically capering near the pit's mouth, from being precipitated down the shaft. One step more, and he would have been in eternity. Truly his "God was nigh at hand, and not afar off." It was thought, however, that his sight was irrecoverably lost; but in about nine or ten days, to the great surprise of all, it was restored him.

Reckless as ever, nevertheless the Lord continued to lead him by the way that he knew not; and some few years after he experienced a second interposition of His providence. "That he may withdraw man from his purpose, and hide pride from man, He keepeth back his soul from the pit, and his life from perishing by the sword." Job xxxiii. 17, 18.

Engaged in ironstone getting near Summercoats, he proceeded down the pit as usual one morning, when a firepan, which had been hung in the shaft to draw out the black damp, brushed rather roughly by his descent, and sent many of the red-hot cinders tumbling down after him. Naturally anxious to seek shelter from such fiery shower, and deceived by a glowing coke, apparently resting immediately beneath him, he stepped hastily out of the corve before it had reached the bottom. The result was a fall of about twenty-five feet head foremost. He was taken up insensible, and carried home with little apparent chance of surviving it. He recovered in about a week, however, and resumed his labour. Speaking of this deliverance, he says, "I knew not then who was my deliverer; but now, through grace, my 'strong deliverer' is made known unto me, and I can praise Him. 'O Jehovah, thou art my God! I will exalt Thee. I will praise Thy name; for Thou hast done wonderful things.'" Isaiah xxv. 1.

Thus was the Lord's tender care manifested over one of His own eternally loved, everlastingly chosen, and irreversibly blessed children.

Next month we hope to resume our notice of this precious, heart-cheering volume.

The Display of God's love to the Chiefest of Sinners, with an Appeal to HIM. By J. Harding, Minister of the Gospel, Providence Chapel, Waterloo Place, Hastings. To be had of the Author, at his residence, Willow Cottage, Holloway Place, Hastings. THIS is the second of a series of pamphlets containing heart-warming, soul-cheering, spirit-reviving, God-honouring, and Christ-exalting truths; truths which cannot be, on legitimate grounds, gainsayed or resisted. We should be glad for each of the readers of the "Witness" to send for this *twopenny* pamphlet; and, for their convenience, we have put ourselves in possession of a few, in order that our friends may have them with our periodical, and thus avoid the trouble of sending to Hastings.

A CHEERING LINE.

DEAR BROTHER IN THE LORD JESUS,—I make free to drop you a line, having seen yours to my dear friend Robinson. I feel bold to say, right glad I am for another accession to my acquaintance in the indissoluble bonds of Christian affection. I have correspondence with a long string of precious gems, which are stones in the dear Redeemer's crown, and which shine like stars in the beautiful skies of Zion militant; and I cannot find words to express my gratitude when I am favoured with another whose "doctrine drops as the rain, and whose speech distills as the dew." The Lord's jewels are as precious as ever they were. They are not found on the broad turnpike road of this world, nor in the shallow waters, but in the deep pits and holes of the rocks; or overwhelmed in the floods of tribulation and temptation. But, blessed be the name of the Holy One, He takes us from thence, strips us, washes us, and puts on us a change of raiment, the imputed righteousness of Zion's Lord and King; through which we are accepted, and can never be rejected; being sealed unto the day of redemption with the King's seal, which cannot be broken by either men, devils, or angels. The doctrines of grace are like butter, honey, milk, bread, and wine, in a lordly dish, set out on the family table, together with all manner of pleasant fruits, such as the King and His royal household are daily partakers of. Oh precious food for the little flock! without which we should famish and die.

My dear brother, all the springs here are nearly frozen up, but *one*, and that flows as fresh as ever from our Saviour's wounded side. "All my springs are in thee."

Springs of pardon, springs of peace;
Springs of love shall yet increase
To rolling rivers; oceans wide
Shall rise and swell in Zion's tide.

J. FLETCHER.

Alton Colliery, Chesterfield, January, 8th 1861,

The "Two Unions," "Prophets and Spirits not of God," and "A Widow's Musings," will be resumed next month.

ZION'S WITNESS.

VOL. III.

MARCH, 1861.

No. 30.

THE WAY HE HATH LED ME.

(Continued from page 102.)

ONE mad freak, which bid fair to have at least cost me my right arm, I ought to have named in the list of providential escapes in my boy-hood days. It was as follows: A younger brother, with myself, took it into our heads, in the absence of our father from home, to lay a train of gunpowder in his office, and so have a good blow up. In order to effect this, we provided ourselves with a large old fashioned bullock's powder-horn. I held the horn in my right hand, holding back the spring with my thumb, and trailed the powder on a newspaper, while my brother fired the train with a sheet of paper; when, presently, to our utmost astonishment, the train communicating with the powder in the horn, the contents exploded, causing a terrific noise. Instead of the horn bursting, the bottom blew out, causing me to escape unhurt. Had the horn been shattered, my arm would have met with the same fate; but, as

Not a single shaft can hit
Until the God of love see fit,

I was allowed to escape unhurt. "Bless the Lord, O my soul, and forget not all His benefits."

As time rolled on, my wretchedness increased. My ruined condition was a subject not to occupy my thoughts and anon be banished from them at pleasure; but one that laid fast hold of me, and would not let me go. I knew now, not merely by the hearing of the ear, but by the feeling of the heart, that I was a poor miserable sinner, and deserving of God's severest judgments. The prayer of the publican, "God be merciful to me a sinner," was often put into requisition. The power of godliness was to me of more value than all the empty forms so high in repute. Hart's words would often occupy my mind, and elicit a hearty amen:

"Bounds of dead service, forms, and ways,
Which some so much esteem,
Compar'd with this stupendous grace,
What trivial trash they seem."

Hart's hymns became my pocket companion, and a faithful one too; for sometimes it would afford me a little comfort, and at others probe me to the very core. I have often got into a strange path, and have thought none ever trod the same, or similar; but invariably, after consulting Hart, I have found him to be no stranger to the circuitous route. Morning after morning, from four to five o'clock, I was to be seen wending my way over Fairlight-hill, to what is called "Lover's seat," with as guilty a conscience and burdened a mind as any poor wretch ever carried. Could the trees, the rocks, or the rustic seat, on which I sat, have heard my sighs and cries, they might be standing witnesses that *one* wretched creature had often passed that way. "Heaviness in the heart of man maketh it stoop," saith the Word of God, and, true enough, I found it so, and heartily craved the "good Word" to make it glad. I would sometimes kneel down behind a large tree, and pray to the Lord in the following order: "Lord, do manifest Thyself unto me. Do, O Lord, have mercy upon me! Make known unto me the joys of Thy salvation. Do, O do, deliver my soul from going down into the pit! Let me, O Lord, experience the power of godliness in my own heart! If I have hitherto been deceived, and have been deceiving others, do, Lord, undeceive me. I do not deserve Thy mercy; for I richly merit damnation; but do, O Thou great Redeemer, look in mercy upon me! Tell me that I am Thy redeemed one, Thy glorified one. Thou knowest, O Lord, that I have been satisfied with the form of godliness; but I do now desire the power. Cause this power to be felt in my soul; let it be realised in my heart—make me a wrestling Jacob, and a prevailing Israel. Put power into me, and allow me to overcome Thee as Jacob did. Do not tarry, Lord; let this be the favoured time—the set time to favour Zion." Thus, I would go on perhaps for five or ten minutes; then I would fancy someone was walking near me, which would cause me to suddenly rise, give a hasty look round, and, seeing that the coast was clear of spectators, would hasten to the next tree, and give utterance to the same, or similar, sentences. I went on in this way, more or less, three years; sometimes feeling a wonderful spirit of supplication, and a mighty wrestling would ensue, when the longed-for and heartily-desired blessing would appear as though it could not be far distant: then a redoubled energy would infuse itself throughout every faculty of my struggling soul, causing an increased importunity in petitioning His sacred Majesty.

This wrestling frame of mind would, after a while, pass off, succeeded by a desponding one, when, instead of grasping the rich prize, which appeared so close at hand, it at once placed me and the longed-for object at an infinite distance from each other. The

anguish of soul was then almost unbearable : for the fond hope that had arisen, and the sweet expectation that ensued, was at once entirely dashed ; while Satan, with his infernal sophism and devilish handicraft, would say, " What is the use of your praying to the Lord, and working yourself up to such an exciting pitch ? The Lord will take no notice of your prayers ; for He only hears and answers His own. You do not belong to His chosen people ; therefore it is in vain for you to cry for mercy. Your name is not written in the Lamb's book of life ; so that you may as well give up thinking about religion, and return to your former practices, and follow out your old pursuits. You are nothing but a hypocrite—altogether a deceiver ; the people at Chichester saw through you ; they well knew what you were—nothing but a talkative. There is nothing in you bearing the impress of a child of God ; and if you are not one of God's children, what is the use of putting yourself in such a state about religion ; for you cannot make yourself a child of God."

These were a few of the things infused into the mind by Satan at this time, who was not allowed, by my indulgent God, to carry the game so far as he afterwards did. But I hope to refer to some of the more severe developments of his rage and fury as I advance. The Lord very graciously tempers both the fires of temptation, and the winds of persecution, to the condition of His children ; the former burning fiercely or slowly, and the latter blowing gently or roughly, according to the measure of faith. I believe this to be a rule without an exception, although there are plenty of giants in faith (?) in this day, who know no more about the *fire* and the *flood* than the lying Pharisee in the temple. Such characters despise the poor, tempted child of God, and think nothing of saying, when referring to him, " Ah, poor thing, he is out of the secret !" Perhaps the real case of the matter is *vice versa*. I would not be misunderstood here, as though I were not friendly to great faith, where *great* faith is *real* faith ; but I speak of those referred to by Hart, when he said,

" High flying lights must learn to stoop,
Dry knowledge only puffs men up."

It was often a matter of astonishment with me how I could possibly hold a situation behind a draper's counter when in such soul distress ; for I have felt more fitted to range the forests among wild beasts than to bow and scrape to a lady, while ransacking every nook and corner of the establishment to find the identical colour in an artificial flower that would cause her handsome countenance to appear with a more beautiful lustre still, or her very plain features to become just passable. Many a time, in the depths of soul trouble, have I stood about an hour over the flower-box,

with a heart sickened with disgust at the conversation which has passed between my customer and her lady friends upon the propriety of wearing this colour, and the impropriety of appearing in that, with an occasional appeal to me for my candid opinion upon the matter. Surely I could see that the world was set in their hearts; and that their great aim was, that all the time their Creator allowed them that small piece of earth for flesh, to spare no pains in beautifying and adorning it; but O, how soon their piece of garnished flesh will crumble into dust, with all the finery with which it is now enshrouded. Many a lesson has the Lord taught me behind the counter; yea, I may say that, with the exception of ranging the fields almost before the dawn of day, the shop was the only college where I got my degrees (according to eternal decrees) to minister in word and doctrine. I heartily believe that very few of the ministers of the New Testament,—“not of the letter, but the Spirit,”—ever saw the inside of a college, or were endowed with learned lore; and yet we are living in a day when learning is the *one thing needful* to make a man efficient in imparting spiritual instruction. “What can so-and-so know?” is the common cry when a poor, illiterate minister of the Gospel is referred to as being mighty in the Scriptures; “he has never been educated for the ministry; therefore he cannot, with any degree of propriety, fill such a high and holy office.” If ever the devil had a trap to catch the simple in, he has one now; for let a man be taught, never blessedly, God’s truth, and let him preach it with sacred freedom, with the Holy Ghost sent down from heaven, the hue and colour invariably raised is—“He has never been to college; who but the lower order of people would hear such an one.” There are plenty of people, at the present time, among our Churches,—and who hold a prominent position too,—who would pass over a breach in doctrine from the pulpit; but if there should be a breach in grammar—which is often the case among those who know more of Christ and salvation than rhetoric—it would afford matter for discussion for many an hour. Well, as the master does not intend that the dogs should have the children’s bread, they must put up with what they can get. I have met with many of these characters, both male and female; and as I shall have cause to show them up by and bye, will say no more now.

Ere going any farther, for fear I should forget it, I will name another kind salvation from literal death. One morning, while busily engaged, standing tip-toe on the top of a chair, placing a line in order to display a row of bonnets, I saw a young lady pass the shop, whom I knew, but had not seen for years. Fixing my eyes intently upon her, I forgot the perilous position I was in, when my stool gave way, and I was precipitated across a stone step,

the step coming between my ribs and my hip. I immediately jumped up, and ran up stairs, throwing myself on the sofa; but when I attempted to move, I found that I was too much injured to accomplish it. I now began to call myself a thousand fools for being attracted with the young lady; for had I not been gazing at her, I should have escaped that fall. The torture of mind that I then experienced, I will not attempt to put into words. Suffice it to say, that it appeared an evident proof of my having no interest in Jesus, and a standing witness that I was nothing but a vile hypocrite. However, this feeling did not last long; for I was just about to prove that my God did indeed, "in just deserved wrath, remember mercy." My master came up stairs, and prescribed the Homeopathy treatment; and kindly gave me some *arnica* globules in water to drink, while he applied the essence of *arnica* as a linament. The power of this spirit must have been very great, for it almost instantly threw me into a violent perspiration. When my master left me, he gave instructions to his sister-in-law what to give me in case he was not back in time. His sister, instead of giving me the globules and water to drink, gave me the essence, which was to be used outwardly. I drank it down as ignorantly, as she administered it unwittingly, without its having the least bad effect. When the governor came up, and discovered what had taken place, he became much alarmed, fearing the result would be fatal. I, however, felt but very little moved; neither did the poison poison *me*. One portion of Scripture dwelt upon my mind with great weight and a little savour for a long time. It was this: And if they drink any deadly thing, it shall not hurt them." No, impossible! In a few days I recovered, once more proving that there was nothing too hard for my God. How often the Lord has graciously taken my mind back to this circumstance, and thereby endeared Himself afresh to my soul. Bless and praise His name, He is a wonder-working God; and if any creature under the canopy of the heavens has greater cause than another to speak and write to His praise, it is He who now holds this pen to feebly bear testimony to the great goodness of his indulgent Lord. My heart is at this moment warmed, and my soul humbled, before His adorable Majesty, for acts of distinguishing favour. "Truly God is good to Israel!" While thousands are making their boast of what they have done, and are doing, for the Lord, be it mine to bless and praise His Divine Majesty for what He has done for me.

Low, low in the dust I ever would lie,
 And say, O my Saviour, why didst Thou die
 The death of the cross, to save me from hell?
 I know I deserved it perfectly well.

Surely 'twas wonderful goodness indeed
 For Thee, precious Lamb, to hang and to bleed,
 That I a poor worm might sing of Thy blood,
 And find in Thy heart a Covenant God.

My mind is perfectly settled upon this dear truth, that whatever a man knows of God in abstractedness from the doing, dying, rising, ascension, and glorification of Christ, is not according to the Spirit's teaching. What should we have known of the sufferings of Christ, had not Moses, David, and others, possessed the Spirit of Christ (1 Pet. i. 2)? They all endured suffering in union to Christ; and had the Spirit of Christ in them to enable them to bear up under it; so that Christ suffered in His members before He became incarnate, and He also suffers in His members now He is glorified (Acts ix).

Whate'er His members suffer by the fall,
 'Tis He, in them, that feels it—bears it all;
 For where the senses are, there is the pain,
 Nor could the members have the tiniest grain
 Of sorrow, or of joy, but as they stand
 In oneness with Him, who well knows the hand
 Is needful to His body, therefore has placed
 Each as it pleased Him, without the waste
 Of one.

(To be continued.)

CHRIST ALONE EXALTED.

Sixteenth Letter.

THE GLEANER TO THE REAPER.

BELOVED IN THE LORD,—Again I come to you in the *precious* and powerful name of our sweetest Lord Jesus, who is our *Alpha* and *Omega*, in whom, though distant, we are present, meeting with “one accord, in one Place.” This is the ordered Place, where prayer and praise are accepted; and this is the Place in which we receive blessings, recognise relationship, and live in love. Here the power of the Holy Ghost comes upon us, and new mysteries are opened, new sweets discovered, new glories developed, and we wonder, with great admiration, at the endless treasures of eternal fulness which dwell in our wonderful Emmanuel. I feel that it is but very little that I know of my glorious Christ, in whom dwelleth all the fulness of the Godhead bodily; but yet I know just enough of His matchless excellence to conclude Him to be the only good worth possessing; enough to make my heart burn, and to prove to me that there is such a thing as beginning heaven before we lay down the body. Ah! indeed, He is our *present* Heaven, our *future*

Heaven; and our *only* Heaven. No glorious beings, or glorious place, would be a heaven to us without our Jesus; and, with Him and in Him, we wait not until we drop this clay tabernacle to begin our glory and glorious triumphs; but *now* we sing "Unto Him that [*hath*] loved us, and [*hath*] washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to HIM be glory and dominion for ever, and ever. Amen."

"Jesus, my soul's desire!
Here centres all my bliss:
Thou art all good I can desire,
My everlasting Peace.

Let not my wishes, then,
Centre in aught but Thee;
Thou art my *Heaven* where'er I am:
I've all in having Thee."

We now give "thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." We, therefore, can but adore the Holy Comforter, who has caused us to cease from our *own* works, and enter into rest and peace and joy in believing in Jesus, being satisfied with *His*. In Jesus we worship the Three One Jehovah with joy unspeakable, and nearness indescribable, having, by Him, received the atonement; and being at perfect agreement, and walking in equity with God—where?—in Christ, there is no sin to interrupt communion, no darkness to intercept the light, and no cloud to obscure the glory; for HE is the Morning without a cloud, and the Day without a night. But though I know this, and enjoy, at times, unutterable blessedness and present glory, yet I dare not say that I am without cloudiness, or am always *so* happy in the Lord as I think you are, and I desire to be. I should think that I am not, in experience, entirely cleansed from the fogs and vapours of self, and have not completely risen into that pure region where Christ, my glorious Christ, is all and in all; but my desire is toward it, and I trust that, although I have not yet attained to its blessedness, I am on the way thither. In your last valuable epistle you give me sweet encouragement, that I can but hope that it will be thus with me. May Jesus grant it, if for His own glory, which is my happiness, Amen.

I have, my dear brother, very sensibly felt your great kindness in writing again to me after my long silence; and my heart has often wished to thank you, though prevented hitherto. I do it now, very sincerely; but as our dear Lord must in all things have the pre-eminence, so in this also He must have the highest honour for putting it into your heart; and if He will condescend as *really* to renew this favoured correspondence, as He did *really* commence it, He shall have all the praise and glory, while I realise the benefit. I am quite willing to be *manifestly* nothing, that *He* may be *evidently* all. But I will confess that the contrary of this has been working

in my heart, and my conscious inability to write anything worth your reading, has somewhat hindered my coming to you again. This, of course, is self and pride—the Lord pardon it. That I have no ability He has told me, but that He Himself is my ability, He has graciously proved a thousand times; so that if I feel the first, I have no cause to be discouraged, but rather should rejoice to be put into the back-ground, to make way for the glory of Him in whom are all my springs, and who will take away the stone, and make the well spring up, when it is for His honour.

I was much encouraged to find you still rejoicing in the King's victories, while sitting at His table; and it did my soul real good to hear you so sweetly say, that you are as much to and for the Lord in the lower house as you will be in the upper. This is just as I would have it. The Lord hasten it in His own good time; for nothing will or can satisfy me but that my most dear Lord Jesus should be all *in* me, *for* me, *to* me, and *by* me, on earth as well as in heaven.

Now, my beloved brother, I must tell you that two things in your last epistle seemed to come darkly upon my mind, and have been the cause of much thought and prayer. At times, beams of great glory seem to burst through, but are soon gone again, and I am far from having full experimental entrance; for I have yet much confusedness in my mind. One of these two things named is, you say that "all relationship to Adam earthy is annulled." This seems wonderful! It can only be by or on the cross of the second Adam. Although my old Adam nature was crucified there, is not the evil of which I am the daily subject a fruit of union to the fallen head, and a proof that in my flesh I still bear his image? As I feel its workings I say, "That is old Adam;" and though that part of me was crucified with Christ, so that I, as one with Him, am dead to its evil consequences, yet, does not the very working of that sin in my flesh prove that flesh still to bear some affinity to him from whom its sinful estate was received? How am I to account for my sin, but by union to the first Adam?

Such, dear brother, have been my thoughts, and then, bounding over them, comes a belief that there is a great glory beyond which I have not entered into, but am longing to get at, and do at times get bright glimpses of.

The other thing that you mention is, that "you are not created," or, rather, "are not a new creature in yourself." Here, again, I see and see not, seeming to have a film or mist which obscures what I would behold more clearly. That my old nature is not made holy, I quite see—yea, that it does not get one wit more holy, and that I have the new nature because of union to Jesus—"he that is joined to the Lord is one Spirit"—but, then, does not the new nature

in the body till death? and because contrary to the flesh, against it, oppose it, and triumph over it in Christ? Do we hereby find defeat in ourselves, but victory in Him; darkness if, light in Him; barrenness in self, fruitfulness in Him; sin in holiness in Him? &c., &c. Though the two natures never l, are they not both in one person—both in me at this present—and in this way am I not a new creature in myself as one Jesus?

us, dear brother, have I thought, and I tell you these thoughts e truest love and simplicity, that you may know what a poor ; I am. You may smile at my ignorance: you may treat me hly, but it will be like Joseph, the kindness will come after- s; and “faithful are the wounds of a friend.” I want driving : out of myself—in any way and by what instrument the Lord see fit to use. I believe that there is in Christ a continual pph for us, even while in the body. This is the object of my nit, and, though much within and much without strive hard to t me from it, or persuade me out of it, yet I cannot give it up; I, therefore, trust that the dear Lord has ordained it for His r. Though I at present enjoy the triumph often and glowingly, not unbroken; for my own creature-actings and evil-thinkings t times creep in and appear to mar the glory in Jesus. Ah! like “the little foxes that spoil the vines.” And though my est Lord has taken myself, and given Himself to be to me ad of myself, or any other creature, to walk in and delight in, I must confess to my shame, that I am not always satisfied with ove; but do at times want to rest in my *own*. I am not always ent to delight in His perfection, holiness, and beauty, but too want to please myself with the beams and reflections thereof h are upon me, which, methinks, should be for *His* delight ad of *mine*. There is in HIM sufficient for my present and ial satisfaction and glorying; and I can say, that all beside Him sire to *reject*, and all for Him I desire to *forsake*; well knowing it would be forsaking the substance for the shadow, to pursue other object, or delight in any other subject, but Himself. trust that the Lord will lead you to bear with the infirmities of my weak epistle. If I write at all, I must write honestly and y, and I am encouraged to do so by your former kindnesses, by the belief that you understand me and know where I would etter than any other save my precious Lord. That He has iously brought you to that favoured position often energises my though my FLESH pulls back, and would join with the FLESH hers in counting it presumptuous and dangerous; and would listen to Satan’s insinuation, that such a standing gives license n or liberty to the *flesh*. But Paul conferred not with flesh and

blood, neither would I, but venture out again entirely upon my dearest Lord Jesus; for I believe that Satan and the flesh never get such defeat as when "Christ is ALL AND IN ALL." May He still hold your soul in life, and not suffer your feet to be moved. If He gives you a word for me, He shall have the praise; and very much will it gladden my heart.

Hope you are in health, together with wife and family. My dear aged mother unites with me in kind love. We have our trials, but abound with blessings, and Jesus does all things well. Ugly self has prevented me from coming to you before, but still I remain,

In our glorious and lovely Emmanuel,
Yours, in much affection,
RUTH.

PROPHETS AND SPIRITS NOT OF GOD.

(Continued from page 70.)

WE have been blamed by some for exposing false prophets and spirits, and censured by others on account of our mildness and moderation; so that we do not expect to fall in with the views of both parties. We shall, however, make another attempt to point out to our readers a few of the false prophets and spirits which are not of God; and we heartily pray that Jesus the true Prophet may send forth His light and His truth into our hearts, enabling us to write the truth in love, faithfulness, and affection; so that His name may be glorified, His *own one* Church edified, and false prophets and spirits exposed. If we seek to please man, it is evident that we are not the servants of the Lord Jesus Christ; neither do we think it possible for a man who has ever felt the adoption of sons, and the anointing for the ministry, to pander and truckle to the flesh-pleasing systems of the day. To have men's persons in admiration because of advantage, ill becomes the ambassadors of "the glorious Gospel of the blessed God." The Holy Ghost, by the great apostle Paul, tells us that if any man preached any other gospel, beside that which was entrusted to Paul and others, he was to be accursed (Gal. i. 9). It is evident, then, that those who take upon themselves the names of "under shepherd," "pastor," "minister," "reverend," &c., and preach false doctrines, are not only sent by Satan or self, but are the characters to whom this portion applies. That there are many in this day who assume the priest's office, and are strangers to our great High Priest Christ Jesus, is a truth unquestioned by any sect or denomination; but who these wolves in sheep's clothing

ly are, is not so easily determinable. If we were to ask the man Catholic to enlighten us upon this important point, he would, no doubt, refer us to Protestants as being the false prophets. If we were to ask Protestants the same question, they would assure us in incontrovertible terms, that the Roman Catholics were the false prophets. Both could not be right. Then, again, if we were to ask Arminians whether their prophets were the prophets of the Lord, or whether Free-Grace ministers were not the true sentinels of God? they would immediately tell us that there was no doubt about who were the right ministers, seeing that those who professed free-grace were so awfully and shamefully narrow-minded and bigoted, which is a self-evident proof that they can be no prophets of the Lord. On the other hand, question those who profess to be believers in rich free-grace, and ask them their candid opinion upon the point. They would, without the least hesitation, tell you that the Arminians were all wrong to a man, whether they consisted of Roman Catholics, Churchmen, Baptists, Independents, Presbyterians, Socinians, Arians, Wesleyans, or whatever sect or denomination they might be classed under. We do not, therefore, need to take the trouble of asking any sect or denomination to inform us who the false prophets and spirits of 1861 really are; for we should find sect against sect and party against party. The Word of God is the only legitimate standard by which we are warranted to judge prophets and spirits: and we do not apprehend any guilt on our conscience, though we may get odium on our name, if we test the prophets and spirits of the present day by the unerring Word of God. And in doing so, we have no doubt that many will be offended; but this we are not careful about; for the Master met with the same fate when He dare be bold to preach the eternal truth. "Does this also offend you, said His sacred Majesty, when in this lowland of sorrow: "what, and if ye shall see the Son of Man ascend up where He was before?" Many, professing to be His disciples, followed Him for some time; but when He talked to them about eating His flesh and drinking His blood, they said, "This is a hard saying: who can hear it?" And He turned back, and walked no more with Him." This doctrine of eating His flesh and drinking His blood did not suit them; and why? Because they had no life-union to Him. They never knew what it was to feel the gnawing pain of spiritual hunger, or the parching torment of spiritual thirst. They were too rich in the poor and lowly Jesus; too self-sufficient for the unassuming Nazarene; too proud and dignified for Him who made Himself of no reputation. To eat His flesh and drink His blood is a privilege of the highest order, and needs a capacity which none but His true disciples ever have; and those who find His flesh to be meat indeed,

and His blood drink indeed, are neither false prophets nor false spirits.

We will endeavour now to point out a few of the false prophets of the year 1861; and in doing so, we hope to be kept close to the Scriptures of truth.

In the first place, then, we read in the Word of God that "there shall arise false christs and false prophets." Each false prophet is sure to bring his false christ, and exhibit him to his deluded congregation as the only true saviour. It is impossible for a false prophet to preach the true Christ; for whatever christ he may speak of, it cannot be the Christ of God—the Church's Christ. No: we will defy any man to prove, upon Scripture testimony, the possibility of any minister preaching our Lord and Saviour Jesus Christ if unsent of God. The Word of God tells us that no man can call Jesus Lord but by the Holy Ghost; and sure we are that no man can preach Jesus but by the same Holy Spirit. Profess to preach Him, they may; pretend to know Him, they do; but preach Him, they do not; know Him, they cannot; for the knowledge of Him, they have not been divinely taught, and to preach Him, they have never by God been sent. Talking about Christ, is not preaching Christ; preaching about Christ, is not preaching Christ; writing about Christ, is not writing Christ. A man may write, and write truthfully too, about Christ; he may speak about Christ, and soundly too; he may preach about Him, and scripturally too; and yet be as ignorant of Him as the wildest North American Indian. Such a mode of argument may clash with the notions of many; but we are compelled to believe that what we are writing cannot be scripturally overturned. Christ saw the necessity of telling His disciples to tarry in the city of Jerusalem until they were endued with power from on high; and we afterwards read a few of the results of that Almighty power (Acts ii. 4); for they were enabled to preach with the Holy Ghost sent down from heaven (1 Peter i. 12). The apostle Paul, speaking of himself and others who were alike endowed with ministerial qualifications, said, "We preach not ourselves (rather different from the prophets of 1861), but Christ Jesus the Lord." Here we find that the apostles were enabled to preach, not merely about Christ, but actually Christ Himself. Are things altered now? Must not the same Almighty power be put forth now as then? Will any other ministry be effectual in the hearts of the elect family? We "trow not." Were the apostles sent of God? endued with the Holy Spirit? anointed to preach Christ? So must every man in this day be sent of God, endued with power from on high, and anointed by the same Spirit, if of any service to the elect family of God; and all those who arrogate to themselves the position of a servant of God, without these needful, imperative

qualifications, are false prophets. How were the ministrations of the apostles signalled from those of false prophets? "By signs following." "Lo, I am with you alway," said the Divine Master; and, in another place it is said, "He sent them into all places whithersoever Himself would come." Yes, bless and praise His Sacred Majesty, He well knew that they could not preach Him, without Himself being in the Word preached. "My Word, that goeth forth out of my lips (not the parson's), shall not return unto me void;" no, not even in this day of dark light (Luke xi. 35). Paul told Timothy to "preach the Word," which none but servants of God can preach. The letter of the Word, it is true, many do preach; but "the letter killeth" (2Cor. iii. 6). Therefore to preach the letter, is not to preach Christ; but to preach the Spirit of the Word (1 Thess. i. 5), is to preach Christ. But before a man can preach Christ the Word of God (John i. 1) Christ the power of God, Christ the Wisdom of God (1 Cor. i. 24), Christ the kingdom of God (Luke xvii. 21), and Christ the salvation of God (Luke ii. 30), into the hearts of the elect of God, he must be led of God as was Abraham (Gen. xii. 1), called of God as was Aaron (Heb. v. 4), sent of God as was Moses (Exo. iii. 12), ordained of God as was Jeremiah (Jer. i. 5), commissioned of God as was Paul (Acts ix. 15), and receive the testimony of God in his own soul, as Enoch did, that he pleaseth God (Heb. xi 5); "not by works of righteousness which he has done," but by the works of righteousness performed without him, and the effect of righteousness produced in him. "The Lord is well-pleased for His righteousness sake," when we are enabled, through faith, to make "mention of His righteousness, and of His only."

(To be Continued.)

THE TWO UNIONS.

(Continued from page 64.)

THE everlasting blessedness arising from union to Jesus, eternity will fail to express. The sad results arising from union to Adam, is more manifest to us, in the lower house, than the blessed effects of union to Jesus can possibly be. We are told in Scripture, that "as we have borne the image of the earthy, so we shall also bear the image of the heavenly;" but what the true perfection of the latter may be, does not yet appear; nor is it possible for a creature to bear up under a full development of the former. No; these two mysteries are by the creature inexplicable. The mercy for the Church is, that the under-current of free favour has an unimpeded

passage beneath the lowest depth of the sink of iniquity, and the ever-swelling tide of sovereign love overtops the highest embankment of actual transgression. Let, therefore, the Church sink never so low, free grace is beneath; or let her sins rise never so high, sovereign love towers infinitely higher. Though the children of God wander never so widely, they cannot get beyond the boundary of love's protecting care. Though the family of God sink into the deepest dregs of defilement, the arm of mercy will always reach them, the blood of Jesus ever cleanse them, and the righteousness of God eternally adorn them. In union to Adam earthly, it is true, the election of grace are all found, and most of them exemplify the sad consequences of that union to a most direful and alarming degree, yet each possessing a right of benefit, by virtue of another union, to the redemption which is in Christ Jesus, all their numerous sins and transgressions are eternally expiated—everlastingly done away. They are, therefore, infinitely more righteous in their heavenly Head, than they could possibly be unrighteous in their earthly head (Rom. v. 17). The religionists of the day contend for the doctrine of universal redemption, and hold that all men can participate in the benefits of the work of Christ if they please. We would ask such whether the work of Christ can be added to? If it can, it is of no avail before God, seeing it is imperfect. If the work of Christ be perfect, the least touch would destroy its perfection; if it be imperfect, or unfinished, the Church of God must be eternally lost. But we read that "His work is honourable and glorious, and His righteousness endureth for ever." If His righteousness endureth for ever, and the Church of God is made the righteousness of God in Him (2 Cor. v. 2), when does it come to pass, according to the free-will heresy, that the Lord blesses us according to our goodness. Surely our goodness is like the morning cloud or early dew, which expires at the appearance of the sun. If, by virtue of union to Christ, the Church is made the righteousness of God, which she certainly is, if there be any meaning in Scripture, and without that righteousness no man can stand before God, what becomes of the thousands who die daily in wretched ignorance of even the name of Christ? Go to heaven they cannot, for the Word of God declares that "He that believeth shall be saved, and He that believeth not shall be damned." But passing by the millions who die ignorant of the existence of Christ, we will advert to the masses who are not merely sensible of the existence of Christ, but profess to be closely allied to Him in the bond of love by a kind of faith which passes among them for true faith. These profess to love Christ, but in works deny Him. But how do they deny Him in works, seeing they live a moral and consistent life? This is the delusion of the day. Thousands of professors

have no better stronghold than this tottering fabric. The Holy Ghost, by the great apostle Paul, sweeps away this refuge of lies, and blows it to the four winds, with—"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the **UNGODLY**, his faith (not his works) is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness **WITHOUT** works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord **WILL NOT** impute sin." Here we find that righteousness is imputed irrespective of works; "for it is not by works of righteousness which we have done, but by His mercy He hath saved us." Away, then, with the God-dishonouring project of paving our way to heaven by outward morality; for it is antagonistical to the right way of salvation. Let us rather believe what the Master hath said respecting our doings: "After ye have done all, ye are unprofitable servants." The child of God is fully convinced, sooner or later, that

"If his precious soul be saved,
It must be all of grace."

It is clear from Scripture testimony, that without an eternal union to Christ, we could no more participate in the benefits of Christ, nor appear in His image, than we could be affected by the fall of Adam, or bear his image, without a union to him in his primitive rectitude. Hence the force of this portion: "As is the earthy, such are they also that are earthy: and as the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also (the Church of God, to whom the Holy Ghost led him to write) bear the image of the heavenly." What this heavenly image will be, doth not appear, it is evident; for we read, "It doth not yet appear what we shall be; but we know (which is quite satisfactory to faith, though not so to carnal reason) that, when He shall appear, we shall be like Him; for we shall see Him as He is." There is a vast amount of speculation in this day as to what the resurrection body will be, but we are of opinion—nay, confirmed in the belief, that it is not possible for any creature to conceive of what a glorified body really will be. What a natural body is, we can form some just conceptions from closeness of intimacy, but what a spiritual body will be is not revealed in Scripture. We, therefore, heartily agree with what dear old Christopher Ness said, in his day—"Where God has not a mouth to speak, we ought not to have a tongue to inquire." The Word of God tells us, in that inimitable 15th of Corinthians, "There is a natural body, and there is a spiritual body." Plainly implying, that the natural is *one*, and the spiritual *another*. The natural we now possess in

full, on account of oneness to a natural head; but the spiritual will not be fully developed until the resurrection. The natural is a creature of time, and will cease in death; but the spiritual is a creature of eternity, where alone it can be fully developed. In order to have clear and right views of spiritual matters, we must be in union to Christ, whose Spirit alone can instruct us; and before we shall be settled in our mind upon the doctrine of all doctrines—the resurrection, we must of necessity have it revealed by the Spirit; and if it be revealed unto us by Him, our faith will hold it with a tight grasp, our heart will receive it cordially, and our mind will be growingly confirmed in its reality. But we, as natural creatures, have no idea of our spiritual creatureship. “Flesh and blood,” the Scriptures tell us, “shall not inherit the kingdom of God; neither doth corruption inherit incorruption.” If the Word of God has any meaning, we must admit it as our spiritual standard of judgment. The apostle Paul says, in another place, that “though we have known Christ after the flesh, yet henceforth know we Him no more after the flesh.” Again, “And that which thou sowest thou sowest not that body that shall be, &c., but God giveth it body as it has pleased Him.” As children of Adam earthly, we mind and understand earthly things alone; but as children of Adam heavenly, we mind and understand heavenly things only. All communications, spiritually, are carried on by faith, while we are in the lowlands, and faith neither stands in the wisdom nor the power of the creature, but wholly in that of God; and faith has to do with things not seen, which are eternal and spiritual, and which must not in any way be carnalised. If we feed upon the flesh of the Son of God, and drink His blood, it is a proof that we are in vital oneness with Him; and that we possess the faith of God’s elect; “for we walk by faith, and not by sight.”

(To be continued.)

PRAISE TO WHOM IT IS DUE.

DEAR SIR,—I want you to help me, and get some of the Royal Family to join us, in praising our blessed Lord for guiding my feet to Beulah Chapel. Blessed spot! I heard of it for some months before I visited it, expecting it was too much like others—nothing but an amalgamation of law and Gospel. But thanks, eternal thanks, to my covenant God, I met with a gracious disappointment; for I found Jesus alone exalted as Lord, to the glory of God the Father, and man put in his proper place—low in the dust. It is just the sort of Gospel I have wanted ever since the Lord brought me into the liberty of the children of God; which is now about 14 years.

Though I have sat under a gracious man of God for 10 years, still my path has never been so opened up as it has since I have attended Beulah. To God be all the glory. I had thought that the Royal Family were a peculiarly privileged people, yet, like the queen of Sheba, the half was never told me of their rest, liberty from bondage, freedom from all law charges, oneness with Jesus, together with His perfect delight in them; it far exceeds the fame that I had heard, though much had been revealed to me by the Spirit when He graciously enabled me to enter into rest.

The Lord has privileged me to lean upon His bosom, while coming up out of the wilderness. What a mercy that it is—coming up *out of*, not stopping *in*, the wilderness! What a precious burden-bearer my soul finds Christ to be! How blessedly you were led last Sunday evening to describe the weary and heavily burdened soul. The workmongers of the day know nothing of our burdens, hindrances, clouds, storms; sleepless nights, heart-aching days, buffeting messengers, and unbelieving fears: for their path is smooth. What a mercy that no galley with oars is allowed to pass through Zion's streams; for the glorious Lord is our law-giver, our King, and He will save us.

"I am thine, save me," is a sweet little prayer that my soul is very fond of. How many salvations we require! We are saved from every foe, watched over continually, watered every moment, and kept as the apple of His eye.

*"Kept by Jehovah's shalls and wills,
Firm as the everlasting hills."*

The thousandth part, dear Sir, of the consolation, comfort, establishment and profit, that I have derived under your ministry, through the Holy Spirit's sealing and application, I can never find words to express; more especially that discourse, one Thursday night, from Isaiah, xxx. 21, "This is the Way, walk ye in it." Many stumbling-blocks and hindrances were then removed from my path-way. Glory to the Lamb! Glory to the Lamb! Praise, praise His name for ever and ever, amen, Hallelujah!

I could not help grieving on my own account, and that of the children—though, on the other hand, I was compelled to rejoice for the gainer—that our blessed correspondent "Ruth" had fallen asleep. I have enjoyed her writings in the "Gospel Magazine" for some years: but thanks to our precious and never-failing Friend Jesus, that, in ZION'S WITNESS, we get more of her writings than ever. The papers on "Chastisement," which appeared in the WITNESS, were made a great blessing to me, and also to a friend of mine. The *transgressions* and *iniquities*, named in the 89th Psalm, being visited on Christ, and not the persons of the elect, was new to me. Mr. Parker's paper for September, 1859, was very choice.

I think we read somewhere in our legacy that the children shall be fed with the finest of the wheat. What highly-favoured subjects!—"elect according to the foreknowledge of God the Father." I am quite delighted with the memoirs, "The way He hath led me." Whoever the writer is, I hope that it will not be a short account, but will, at least, continue to the end of the volume.

I hope the dear Lord will add to His church at "Beulah" those who shall be saved; that the place may be filled with the living in Jerusalem, who shall "show forth the praises of Him who hath called them out of nature's darkness into His marvellous light;" so that we may all be enabled to rejoice in Him "who hath delivered, who doth deliver, in whom we trust that He will yet deliver." Yes, He will guide us with His counsel, and afterwards receive us to glory.

O that we could love HIM more, praise Him all day long, and serve Him better, "for His great love wherewith He loved us" before the world began. But we are such short-sighted mortals, and apt to think that we show forth His praise most when we are rejoicing in Him, whereas some are called to glorify God in the fires. Dr. Goodwin says that "God puts the victor's crown on the patient-endurer's head." James also says: "Behold, we count them happy which endure." But the chief mercy is, we are equally loved (I mean the elect family); therefore may the Lord perfect that which concerneth us, and enable us to bear up under the cares and sorrows of the wilderness, while we press toward the mark for the prize of our high calling of God in Christ Jesus.

May the Lord bless you a thousand-fold, give you everlasting consolation through Christ, liberty in the pulpit, boldness at the throne, freedom with the pen, peace in the church and family, prays one who is deeply indebted, though unworthy of any favour.

Yours, in the love of Jesus,

HEPHZIBAH

A FEW FAMILY SECRETS.

THERE is something unspeakably precious when the Lord the eternal Spirit confirms us in the simplicity that there is in Christ: and how heart-comforting the words of the poet are concerning Christ our Surety—"He paid all our debts."

It is said by the very learned, that it was not in a way of debt or penal punishment that the Church was delivered from sin and death; but the Lord enables His children to set to their seal that God is true, knowing that Jesus has paid all our debts, the Holy Ghost having given us an earnest of it, by developing the mercy in a

heart-felt experience of it. We can therefore sing, that we are made free to all eternity; there being no bars, locks, bolts, or prison, to detain a child of God: for if the Son hath made us free, we are all free indeed. Whatever debt was contracted by our transgression, or fall in Adam, the whole of it rested with Christ; for the Almighty Creditor, God the Father, never demanded the debt of His Church. I have thought that He did, and have laboured hard to liquidate the debt; but I found that the more I tried to pay it, the deeper I appeared to be sunk in debt, and was brought to the conclusion that all was lost, and that hell would be my portion for ever. But when it pleased the Lord to reveal His Son in me, my thoughts were changed; the fears, trembling and dread, were taken away, and I had peace with God through Jesus Christ our Lord. God has also taught me one truth since, namely, That I cannot contract a new debt, nor shall I ever be in debt to all eternity. This is a glorious way of living—out of prison, free from debt, and out of bondage, into the glorious liberty of the children of God. We shall never know what real happiness is until God brings us here. We may have religion, be very religious, and very *pious*; we may be church-members, class-leaders, deacons, and even ministers; we may also be able to talk nicely about the doctrines of the Bible; but it is much better to live in Life, than it is to talk much. If I do talk, it is from life; but what I mean is this: I do not like to talk so much about my feelings; for, being alive, in union with Christ, having deliverance by Him, “who shall lay anything to the charge of God’s elect?” It is our privilege to live as free-born sons and daughters of the Lord God Almighty. It was very puzzling once to a very learned man, who had charge of one of the greatest apostles that ever lived—when the chief captain had given orders to bind Paul—because he began to assert his freedom, which appeared to frighten the captain; for, saith he, “With a great sum obtained I this freedom.” Paul said, “But I was free born.” And if we are born of God, we are free born; free from sin and condemnation; “for whosoever is born of God sinneth not.” That is God’s testimony, and I find it much better to believe God’s testimonies than the sayings of men.

As Jesus paid the debt due for sin, and said, “It is finished;” “I have glorified thee on the earth; I have finished the work thou gavest me to do,” what have we to trouble ourselves about? Ah! But do we not owe a debt of gratitude? That is going back to the law, endeavouring to hire, if you can, the law at the back side of Horeb, where Moses fed the flock of Jethro. If you think, by your obedience, you can pay off one grain of the debt, you are attempting to turn your back upon Christ and His full salvation. I know these truths will not suit mere professors; but there are some tried and

tempted sinners who cannot be satisfied with anything short; and to such, Jesus is very precious.

Some may want the enjoyment of it. Our Lord has not promised us enjoyments; but He has promised us strength equal to our day; and that nothing shall by any means injure us.

Some of you may be walking in much darkness. To such I would say, Bless God for it; for you will then know the preciousness of the mercy—"I will make darkness light before you, and crooked things straight." I would not give much for your religion, if you have not plenty of temptations, trials, and troubles. Not that we can take pleasure in these things; but they will make us cry unto the Lord, and He will satisfy us with His love and tender mercies; and we shall give Him glory, and again repeat His praise, and say, Amen.

A. TRIGGS.

REVIEWS.

Food for the Flock; or, Scraps of Consolation for the Spiritual Israel: with an Account of the Rise and Progress of Independency at Wingerworth, near Chesterfield. By JOSEPH FLETCHER. Edited, with preface, and Life of the Author, by EDWARD NICHOLS. Bath: Binns and Goodwin; London: E. Marlborough and Co.

(SECOND NOTICE.)

BEING anxious that our readers should have as much of this *food for the flock* as our small dish will afford, we will this month add nothing of our own. One thing we will say, however, we much regret that Mr. Fletcher is not his own biographer. We much like a man to tell his own tale; for however graphically another may perform the task, there must be a great deficiency of real feeling on account of its being, to the biographer, a theoretical instead of experimental production. Besides, we do love *originality*, and heartily believe that the Lord is all-sufficient to enable a man to either speak or write the truths that He has graciously taught him, when He has anything to do by them. Not that we would cast a reflection upon the services of Mr. Nichols, for we give him credit for doing his work well, but we name this from thorough conviction, that a man appears best in his own clothes, whether they be made from "camels' hair" or "badgers' skin."

Being the youngest of a family of ten, his parents were now becoming very old and infirm. His father unable to work as hitherto, the gloom of dire poverty gathered around them. All besides Joseph were married, with families to provide for. He was now their only stay, with every prospect of being but a sorry one. He was now earning from eighteen shillings to a pound per week, which

would have provided for all decently, had not the greater part been dissipated. How drear must have been the prospect of the declining days of the aged couple. One, at least, however, lived to behold a brighter consummation.

Joseph was now nineteen years of age, and, in a fit of waywardness, resolved to leave his home, ostensibly for the purpose of getting more money, but really to gratify a roving disposition. His parents strove to induce him to abandon his project, and not leave them whilst either remained alive. He was not to be turned, however; and in company with an older brother, started to a colliery at Swadlingcote, near Burton-upon-Trent. I give the result in his own words:—

"My brother and I fell into conversation on the road respecting the prospects of our parents. 'Now,' said he, 'there is no one to look to father and mother but thee; and I hope, if we get employment, thou wilt be steady, and prove to them thou art not forsaking them.' To this I at once agreed, and formed a resolution so to do. We got employment immediately on arrival, and went to work the following day. We wrought about eight days before the pay day, and when I received my wages, after paying all demands, I had nineteen shillings over. My brother being obliged to go home on account of his family, I sent my parents the nineteen shillings, a sum they certainly never expected to receive from their un-
dutiful son.

"It is true, I now began to feel a greater love to my parents than ever I had felt, having left them without counting the cost. At home, everything I needed was supplied without thought on my part; but, amongst strangers, I was made to feel the loss of an indulgent mother, which tended very much to humble my proud, independent spirit.

"I never knew what sackcloth was per yard till now, and not only was I brought to know what it cost, but also to wear it, which was anything but palatable to one who had been accustomed to the best that the unabating love of a mother could provide. These privations brought me, however, to consider my duty as a son, and in some measure to see myself indebted to my parents; so I made up my mind from then that I would really do my best to support them in the decline of life.

"The next fortnight I had one pound three shillings over and above my expenses. This I forwarded to my parents as before, which they no sooner received, than both burst into tears for joy. They thought the nineteen shillings bespoke a remnant of affection, but one pound, three shillings! It was beyond expression. In the course of the next fortnight, I resolved to return home. I wrought hard that fortnight, in order to take home as much as possible, and gained a surplus of one pound, eight shillings. With a light heart I trudged homeward. 'As a bird that wandereth from her nest, so is a man that wandereth from his place.' Prov. xxvii. 8. The moment I arrived, my poor tender-hearted mother clasped me in her arms, and like Jacob of old, wept over me, her tears expressively speaking, 'thou art yet alive.'"

Trivial as these incidents may appear, they nevertheless mark a most momentous era in his life's history. They are the first evidences of the sunny influences of grace upon his soul, the first gray dawn relieving a starless night. The spirit of the Lord was upon him.

The chastening of a Father's love, too, was now laid upon him, in the loss of one parent.

Suddenly recalled home, after a second exodus, he arrived barely in time to witness the departure of his aged father. With an unruffled brow, and smiling lip, the toil-worn pilgrim waved his dying arms in token of victory, and triumphantly passed to his long bright home.

This event was a keen blow, and left a deep impression upon his mind, but still did not effect the change of heart that was anticipated.

Neither men nor angels, nor death nor devils, could change the rebel heart. Nothing short of sovereign grace, applied by the Holy Spirit, could effect that.

Shortly after his father's death, he married into a respectable family, residing at Darnall, in Yorkshire. At the time, this proved a most incongruous match; and unequal as the two were in tastes, habits, and dispositions, it is no wonder that the first few years of Mrs. Fletcher's wedded life were anything but happy ones. Bred to the strictest morality, with the deepest reverence for religion, and frugal to a degree, she found little to admire or respect in a husband addicted to every species of profanity and extravagance, especially as he now became more and more dissipated from week to week. The anxious expectations of mother and wife dwindled into a very forlorn hope indeed, and many a starless night shrouded their household altar. 'They had faith, however, in Him who had said, "the seed of Jacob shall not seek my face in vain," the ear was at the point of maturity, and God sent the "latter rain." The change had come.

"I shall never forget," says he, "the expression made use of by my dear mother, on hearing the joyous news. Just at this time, my brother had a fortune left him. 'Ah!' she exclaimed, 'Elijah has a good fortune given him, but Joseph's will last for ever.' She had an eye to my treasure being an annuity for an eternal life. Had it not been so, she knew I should have squandered it very quickly. For many long years had she travailed in child-birth of me, wrestling in prayer, and great was the joy of her deliverance. She, who had beheld me constantly 'sitting in the seat of the scornful,' was now to behold me 'holding forth the word of life.' No longer wandering amongst the tombs of the City of Destruction, mad and naked, but sitting at the feet of Jesus, clothed and in his right mind."

"After this storm was somewhat abated, I resolved never to do the like again. But I found this desperate hard work; for being naturally of a warm temperament, my anger easily ignited; and I knew not that 'he that is soon angry dealeth foolishly.' But to be brief. I tried to carry my fancied religion as steadily as I possibly could; but, through not pondering the path of my feet, down I fell, and lost all I had got, which was like 'water spilt on the ground, that cannot be gathered up again.' Could I have seen all the serpentine crooks in my fallen nature, I should have concluded at once, that 'That which is crooked cannot be made straight' (Eccles. i. 15) by such a sin-bitten wretch as I.

"At length the time arrived when my planting and plucking (Eccles. iii. 2) must draw to a close. One day, after my return from the coal-pit, having dined, washed, and changed my raiment, finding I had a little leisure-time for reading, I availed myself of the opportunity; and no sooner had I opened the drawer, in which my few books were laid, than a voice louder than ten thousand thunders vibrated through my inmost soul. The Spirit, quick as the lightning's flash, rent in twain my rocky heart; the fountains of the great deep were about to be broken up; an earthquake shook the foundation of my prison-house; all the iron gates, bolts, locks, bars and doors, broke down in one tremendous crash, at the sight of which rottenness entered into my bones, and for a few minutes my limbs were literally paralysed. I cannot find language sufficient to describe what I felt. You may picture the terrific convulsions of Mount Vesuvius, or contemplate the period when the earth was about to engulf the city of Lisbon, but you can find no parallel to the state of my feelings at that moment."

The Critic Criticised; or, the Earthen Vessel's "Critical Review of Zion's Witness" tested by the Word of God. By ARTHUR WILCOCKSON, Editor of "Zion's Witness." London: Partridge and Co., 34, Paternoster Row, and all Booksellers.

THIS *threepenny* pamphlet we shall say but very little about. Its title will explain to our readers the occasion of its publication. If

it was written by any other pen than our own, we might recommend each of our readers to purchase a copy.

We have had this work printed uniform with the WITNESS, in order that it might be bound up with the third volume.

Those of our readers who have read the *review* of our periodical in the "Vessel," will remember what a miserable affair it was, and that it behoved us to make some reply to such a confused criticism.

A WIDOW'S MUSINGS.

(Continued from page 86.)

"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." Poor creature! he could not bear the sight of his brother Abel after God had accepted his sacrifice and favoured him with His presence. Cain was of the seed of the Serpent; he therefore hated the seed of the woman, and, by the instigation of the devil, rose up against his brother Abel, and slew him. The devil's aim no doubt was to extirpate the seed of the woman, which Jehovah had declared should bruise his head. The devil has ever had an inveterate hatred against God's children, which hatred he will avail himself of every opportunity to carry out all the time there is an elect vessel of mercy residing on the earth.

As man brought in the sin, so man also put forth his hand and brought in death; so that the first victim to the prey of death was murdered by the hand of man. How loudly does this preach to us the important fact, that the devil is the author of both sin and death. But, blessed be God, the redemption was provided ere the dust was formed into man.

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper? And He said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground." Yes, there is a voice in blood! but what a mercy for the Church that the blood of Jesus "speaketh better things than the blood of Abel." The spirit of Abel returned to God who gave it; but his blood cried unto God for vengeance; which, as it were, brought God down to teach His creatures that He was the omniscient Jehovah; and that every sin unatoned for, by the one great sacrifice, must be charged upon the sinner; for justice will have its due. God is Justice, and Justice is God; and if Justice is not satisfied, God is not glorified; therefore the victim must be taken and slain ere satisfaction can be given. Oh how this endears the words of my dear Lord to my soul: "If ye seek

me, let these go their way." Here He stood in the place of her who was the darling of His soul, the joy of His heart, the wife of His bosom, the crown of His labours, the trophy of His blood, and the sharer of His throne. Yes, precious Lord Jesus, it will be the eternal delight of Thy children to praise Thy high and lofty name for what Thou hast done and suffered on their account. Delightful indeed will it be to put the crown upon Thine own blest head, while singing,

"All the glory,
All the glory, Lord, be Thine."

"*And the Lord said unto Noah, Come thou and all thy house into the Ark; for thee have I seen righteous before me in this generation.*" What a beautiful type of Christ, the Ark of the everlasting covenant, was this ark into which Noah was privileged to enter; and how particularly striking, and how worthy it is of notice, that the door of the ark was to be in the side thereof; so that by this door Noah entered and was safe from all the floods of wrath. "I am the door," says Christ; "by me if any man enter in he shall be saved."

The door being made in the side thereof, shows forth most sweetly the opening made in the side of Jesus in order to shelter His dear people from all the wrath and vengeance incurred by their sin.

"He poured out His holy soul to death,
And in His side the spear made such a cleft,
That all His everlasting loved sheep
Might find a shelter, and a place to weep,
And supplicate the throne—the heavenly throne,
Pleading Christ's precious blood which did atone.
O yes! 'tis here alone the soul can find
Rich blood to wash from guilt, and ease the mind.
'Tis here we have the smiles of heaven, of God;
And here we sympathise with Him who trod
This lower world, to bear our sin and shame,
To get unto Himself a glorious name."

What a blessed privilege to have a precious Lord Jesus to repair to when every other refuge fails!

When Noah was brought out of the ark, and he saw that God had prospered the work which He had given him faith to take in hand, and he found himself once more on dry land, the first thing that he did was to build an altar unto the Lord: and although there were but a very few beasts and fowls to preserve the seed upon the earth, yet he took of every clean beast, and every clean fowl, and offered burnt offerings to the Lord, with spiritual worship, adoration, prayer, and thanksgiving, to that God who had preserved him, while all the world was destroyed. Noah might well exclaim, Why me, O Lord, why me?

(To be continued.)

ZION'S WITNESS.

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THE WAY HE HATH LED ME.

(Continued from page 126.)

THERE is a class of people who profess to be believers in the free-grace doctrines of the Bible, and yet deny the conflict between flesh and spirit in a child of God. Such professors are often a great puzzle to God's children; for, in conversation with them, they find that they are well instructed in the fundamental truths of "the glorious Gospel of the blessed God;" but when the antagonism of flesh and spirit is introduced, a difference at once arises. The child of God declares that he finds a continual conflict going on in the soul, while the other repudiates the fact of anything of the kind existing. They part, and the trembling child of God ponders over the matter, and cannot understand how it is that Mr. So-and-so disagrees with him upon such an important point, especially when he appears to have such clear views of the Scriptures. Well, he tries to persuade himself that his friend is right, and that there is no such thing as a conflict between the two natures; but almost before he has settled it in his mind that the supposed warfare was merely a phantom, some little thing arises which sadly provokes him, the fountain of iniquity now overruns its bounds, wrath and anger inflame his breast, fury within him burns like fire, and, for the time being, he exhibits more the appearance of a mad Gadarene, than the man clothed and in his right mind at the feet of Jesus. Now he is enraged with himself for giving way in the heat of passion, calls himself a thousand fools for letting so trifling a matter disturb his peace of mind, and feels sadly pained on account of the existence of such evil propensities. Then, again, he wonders that the Lord does not cut him off; that He puts up with his manners in the wilderness. His mind is now led to ponder over his state and condition before God; and, judging from his feelings, concludes that the Lord can never dwell in his heart; that he is too vile a wretch to be a temple for the Lord; that if the Lord had begun a work of grace in his heart, he had never been left to exhibit so much depravity; and

that he deserves the severest judgments of God for his awful wickedness. Perhaps, in the midst of these contending feelings, this portion will steal into his mind: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." He then is constrained to believe, both from Scripture testimony and daily experience, that he is the subject of continual conflict. His friend, he now is necessitated to conclude, must be wrong in contending that a child of God has no conflict. Thus he proves, by painful experience, the truth of the words of Jesus: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

These sudden outbreaks have caused me many an hour of the bitterest sorrow and most painful remorse; and although in those days my mind was not sufficiently enlightened to discover the source of the distinction between the contending parties—the contrary elements, yet I well knew that I was the subject of contention. It is now clear to my mind that every subject of grace possesses two natures, which are as opposite as darkness and light, Christ and Belial, heaven and hell, spirit and matter; therefore, an amalgamation is altogether out of the question. Hence arises the conflict, which cannot cease until mortality be swallowed up of life.

While at Hastings, I used to have a window to dress nearly every morning, on account of possessing a natural gift in the art of blending colours. In those days, I fancied that no one could dress a window so well as my conceited self. Many a time, after taking extreme pains in exhibiting row after row of ladies' dresses, graduated by moving shelves and dress stands, by some sudden movement, I have knocked down a stand: this has fallen to the next, and that to the next, until my uniform window has presented a scene of confusion. Thus the whole of my morning's work would be marred. Now, what part does my reader suppose that I played while this sad catastrophe was going on? "Why, of course, you took it all very patiently, and quietly went to work, reinstating your dresses in their wonted places." No, indeed! but rather swore as fast as articulation would allow. I cursed the dresses, stands, shelves, and everything in connexion with the confounded window-dressing, while the perspiration rolled off me from very rage and fury. Surely for a few minutes I was set on fire of hell; and fully exemplified my true original. The hidden deep within did indeed boil up like a pot, proving that the wicked are like the troubled sea, which cannot rest; but whose waters cast up mire and dirt. "There is no peace, saith my God, with the wicked." Satan, as may be supposed, took all the advantage possible of such an outbreak, fully proving that the accuser of the brethren is not yet dead.

The suffering that I then experienced, no mortal can imagine; and those who have travelled the same path, have no occasion to imagine; for it is more than imagination with them. "But is it possible that you could swear in such a way, after being called by grace?" I fancy I can hear some *pious* professor say, who is entirely ignorant of the depth of the depravity of his own evil heart. Yes, it is possible, and more than probable; for I did swear, and most lustily too; and yet, at the same time, condemned myself for being such a depraved wretch.

At another time, when placed in similar circumstances, I have resolved not to swear at all, nor be in any way enraged; but, on the contrary, smile during the time that the falling dress-stands are coming in contact with each other; and endeavour to be unusually good tempered. "Well, and how has this resolve answered?" perhaps my reader is saying. Why, worse and worse; for it has been like attempting to dam a mighty torrent with a truss of straw, or bind the surging ocean with a ball of cotton. Futile indeed have all my attempts proved in this matter.

There are scores of religionists about who say that they have it in their power to moderate and subdue their evil tempers; so that when anything occurs which has a provoking tendency, and passion is about to rear its ugly head, open its wide mouth, and use its naughty tongue, they at once very quietly subdue the would-be unruly old gentleman, and do not allow him to get the mastery over them. How very *amiable* and *pious* such persons are, to be sure! Such characters are entire strangers to the fell disease which has corrupted the whole of their system; are ignorant of the deadly distemper lurking in their tabernacle. The Lord's people learn, by painful experience, that the whole heart is sick, and the whole head faint; that there is no soundness in their bones.

"Can filthy dross produce a golden beam?
Or poison'd springs a salutif'rous stream?"

For nearly five years the alternate acts of sinning and repenting would daily and hourly go on. I have sometimes felt the weight of sin press so heavily upon me, that I have hardly known how to contain myself in the shop; upon the back of which, I have been engaged in serving a very engaging young lady; and then would commence a train of chat, after the old sort, when I would forget my soul trouble, and be entirely carried away with our foolish and empty talk. My customer gone, reflecting moments would ensue, issuing in an accumulated weight upon my conscience. Satan would then step in, and make sad havoc in my sin-stricken soul. He would urge upon me the necessity of being consistent with myself, and not to make any profession of religion at all, seeing I had not "the root of the matter" in me; for if I had, I should not

be so carried away with such empty talk. "What is the use of your troubling yourself about religion?" his Satanic majesty would continue, "you know very well that you are as much delighted as ever you were, when you can get a chat with any cheerful young lady, which would not be the case had the Lord commenced the work of grace upon your heart. You know very well that you are as fond of fun as anybody, then why not enjoy yourself a little, as the other young men do?" Then I would ponder matters over, and try my present state with my former, which generally resulted in a conclusion that there was a perceptible difference; but from what source it sprang, was not so easily determinable. I would then make up my mind to be very reserved with my customers in future, and exchange no unnecessary words with them, when, perhaps, almost before the resolve was ripe, in would come two or three of my favourites. Forward I would bounce, politely tender each a seat, the usual compliments would pass round, and at it again I would go, as free and as frolicsome as ever. If they were good customers, and made large purchases, it would have a wonderful stimulating effect upon my mind; and though something within would check me now and then, yet, despite all and every impediment, I was determined to run the length of my chain. Again left to myself, young ladies being gone, and fun and frolic over, back came my burden, with an additional weight; down I went again into wretchedness and misery, wished I had been anything but a draper, and determined to take the first opportunity of cutting the business. I now called myself the greatest hypocrite and vilest wretch in existence, heartily wished I had never been born; for every glimmer of hope seemed entirely gone, while a darkness that might be felt spread the horizon of my mind. Pray to the Lord I dare not—nay, could not; for it appeared awful mockery to ask Him to forgive me for doing that which I had taken so much delight in. Thus I went on for days and days, weeks and weeks, months and months. Sometimes I mustered up courage enough to ask the Lord to pardon me, and then again I felt condemned for even daring to hope for His mercy. At another time I would go day after day, and week after week, and not attempt to ask a favour at the Lord's hands; for I felt that I was a reprobate, and it was no use for me to attempt to pray, seeing the sacrifices of the wicked are an abomination to the Lord. Well, I used to think, if I am not loved with an everlasting love, if my name is not written in the Lamb's book of life, if I am not eternally chosen to salvation, if I have not an eternal union to Christ, if I do not compose a part of His body, if I am not a sheep of His fold, if I am not a jewel in His mediatorial crown, if I am not predestinated to eternal glory, if I am not a portion of the travail of the dear Redeemer's soul, and

if I am not a trophy of His blood, what is the use of being concerned about soul matters? The contemplation, on the one hand, of the eternal blessedness arising from so exalted a standing, as union to Jesus must be, would cause a fluttering in my soul, with a hearty wish to soar away into so sublime an element; but the consideration, on the other, of my utter unworthiness of so blest a participation, would compel my fluttering wings to drop, and cause me to go bowed down like a bullrush.

Thus I went on hoping and fearing, sinning and sighing, panting and longing, kicking and crying, rebelling and repenting, for many a month. Those who have travelled this road, know something of the exercises of my mind in those days, and will be able to bear their testimony to the truthfulness of my statements. So driven have I been at times, while behind the counter, by the power of Satan, that it has been a matter of astonishment to me how I could possibly wait upon my customers. The thought of eternity would sometimes dart through my mind like lightning; and the awful consequences of not being found in Christ, would almost hurl my poor sin-smitten soul into the vortex of despair. I found soul matters to be of vast importance; nor could I persuade myself that I was all right for an eternal world. To believe in Jesus, to the saving of the soul, I found to be a work of God alone; therefore, could say with Hart:—

“He makes the believer,
And gives him his crown.”

Although the whole of the human race are in bondage to sin and Satan, yet none but the quickened family know what bondage of soul really is. I found myself to be in wretched bondage, and would have given worlds for a deliverance; but the Lord's time was not yet fully come. Sometimes a pleasurable feeling would pervade my mind in the anticipation of deliverance. I well remember, in returning from my walk one morning, pondering over my wretched state, and wondering whether, when, and how the Lord would appear in mercy to my soul, when a somewhat pleasant frame of mind came over me, bringing with it a sweet assurance that I should not die until I had seen the Lord's Christ. This I felt was not to be the deliverance, so much needed and fondly hoped for, but a foretaste of it. It was not an earnest of my eternal inheritance, but a pledge of the earnest. It was not a full emancipation from the thralldom of sin and tyrannical grasp of Satan, but a prelude of it. It was not a deliverance out of bondage and soul trouble, but a deliverance in. Although at this time I was not privileged to lay hold of Christ, as Jacob did, and say, “I will not let thee go, except thou bless me,” yet it was a sweet intimation of the loving-kindness of my indulgent Lord, and a certain presagement

of better days. Many such sweet seasons have I had since, which I am now constrained to confess were the drawings of my gracious Lord and Saviour.

At times I have felt such a spirit of grace and supplication poured out upon me, that for some minutes my heart has been enlarged, my mind expanded, and my tongue has rolled out words as fast as articulation would allow, while Scripture after Scripture has poured into my mind in one continual strain. I have, at such seasons, lost my burden, forgotten my trouble, and been very much gladdened and cheered. But when the flow of Scripture has ceased, and the spirit of prayer subsided, the sweetness has fled away, my burden has again pressed heavily upon me, my trouble has once more returned, and into my own sad place have I been left to grope. After such a sweet foretaste of the earnest of my inheritance, Satan would come in, and declare it was nothing but fleshly excitement; that I had commenced in the flesh, and should end in the same; that the Lord was not the author of such fanciful feelings, and chattering arguments; but that it was nothing but natural fanaticism, and hypocritical enthusiasm. "Well," I used to say, "perhaps it is; but O, if it be, I am lost for ever!" "To be sure you are lost," he would then reply, "you had therefore better make up your mind to give it all up; for all the time you trouble yourself about religion, you will continue to be a miserable man." Every infernal argument that his diabolical majesty was master of, was put into requisition, in order to convince me of the utter futility of putting myself in such a way about religion. Every step of ground I was enabled through grace to tread, was canvassed by this subtle foe. I indeed found

"Every day new straits attend,
And wonder'd where the scene would end."

(*To be continued.*)

A BROTHER'S GREETING.

THE RECTOR OF BARROW HILL, TO THE RECTOR OF SALEM,
SENDETH GREETING.

MY DEAR BROTHER IN CHRIST,—I can scarcely find words to describe the pleasure which your epistle gave, expressing as it does a resting upon and delighting in those doctrines which are precious to my soul, and that manifest forth the glory of Jehovah. I am often constrained to ask why it is that He, who holdeth a world in His grasp, should condescend to use the agency of man in making known the rich provisions of the doctrines of grace, which alone are

calculated to inspire hope and confidence in the penitent sinner's breast? Why? It is in order that all the blood-bought family may rejoice in the glorious fact of His condescension and grace; in order that He might, by His tenderness, meet, and thoroughly eradicate, those fears which, alas, too often perplex those who should be living to the praise and glory of His grace, ascribing all honour to Him who sitteth upon the throne.

May the Lord graciously hear and answer your prayer, that we may both be spared the sin and shame of a muzzled mouth; but that we may, as those of old, lift up our voices like a trumpet, and fearlessly proclaim the lamentable consequences of a life of sin and separation from Jesus; and also the utter inability of anything to satisfy the cravings of an immortal spirit besides the Lord Jesus Christ, who, in His own Person, bore our sins and carried our sorrows, that He might satisfy the hungry soul with the Bread of Life, and satiate the thirsty soul with the Water of Life, which the world can neither know nor receive. Oh, that we may be enabled to take our stand on the promises of the eternal Covenant, and, in the strength of the Lord God of Israel, declare the marks and evidences of those who shall possess them, as they are set forth in the sacred record of God's Word. May we ever be enabled to declare God's people to be a chosen band, a noble race of heavenly birth, sons of the great King, who were set apart for a kingdom ere the sands of time began to run; and that though Satan rages, sin vexes and harrasses, the world scorns and persecutes, and all the powers of earth and hell combined oppose, not one shall be plucked out of the hands of Him who keeps them by His grace.

Who can be so confident in the delivery of a message as he who, in simple dependance upon the teaching of that God who has given him His Spirit, takes his stand upon God's naked truth, and declares, in accordance with His will, the immutability of His counsel and the sovereignty of His grace? This, my brother, is the ground of my confidence, and the spring of my joy in Christ. These blessings are not ours on account of believing, but of God's free favour; and, because of this, we believe to the glory of His great name. What an inexhaustible source of wisdom, grace, and strength, does this open up to the poor, weary, hard-pressed, and closely-beset child of God.

I am His, "created in Christ Jesus;" therefore will He "send from above, rid me, and deliver me out of great waters, from the hand of strange children." Yes, and at the sifting time, as you well observe, in quoting the Word of God by the prophet Amos, "not the least grain shall fall upon the earth." Why not? Because it is all precious in His sight.

These, my brother, are precious and unalterable truths, calculated

to nerve afresh the fainting spirits of God's children, and to lead them to again review the long array of kind providences, and matchless manifestations of grace, by which He has led them, in the midst of enemies, to a joy in Himself, which shall be perpetual; and, by virtue of which, every day's trials are met and overcome, and the believer's joy is thus rendered permanent. Grace flows like a mighty river, reviving the parched plains, and causing many a tender blossom to cheer the weary pilgrim's path onward and upward; and causing him to ascribe all to the power, grace, and love of his Captain, who, "having loved His own which were in the world, loved them unto the end."

May He harness us, my dear brother, for the conflict, that we may fight valiantly beneath His banner; and, having done all, to stand complete in the divine panoply.

I am, my dear brother,

Yours faithfully,

THOMAS DE VINE.

February, 26, 1861.

THE FAMILY CONFLICT.

"For to be carnally minded is death; but to be spiritually minded is life and peace."

I FOUND much sweetness one day upon reading these words; and the marginal rendering throws great light upon them, which reads—"For the minding of the flesh is death; but the minding of the spirit is life and peace." A spiritual minded person is often at a loss to know whether he has a spiritual mind, on account of the carnal workings which he feels within, while a carnally minded person knows nothing of life and peace. But this is the point—which am I minding, the things of the flesh, or they of the Spirit? "Oh," says the child of God, "I am continually trying to mind spiritual things; but I feel so weak and sinful, that I fear I cannot be a spiritual person." Such will feel and know the truth of these words: "To be carnally minded is death." None but living souls will complain of being carnally minded; none but those who are made alive in Christ will feel the burden of the body of sin and death; none but the living in Jerusalem will groan out, day after day, "O wretched man that I am! who shall deliver me from the body of this death?" Thanks be to God, a deliverer is found—the Lord Jesus Christ is He; for He has delivered His people from going down into the pit of hell by becoming their Ransom. He alone was the Ransom that the Lord found; and He only can deliver the poor sinner. The wretchedness which the Lord's people

experience is not a mere lip word, but a fearful reality; for words cannot express it, nor can the feelings be described. The living soul would always be spiritually minded if he could; but he finds that he has also a carnal one, and this brings death with it. The spiritual feelings and desires appear to be dead. There are people who assert that it matters not what a child of God does, nor how he lives, for he must be saved; but let him wilfully [how can he? see Heb. x. 26, 27] commit any sin, will he find that it matters not how he lives? * Why, death comes into the soul immediately, and produces such confusion, darkness, guilt, bondage, and despair, that he feels, after all the blessedness of God's chosen,—their standing in Christ without spot, and everlasting salvation by Him,—he may be lost, and deserves to be. Oh! the cry will often gush out—"Lord, save me! Do keep me! Have mercy upon me, or I shall be lost." These are often my cries; and while I have known the Lord for years, and can, when on the mount of holy enjoyment, praise Him whose mercy endureth for ever, yet there is the valley again. Some I know are more indulged than others, and are, like the one whom Jesus loved, privileged to often lean upon His bosom, and such are more ravished with His love; but there are others—and these the greater part—who go mourning after Him whom their soul loveth, and cannot find Him; and like the Church of old, cry out, "Why art thou as a way-faring man, that tarrieth but for a night?" Such souls feel the truth of the poet's words:

"When Jesus, with His mighty love,
Visits my troubled breast,
My doubts subside, my fears remove,
And I'm completely bless'd."

His presence is now life to the soul, and His mouth is most sweet; yea, He is altogether lovely: but when He has withdrawn Himself, other feelings intervene, as the poet continues:

"But, O, when these short visits end,
Though not quite left alone,
I miss the presence of my Friend,
Like one whose comfort's gone."

None ever feel the carnal mind but those who have a spiritual one. Where there is spirituality, there will be a feeling of carnality; so that the soul will often cry out,

"O wretched, wretched man!
What horrid scenes I view!
I find, alas, do all I can,
That I can nothing do."

What mistakes God's people are continually making, by forgetting

*Our correspondent is not clear here; for he confounds the old nature with the new. We are persuaded, from other parts of his communication, that he does not mean what he says; for observe the note at the foot of next page.—ED.

that "that which is born of the flesh is flesh"—and for ever will remain so—"and that which is born of the Spirit is spirit," and will eternally remain so; therefore there is no union between the two, nor can there ever be: for what God hath eternally put assunder, can never be joined together; and yet preachers are attempting to join them together every day.* "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." This portion is fulfilled in every child of God; for here are the two seeds, the seed of the woman, and the seed of the Serpent. "The flesh lusteth against the Spirit, and the Spirit against the flesh;" so that a child of God cannot do the things that he would; for he would always do good. The believer finds that there are two contrary laws within him; therefore, with the apostle, he will "find another law in his members, warring against the law of his mind;" so that when he would do good, an evil propensity, or constraining influence of corrupt passions and desires abound. This is the old man. The law of the new man is, "I delight in the law of God." And there is often such a conflict between these two laws, that the soul looks on tremblingly, wondering where the scene will end.

"Are these the conflicts of the soul
That's sav'd by sovereign grace?
Then sure I am a child of God,
For that is oft my case."

A child of God will often say, "I do not feel that I can be a child of God; for I am not spiritually minded." But this does not appear to be the question in the passage at the head of our paper. A person may not be in the enjoyment of a spiritual mind, but yet looking after it; therefore, if they are seeking after spiritual things, even though they have not attained them, the promise remains—"they that seek shall find." But we are often seeking in ourselves, what alone is to be found in Christ [how true]. An aged saint once remarked to me (one who had a better heart than head), "Oh! I find I cannot get better; for I have such bad thoughts." "Ah!" I said, "you are looking for goodness in yourself, which you will NEVER find; and if you live to be a hundred years old, you will not find yourself to be at all improved." Death is the wages of sin, and those who live after the flesh, will die; for sin works in our members, to bring forth fruit unto death; and it is our mercy if we have the sentence of death in ourselves; for then we shall find no room to boast or glory in ourselves, as many do, and will continue to do until the sentence comes. The sinner will trust to anything but in the Lord; but when the Lord cuts him down without hope, the

* This is according to the Word and to the testimony; for the distinction is most scripturally set forth. We do like the two natures to be held in their utter distinctiveness, so that he who runs may read.—Ed.

law curses him, and justice sues him, then there is a feeling of necessity, of misery, and the cry will go out of the heart "God be merciful to me a sinner." Peter's prayer, "Lord, save, or I perish," is only used in such cases. Life is at stake, and, as the devil told the Lord, concerning Job, "All that a man has will he give for his life." When the poor sinner feels his perishing condition, he would rather lose his life than his soul.

(To be continued.)

TRUTHS EXPERIENCED IN THE HEART.

"It is written in the prophets, And they shall all be taught of God."

"I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

ALL religion and sentiment that does not come to us by revelation, will be as the morning cloud, or the early dew, which soon passeth away; for "when affliction or persecution ariseth, because of the Word, by and bye, they are offended." They go back to their own country, from whence they came out, and they bring up an evil report of the good land which floweth with milk and honey; and which is the glory of all lands; and thus the way of truth is evilly spoken of. They may indeed come up out of Egypt with the children, and walk with them in the wilderness; but they say of Christ, when He is gone up to the mount, "We will not have this Man to reign over us." "We remember the cucumbers and the melons which we did eat in Egypt: but now our souls are dried up; there is nothing at all besides this *manna*."

They have had no revelation of Jesus Christ; therefore their mind and conscience are defiled; they scorn the pleasant land, and give no credence unto His Word. They return to their own vomit, and again wallow in the mire of their own uncleanness; there they walk on through dry places, seeking rest, and finding none, till they return to their own house, which they find empty, swept, and garnished; and they enter in, and dwell there; and the last state of these men is worse than the first. "For it is better not to have known the way of righteousness, than, after they have known it [in theory], to turn from the holy commandment." A revelation of the law, delivered on mount Sinai, will almost drive a poor sinner to despair; for he will be cast down to the dust on account of his own helplessness; but it will never bring out of his heart the cry of, "God be merciful to me a sinner." A revelation of Jesus Christ, in all His glory and beauty, will cause us to forget self, and all its poverty, and remember our misery, under the law, no more; but we shall lift up our eyes to Calvary, and "behold the Lamb of God

who taketh away the sin of the [elect] world " by the sacrifice of Himself, and spoileth the strong man of all his goods. Thus the iniquity of Emmanuel's land is removed in one day; "and the inhabitants thereof shall not say, I am sick; for the people that dwell therein shall be forgiven their iniquity." So "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill;" "but God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen, and things which are not, to bring to nought things that are." Even so Jesus Christ the Lord is hidden from the wise and prudent, and revealed unto babes; for we are all babes when Christ reveals Himself in our hearts as the Hope of glory. "Not by might, nor by power; but by my Spirit, saith the Jehovah of Hosts;" for the children "are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Thus "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh, nor whither it goeth, so is every one that is born of the Spirit." In this way we are brought to know the gift of God, and the gift by grace, which is by one Man Jesus Christ; and we feel in our hearts the well of living water springing up into everlasting life; therefore, with joy, we draw water from the wells of salvation, and say, with the men of Sychar, "Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ the Saviour of the world."

Thus we are taught of God, and have a revelation of Jesus Christ; and we thereby learn that "*that* which is born of the flesh is flesh; and that which is born of the Spirit is spirit." We "eat clean provender, which hath been winnowed with the shovel and fan;" for the chaff is all driven away with the wind from the summer threshing-floor. We also discern the hidden riches of secret places, and separate between the clean and the unclean; between holy sinners and profane scoffers; between the sounding brass of the false teacher, which makes a great noise, and the deep, still waters of the Gospel, which flow from God and the Lamb, to satiate the thirsty soul, and to replenish every sorrowful soul. This is the *strong drink* which is given to him that is ready to perish; and it is the wine of the kingdom, which is given to them that have heavy hearts.

"We speak that we do know, and testify that we have seen;" and "of His fulness have all we received and grace for grace." Thus we find Him of whom Moses in the law and prophets did write; Jesus Christ the Son of God, the King of Israel; and having found

this PEARL of great price, the effect will be, that we shall sell all that we have in order to "win Christ, and be found in Him." When we are taught these things, by the wisdom of God, the power of God, and revelation in the heart, we "go forth unto Him without the camp, bearing His reproach; for here we have no continuing city; but we seek one to come." The Lord brings us to esteem ourselves as earthen pitchers, the work of the hands of the Potter; we "esteem others better than ourselves;" we esteem godliness as great gain; and we count the riches of the world, together with the things of time, as the eagle that flyeth away, and hasteth to the prey. We are told to put away that accursed thing, the wedge of gold, and the goodly Babylonish garment; "for no man that warreth, entangleth himself with the affairs of this life;" neither will the wise in heart, who is called prudent, be encumbered with the woe that is attached to him who ladeth himself with thick clay.

The tried, tempted, buffeted, and exercised child of God, in whom He delighteth, hungers and thirsts after righteousness, yet feels himself more vile and corrupt than sin, death, and the devil can make him. But he is one of those out of whose bellies flow rivers of living water; and who speak the truths of God through their throat. These take no gain of money; but, in the strength of the Most High, they shall go on, though the battle may increase on all sides, there being many adversaries; yea, and some friends, like Eliphaz, Bildad, and Zephar, who add drunkenness to thirst. These cannot help him who is without power, nor save him who hath no strength; they cannot counsel him who hath no wisdom, neither can they declare the thing as it is, or the whole counsel of God. But the broken in heart know how forcible are right words; for the words of our Beloved are "like apples of gold in pictures of silver;" "and His eyes as the eyes of doves by the rivers of water, washed with milk, and fitly set." "When I saw Him, I fell at His feet as dead;" yet, when I am favoured to behold Him the altogether lovely one, then I am indeed dead to all time things; then it is that I am borne on eagles' wings to the new Jerusalem; then I lift up my heart, in unison with the redeemed, and sing, "Unto Him that loved us;" and I can never get beyond this love. I cannot reach it; for it is higher than heaven, what can I know? deeper than hell, what can I do? Why, nothing, but go on singing—"and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen."

Some may say that I "darken counsel by words without knowledge;" but "my witness is in heaven, and my record is on high." I have neither counsel nor might but as I stand "joined to the Lord and one Spirit;" and He is the wonderful Counsellor; yes, so

wonderful, that all my wisdom is folly. All knowledge and understanding that does not stand in union with the Son of God, is lying vanity, and a cunningly devised fable.

Dear reader, have these truths been written in your heart by the finger of God? Can you say, "Whereas I was blind, now I see?" Do you do the things that you hate? And do you find that you have no power to do the things that you would? Then it is with you, "the flesh against the Spirit, and the Spirit against the flesh;" but the time will soon come when the bondwoman will be cast out; when we shall put off the burden of the flesh, and be clothed upon with our house which is from heaven. Seek righteousness, and seek meekness; and though the storm rages without, and the fire burns within, the furnace being heated seven times hotter than it is wont, yet shall my Jesus be your Saviour, and the fire shall not consume thee, neither shall the floods drown thee; for "He will rest in His love," "and will be favourable to His land," and to His people. "The Lord His God is with Him, and the shout of a King is among them."

"Wherever I follow thee, Lord,
Admiring, adoring, I see
That love, which was stronger than death,
Flowing out to a sinner like me."

MAHANAIN.

London, February, 1861.

CHRIST ALONE EXALTED.

Seventeenth Letter.

THE REAPER TO THE GLEANER.

BELoved IN THE LORD,—All health and peace be unto you from the God of all grace, who is the health of our countenance and our peace, and who hath made peace by the blood of His cross; and as we know and believe these truths, we live in uninterrupted peace with God, through our Lord Jesus Christ.

I find it my daily mercy, that nothing touches my life, nor disturbs my peace; and though I have afflictions in my body, yet I live in pure, unalterable health that no disease can reach. I find that these truths, which are so plain and simple to me, are stumbling-blocks to many: but that alters not their divine properties; neither do their sayings against them, nor their charging me with presumption, disturb my peace, or prevent me from living in the blessedness of peace with God; for I daily prove the truth of the Lord's words by Paul: "For to me to live is Christ; and to die is gain." Whilst other persons are being troubled about their life in

themselves, which, according to their experience, is sometimes dead, I rejoice in the fact, that I have no life in me to die or live by ; for I am only alive in Christ my Life, with whom my life is hid in God ; and He saith, " Because I live, ye shall live also." This is the dear position into which the Lord has graciously brought me and fixed me ; so that I have now nothing to grieve me about death, dying, and changes ; for my glorious Christ is our " Resurrection and Life," and we being " raised up together with Him," are not only " passed from death unto life," and cannot come into condemnation, but Jesus saith, " Neither can they die any more ; for they are equal unto the angels ; and are the children of God, being the children of the resurrection ;" and " blessed and holy is he who hath part in the first resurrection ; on such the second death hath no power."

These precious truths, realised in my heart in their present tense blessedness, cause me to enjoy real happiness ; therefore, in their fulness, I at all times live happy in the Lord. The misery and quietude in the minds of many of the Lord's people arise from attempting to circumscribe eternals within the narrow limits of their creatureship experience and feelings ; but this is indeed the *scant measure*. I have nothing in myself to rest in or take comfort from ; for my all is in Christ. Jesus is our Rest and Refreshing ; and He is Jehovah our everlasting Light, our God, and our Glory. As it is eternal life to know Him, surely there is no real life, but as we live in Him our eternal Life ; and thus we become witnesses of the mystery, " Christ in you the Hope of glory." This last dear clause may be a seeming contradiction to what I have said before, namely, " that I have nothing in myself to rest in ;" but you shall spiritually judge the truth of the same, that there is no contradiction in it ; for, although Christ be in you, are not your desires, longings, prayers, and supplications, going out from your new heart, and noble mind, after and unto our most glorious Christ, saying, " Tell me, O Thou whom my soul loveth, where Thou feedest ;" " Let my Beloved come into His garden ;" " Make haste, my Beloved ;" " Come, Lord Jesus, come quickly ;" and, " I will direct my prayer unto Thee, and look up." This proves the truth of my assertion ; and I know we have but one heart and mind in the blessedness of the same. In these holy outgoings of soul, though it is not without Christ in us, yet, at the time, there does not appear to us any rest in, or comfort arising from, Christ in us ; but the desires are going out after Him, to have an increasing knowledge of Him, what He is in Himself, what He is made of God unto us, and what Himself hath done for us ; and this is fully expressed by our apostle, which is our language with him : " That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." It is evident, that years before Paul wrote this,

the Lord had called him by His grace, and revealed His Son in him; and it is also very clear that there is a continual going out of ourselves, having no rest in ourselves, whereby we prove the truth of this dear portion: "I press toward the mark, for the prize of the high calling of God in Christ Jesus."

This, beloved, is "experience that worketh hope; and hope maketh not ashamed, because the love of God is shed abroad in the heart, by the Holy Ghost which is given unto us." And now mark a truth, which appears to be little understood, and quite contrary to the general experience, namely, These truths do not make me happy in myself, but always happy in the Lord. I therefore sing with Paul: "Thanks be unto God, which always causeth us to triumph in Christ; and not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." As the divine properties of these truths are demonstrated in our hearts, by the eternal Spirit, and our souls are by Him confirmed in their pure nature and divine import, so we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" and the fulness and blessedness of this divine lesson, in the knowledge of the same, is this: "CHRIST IS ALL AND IN ALL." This, therefore, proves, when rightly understood, that we are, in and of ourselves, "less than nothing and vanity;" but O, how precious the mercy, that our all is in Christ, and Christ is our ALL!

I would now desire to lead you on a little farther in the contemplation of realities, and things which accompany eternal; and I will take one word that serves for text and subject for a great many—*experience*. But we shall speak of it in its spiritual import, distinct from the corruptions of poor fallen nature, the deceitfulness of the heart, and the temptations of the devil; for we find no pleasure in speaking of those things whereof we are now ashamed; therefore, in its pure and spiritual sense, it is true *knowledge, gained by practice*. This you will find to be in unbroken harmony with what has been said in the preceding remarks; and thus it is written: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Herein we have the practice, and the knowledge gained in and by the experience of it; and this blessed truth sets forth the real privilege of a believer in Christ. But this is not attainable by looking into or at ourselves, or by poring over what we are the subjects of; for that tends to increase the weight to worse sin, and is giving way to the devil; and such can neither lay aside the weight, nor sin; neither can they run with patience the race set before them: but the simplicity and blessedness of the mercy is, "Looking unto Jesus." This proves to us that the eyes of our

understandings are enlightened, and, as David says, "In thy light shall we see light." In realising the preciousness of these unalterable truths, we become witnesses of the fulfilment of this dear promise: "Thine eyes shall see the King in His beauty." Thus "we see Jesus, who was made a little lower than the angels, for the suffering of death;" and from hence we learn what it is to "walk in the light, as He is in the light, and have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." Hereby the secret is opened of how we lay aside the weight, the sin, and run in the way of His commandments, having our heart enlarged; and this is done without any effort of ours, whether it consists of prayer, fasting, or the *practice of piety*; for the whole secret of it lies in "looking unto Jesus." The dear word, "looking," is to me very blessed; for it implies the continuance of the act,—not, *have looked, may, shall, or will look*, but "*looking*."

Ponder over this plain and simple subject; and if the Lord instructs you a little more in its divine properties, you will then know what it is to live above all "fogs and mists" where "the true light now shineth;" and so you will forget your *little self*, with all its appurtenances, and rejoice with me at all times, singing, "The Lord liveth, and blessed be my Rock, and let the God of my salvation be exalted." This is the way to live and walk by faith above all gross matter, sensuality, weight, and sin; and we are not told to take them up again, so as to have what is termed a deep experience of them; no, blessed be the Lord, they are laid aside by me, and I find it a real pleasure to be "looking unto Jesus."

I now drop you another hint, namely, our natural eyes are not given us to look at or into ourselves; nor do children ever learn to walk by looking at their feet. Then how sweet, with the eyes of our understanding, to "see light in His light;" and thus it was that "they looked unto Him and were lightened, and their faces were not ashamed." But to look at ourselves, produces "shame and confusion of face." Then, beloved, let you and I go on, "looking unto Jesus;" let us look out of the tent, as the Israelites did, when gazing at the brazen serpent; and, as I have before quoted, "I will direct my prayer unto thee, and look up." In inseparable conjunction with these truths, in their spiritual experience, we find the following portion very precious: "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty;" not bondage, sin, corruption, and the devil; but a complete "deliverance from the bondage of corruption, into the glorious liberty of the children of God." Then follows the blessedness, which will be experienced "where the Spirit of the Lord is:" "But we all with open face beholding (in sweet analogy with "looking"), as in a glass, the glory of the Lord (not beholding ourselves, what we are the subjects

of, neither sin, nor the devil), are changed into the same image, from glory to glory, as by the Spirit of the Lord." Again, "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face (or person) of Jesus Christ."

What say you, beloved Ruth, to such experience as this? To me it is most precious, and is more glorious than the ministration of condemnation, it being the ministration of the Spirit and righteousness, which exceeds in glory; and by this I experience what it is to live in glorious liberty in Christ Jesus, in the fulness of life, salvation, and justification from all things, even as though there was no such thing as sin, corruption, death, condemnation, or devil; for "if God be for us, who can be against us?"

I add one word more on real experience, which stands in unison with the preceding, namely, "We have known and believed the love that God hath to us: God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; BECAUSE AS HE IS, SO ARE WE IN THIS WORLD." I make no attempt to explain these holy mysteries; for they are unexplainable, yet familiar with those who are living witnesses of their divine properties; and herein we plainly see, and also experience, the never-to-be-destroyed blessedness and reciprocity that there is between God and the Church—that is, dwelling in God and God in her; and "as He is, so are we in this world." But these truths are almost everywhere spoken against; and though my sister Ruth does not speak against them, yet she appears to be conferring with flesh and blood concerning them. I suppose she has not yet, by the help of her God, leaped over that high wall, called presumption, built in the plains of Shinar, under the superintendence of Satan, and daubed with the untempered mortar of reason. But I must not enlarge, only say, that as the subject has been opened, and I have "tasted, handled, and felt the good Word of life," so I have written to you in love and affection, "because you belong to Christ."

I thank you for your epistle, and acknowledge that I was comforted in the perusal of it. I will now talk to you about the "two things" named in your last [see last month's magazine, page 128].

First, "all relationship to Adam earthly is annulled." Most assuredly, beloved! and if it is not, we are still "in the flesh," and "cannot please God." We read that "the children of the flesh are not the children of God; but the children of the promise are counted for the seed;" and Jesus, in testifying of the relationship being annulled, said, "Call no man father upon earth; for one is your Father in heaven." What think you of this, beloved? We are cut out of the old olive tree, the first Adam, which is wild by nature,

and grafted in the good Olive Tree, the second Adam, the Lord from heaven. From hence we experience adoption, and learn the preciousness of this dear truth—"If children, then heirs, heirs of God, and joint heirs with Christ." We now say, "Our Father, which art in heaven," and disclaim all relation to Adam earthy; he being a man of the world; and we are not of the world, even as Christ is not of the world; and thus we have but one Father, even God. This is the way that I am enabled to live happy in the Lord, with one "Father of mercies," of whom Jesus saith, "My Father, and your Father; my God, and your God."

These few hints are plain; ponder them over, and search the Scriptures, as I cannot now enlarge, but must come at once to the

"Second thing," namely, "Not a new creature in myself." Surely not; nor is there a portion of Scripture that hints at such a *mottley* creature. The Word of God is our standard of decision, and conscience will give a true verdict to it; and we set to our seal that God is true in saying, "If any man be in Christ Jesus (not in himself), he is a new creature." Again, we "are His workmanship, created in Christ Jesus (not in ourselves), unto good works:" and, Paul saith, "I knew a man in Christ," in whom we live, move, and have our being, in oneness of nature, life and spirit, being "joined to the Lord, and one Spirit." Adam is the old man, Christ is the New; these are the two Adams, distinct from one another: the first is of the earth earthy; the second, the Lord from heaven. In the first, and we with him, was the old creature and creation; in the second, we are the new creature and creation, which can never sin or die any more.

Ponder these things over, and write freely upon them, with all the objections you can raise.

Yours, in our precious Lord Jesus,

A. TRIGGS.

SPIRITUAL INTERCHANGES.

First Epistle

DAVID TO JONATHAN.

MY DEAR BROTHER IN THE GLORIOUS BONDS OF AN EVERLASTING FREE GRACE GOSPEL,—I beg to salute you on the bright borders, as well as in the interior, of ZION'S WITNESS with Peace. We are strangers to each other in the flesh, but not in the Spirit. Your fearless manner in proclaiming the sinner's salvation, through the finished work of Christ Jesus, has won my warmest affections, and knitted us together, both in *warp* and *weft*, as closely as Jonathan and David. How endearing the tie of brotherhood! For we are members of

the one mystical body, over which Christ is the Head, from everlasting to everlasting.

The divine sovereignty of Jehovah is the great doctrine on which peace is proclaimed; and whosoever kisses Christ, with an objection to this, are as near allied to Him as either Jezebel or Judas; and yet what a hue-and-cry of "Lo, here is Christ, and lo, there is Christ," is to be heard from these learned sages, who are like blank *mile steeps*, telling the way to *nowhere*. But, blessed be the Lord God of Israel, He chooses "pastors after His own heart," to feed His people with knowledge and understanding. These know how to administer milk unto babes, and strong meat to those of riper years; and should the *sincere enquirer* take a liking to fruit, "at our gates are all manner of pleasant fruits," both new and old, suitable for the palates of either new-born babes in grace, or those who are growing old and "well stricken in years." I can truly say, after an experience of nearly twenty years, I have never found so much as either a "sour grape," "unripe fig," or a cluster without a blessing. The riches of divine grace are Zion's "broad rivers and streams," which always "make glad the city of God," flow where they will; whether through the barren desert, or in the fruitful field; along the sterile rocks, or in the mountain caves.

Blessed Jesus! our times are in Thy hand; in the hand that formed yon starry host in the azure vault of heaven; planted the lichen and tiny myrtle at the foot of the high mountain; placed leviathan in the deeps, and the minnow in the brooks; fixed the forest sturdy oak, and the willow by the water course; together with the solitary rush, standing sentry o'er yonder stagnant pool. Ah! their bounds are all fixed; and so are mine, within the precincts of Zion's boundless range. O, my soul, lift up thy head, and survey the delightful land, yet but a little in the distance, that flows "with milk and honey" from "the ROCK that is higher than I." Here are provisions, rich and choice, gathered from the councils of eternity, and faithfully stored in the granaries of Zion's boundless holds. "Eat, O friends," of "the old corn of the land," and drink of the "new wine of the kingdom," while you "forget your poverty, and remember your misery no more."

O, for a stronger faith in Zion's King! I am often like a trembling gnat on the rocks of Gibraltar, sweating and fearing lest the rock should give way, and I tumble into the sea, and not be able to swim. But a moment's reflection settles the question; for I am "complete in HIM," and shall never perish, unless the God-head dies. At this doctrine, Satan storms; but grace reigns, and all the subjects of Christ's kingdom are born conquerors, with a faith that overcomes the world, and ushers them into the Paradise above.

As grace has provided our future residence, fitted up, and well furnished with those things which wax not old, and know of no decay, the path to that rest is drawn out most clearly on the covenant chart, by the same unerring hand. The pathway to this celestial land is known only by an experimental journey through flood and flame. The poverty of the wilderness is well learnt ere we reach the *wealthy place*.

Blessed be God, for "a good hope through grace." When our sun has once arisen, it never goes down. Though clouds sometimes intercept for a season, the bow shall be seen in the cloud; and our God has said, "I will remember my covenant which is between me and you." Ah! He will look upon it (the bow), and remember the Everlasting Covenant which was fulfilled in all points, and ratified by the blood of the Eternal Son of God.

Here, my brother Jonathan, is the only foundation of Zion's salvation—the Stone of help—provided alone for the helpless family, of which I deem it no small privilege to be a child. "And, if children, then heirs" of an incorruptible inheritance (free from any incumbrance), reserved in heaven for all who have a legitimate right through the gates into the city of the "Lord of lords, and King of kings." "Thy throne, O God, is for ever and ever."

Who can mourn for that *throneless Sovereign*, the ex-king of Naples, whose

tyranny and deathly grip squeezed out the hearts' blood of his own nation, while, with his own hand, "waters of a full cup were wrung out to them," bitter as wormwood, and deadly as gall. "Many died of these waters, because they were made bitter;" the blood of whose souls, under the altar, are crying out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood?"

Ten thousand thanks to the great Eternal for thrones and dominions, principalities and powers, of which He hath said, "All are yours, ye are Christ's, and Christ is God's." The lines have fallen unto us in pleasant places, in the fields of the wood, mountains of spices, and garden of God. The holy hills and humble vales abound with the things of the ancient mountains; the blood of whose grapes yield the *sweet* of sweets; affording a banquet of wine to all thirsty souls.

What a glorious array, my brother, is the "perfection of beauty," when engaged in holy parade! I mean that praying legion which no man can number. Behold them in the Gospel plains, clothed in Zion's royal costume! The place whereon they stand is holy ground, before the face of a Holy God; and the Lord Himself is at the head of them, their Captain and Commander; at whose voice the hills shake, and the mountains melt; the ocean heaves, and the heavens bow; while the helmets of their salvation outshine the burnished gold, and the good broad swords of God's own truth gleam brighter than the old Toledo. All their shields were made of the faith of God's elect, Zion's invincible breastwork, thicker through than the world; and their shoes were iron and brass, fit for roads either rough or smooth: on their brows were distinctly engraven these words: "Going forth, conquering and to conquer."

Then His Majesty reviewed them, and gave to each His loves, as follows: "Yea, I have loved thee with an everlasting love;" "Thou shalt not be forgotten of me;" "for where I am, there ye shall be also."

Then the ensigns unfurled their banners, and on them were inscribed, "The Lion of the tribe of Judah;" "Unto HIM that hath loved us, and washed us from our sins in His own blood; and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." The King's countenance so reflected in theirs, that they looked bright as the morning, "fair as the moon, clear as the sun, and terrible as an army with banners;" whilst the crimson streamers floated in the breeze.

Béhold! that mighty army bowed and drank at the Fountain of Life, the nectar of Heaven, which strengthened them with all might and power in the inner man.

The word of command was then given in the following words: "Speak to the children of Israel, that they go forward," following "the Lamb, whithersoever He goeth."

Then on the mighty phalanx marched in prayer and praise to God. The earth moved to and fro beneath the solemn tramp of these heaven-born heroes, who counted not their lives dear unto themselves, so that they might win Christ, and be found in Him, to the praise of God the Father.

I gazed with profound adoration on these numberless cohorts; for on all their uniform was engraven, in rich needlework, "Holiness to the Lord." But none were permitted to wear this without, but those who wore it within, and were stamped with the broad seal of heaven.

At length they came into a gloomy vale, and, for a few moments, halted. Here they found the promise sweet and true: "At eventide it shall be light." The eternal Spirit trimmed their lamps, and lit them up afresh with His own immortal flame.

A flash of glory filled the eyes
Of this celestial band;
Dark floods became as bright blue skies,
Towards the better land.

Here they waited patiently for their Lord's coming. At length the voice of the

Bridegroom was heard along the lines and columns of the "King's own;" and it was ten thousand times sweeter than the Æolian harp, saying, "Come up hither, ye blessed of my Father." Then up they flew through the dark vista, and, "in the twinkling of an eye," were seen as on the wings of the wind, bearing them fast away to the port of solid peace, where an abundant entrance was joyfully administered them.

The gates of pearl wide open flew,
On diamond hinges swung;
The Triune throne appeared in view,
While Hallelujahs rung.

My soul will be truly glad in the Lord should one of His doves find a grain of the Finest Wheat among this handful of *hinder ends*. Farmers will understand me.

DAVID.

TRUTHS THAT WARM ONE'S HEART.

DEAR AND BELOVED FOR CHRIST'S SAKE,—Grace, peace, and love attend you in all your labours, both in the pulpit and the press.

The day in which we live requires a host of valiants to speak and write the truths of the everlasting Gospel of Jesus Christ our Lord; and whoever are taught the doctrines of free, sovereign, and unmerited grace, by the eternal Spirit, are called upon to the help of the Lord,—to the help of the Lord against the mighty. Those who are enabled to separate the precious from the vile, shall be as God's mouth. A faithful watchman on Zion's walls will never scruple to give us the time of the night; he will warn a slumbering people by telling them that this vain world is not their rest; but that "there remaineth a rest to the people of God;" who are daily waiting for the express command—"Go ye out to meet Him;" that Mighty HIM in whose great heart our eternal interests are secured; Him in whose immutable promises our souls shall rest.

Blessed be God for an anchor cast within the veil! The flukes of faith have taken fast hold of Christ,—not a mere man,—but the God-glorified Man Christ Jesus, whose Divinity is equal with the Father's, and that from eternity. The Sceptic may cavil and carp at this truth, like a blind man at the sun, who says it never shines, just because he cannot see it. "The natural man discerneth not the things of the Spirit;" for they are beyond the ken of the vulture's eye, the lion's scent, or the wild-fowl's gaze. This WAY is above to the wise; and none find it but those who depart from hell beneath. "The captive exile hasteneth that he may be loosed" from the terrors of a broken law, the guilt of sin, the chains of Satan, and that infectious disease, plague in the heart and leprosy in the blood, for which the blood of Calvary is the only cure. This precious, inestimable blood cleanseth perfectly, and makes the soul complete in Him who says, "I give unto my sheep eternal life; and they shall never perish." When the Church of God dies, she must die downwards—first, the Head, and then the members.

O blessed Jesus! Thou hast still the dew of Thy youth. Thy "hair is as black as a raven;" Thy "countenance is as Lebanon, excellent as the cedars;" Thy "legs are as pillars of marble, set upon sockets of fine gold;" for Thou art the BRIGHTNESS of Thy Father's glory, and the EXPRESS IMAGE of His Person.

Believer in Jesus, be of good cheer; age cannot furrow the brow of the Eternal; for His pedigree is without beginning of days, or end of years. Beloved, ye are married to Christ; and those whom God hath joined together in holy wedlock, let not men, angels, or devils, attempt to put asunder; for our God knows no divorce; and "He hateth putting away."

"The mountains from their seats may start,
And sink beneath the sea;
But such the affections of His heart,
He hates to put away."

Inclosed I send you *one pound*, for ten Witnesses throughout the year. In reading them carefully over, I find that they contain a rich and mellow portion of the grapes of Eschol; they are fraught with the new wine of the kingdom, and the old corn of the land; new milk for babes,—with all the cream on,—and strong meat for those of riper years. They set forth "the King in His beauty," and honour the God of glory; strip the Pharisees of all their boasted foolery; block up the mouth of the Sceptic's sneering railery; and choke the Free-willer with his own polluted dust. In a word: The matter contained therein honours God, and, in return, God will honour it. May the God of all grace speed the flight of this *little messenger*, until the uttermost bounds of East, West, North, and South, shall have tasted, and thoroughly digested, its precious contents, Amen.

We had indeed need be faithful in this day of *sour leaven*. Go on and prosper, thou man of God! for the SEED of the kingdom is germinating for glory; "Hallelujah, for the Lord God Omnipotent reigneth."

I will do my best to circulate the WITNESS among my friends. I trust the Lord Jesus has registered it to go abroad; and, if so, the powers of hell and Popery shall not prevail against it.

Yours, in HIM,

J. FLETCHER.

Alton Colliery, February 9, 1861.

THE USUAL PATH.

DEAR SIR,—I cannot refrain from writing to you concerning the loving acts of our dear Lord Jesus; for when I read the paper, in the February WITNESS, signed, *A Lover of Jesus*, my heart was so warmed, that I could say, with the writer, "It is enough." At that time I was walking in a painful path to my flesh; and although the dear Lord had given me an intimation, of what I might expect, from these words, "An enemy hath done this," yet I saw nothing until it came upon me, and almost sunk me in feeling; for it came from one who had walked and talked with me for many years. But I was led to see that, even in this, my Jesus had gone before me; and now He must show Himself my Mighty Deliverer. Bless His name, He has done so; for when I went to tell Him what the enemy had done, before I could tell Him one half, He stopped my mouth with these words: "I, even I, am He that comforteth you." I then blessed Him for the cross, because it contained the blessing.

"Though vengeance may the bosom fill,
The blood of Christ says, 'Peace, be still:'
From lions' dens, and leopards free,
Haste, my beloved, come with me."

My soul soon realised the sweetness of the speaker, the spiritual Aaron, who always speaks well and effectually. As the children are in the light, they can feed upon nothing short of Himself the Life. I delight to think of His loving acts, in going forth clothed in the nature of His Church. He put it on Him as a garment, in the purity in which it was first created, ere being marred by sin. How I love to see Him by faith, labouring for His Church in that very nature which had sinned, from the manger to the cross; and there to behold Him nailed to the cursed tree. When the sword of Divine Justice entered His side,—where the

Church lay from all eternity, the dearly-beloved of His soul,—and touched the blood of God (Acts, xx. 28), it could go no farther. Justice was satisfied with nothing short of the act of God,—our Jehovah Jesus,—the Husband of His beloved bride. "Great is the mystery of Godliness," concerning Christ and His Church; for they are one. Such a nearness is there existing between the Lord and His people, that these eyes that now see, shall never rest until they gaze upon Him in all His fulness and transcendent beauty. This body shall one day be changed, and made like unto His glorious body, with a capability of enjoying the eternal weight of glory.

I herewith inclose a few lines, expressive of my mournfulness when the Lord sweetly closed *my* mouth with the kisses of His.

Oh why, dear Lord, this bitter cross!

My soul, why thus repine!

He only means to take the dross,
To make His image shine.

'Twas love divine that sent the cross,

And bore that *cross* for me:

My flesh alone can suffer loss;

The soul in Christ is free.

But, Lord, why lead me in this way?

Must I this way needs go?

In union with the Lamb I may;

For Thou wilt bring me through.

Then let me hear Thy loving voice,

It speaks in blood on high;

Oh say, "I am thy Comforter,"

I'll earth and hell defy.

For who so "deaf" to Israel's sins?

So "blind" as He who sees?

Who, then, shall God's elect condemn?

Or charge one who believes?

Yours, in our precious Lord Jesus,

A. BABE.

London, February, 1861.

BOOKS RECEIVED.

"The Bible; Its Antiquity, Authenticity, Achievements, and Adaptation." By George Cowell. "The Personal Testimony of God the Father to the Person, Godhead, and Sonship of God the Son." By Robert Hawker. "A Few Thoughts on the First Chapter of the Hebrews." By N. Newman. "The Important Question: 'What Think Ye of Christ? Whose Son is He?'" By F. Silver. London: Collingridge, City Press, Aldersgate Street. "A Handful of Broken Bits." Tresidder, Ave Maria Lane. "The Gospel Times." Banks and Co., Chapter House Court.

We merely announce the books received this month, having neither time nor room to review them.

The papers on the following subjects will appear in our next: "Prophets and Spirits not of God;" "The Two Unions;" "A Widow's Musings;" "My Father;" "A Sister's Good Wishes;" "Christ Alone Exalted;" "The Way He Hath Led Me;" "Spiritual Interchanges—Jonathan to David;" &c.

Dark providences are often the groundwork of some excellent piece He is about to discover to the Church. His methods are like a plaited picture, which on the one side represents a negro, on the other a beauty. He lets Sarah's womb be dead, and then brings out the root of a numerous progeny. He makes Jacob a cripple, and then a prince to prevail with God; He gives him a wound, and then a blessing. He sends not the Gospel till reason was nonplust; and the world, in the highest wisdom it had at that time attained unto, was not able to arrive to the knowledge of God.

ZION'S WITNESS.

VOL. III.

MAY, 1861.

No. 32.

THE WAY HE HATH LED ME.

(Continued from page 150.)

MY next movement in the order of an unerring Providence was brought about in the following way :—A female friend of my master's, living at St. Leonards, prevailed upon him to supply her with a stock of drapery goods on commission. She was a member of the same chapel as the governor, or I do not suppose she had been so successful in persuading him to let her have the goods. After she had been in business a short time, I was credibly informed that she was very much involved, having owed bills previously to opening this shop. As I considered the goods were in jeopardy under such circumstances, I named it to my master, who, upon enquiry, found it to be true. He, therefore, wished me to go over and take possession, and carry on the business. This I did, and succeeded admirably : so much so, that it was deemed necessary to close for a time, while the shop was enlarged and comfortably fitted up ; and, speaking after the manner of men, I should have been there to this day, had it not been for his sister-in-law, who was my housekeeper ; particulars of which I will give by-and-bye.

I am often led to look back at my pathway during my sojourn at St. Leonards. While there I passed through floods of sorrow, arising from various causes. One great source of trouble arose from being uncertain whether my name was written in heaven ; another, from the sore temptations of Satan ; another, from the scourge of the tongue of my intolerable housekeeper ; and another, from the young lady to whom I was engaged. The combined weight of these things almost sank me down, and, at times, nearly drove me to despair. The breach between my young lady and myself gradually widened. Not because we were less attached to each other, but wholly on account of the differences in the things of God. Never were two hearts more closely united than ours. I do not

believe that Jacob loved his Rachel more than I did Miss M. ; but though we loved so fondly, a separation was inevitable. Could it have been avoided, I had been delighted ; for it was like tearing my flesh from my bones to part with her with whom I had made up my mind to share the *weal* and *woe* of the wilderness. If ever Jacob had cause to say, "All these things are against me ;" or Joseph, "Not so, my father," I had, in those sorrowful days. I would have given worlds, had I possessed them, could I have but seen the first dawn of gospel light beaming upon the mind of my dearest earthly friend. But no, not a symptom of grace could I discover, though I often tried to make myself believe that she exemplified an inwrought work of grace, by her outward walk and conversation. As a natural creature, she was unexceptionably amiable ; and one had but to know her, in order to respect and admire her. But the Lord did not intend her to be my wife ; for He was just about to separate us from each other, and then take her away by death. Never shall I forget writing a long letter to her respecting the differences that had for some time existed, and urging upon her the necessity of frequenting the house of God whenever opportunity presented itself ; for I was so overwhelmed with soul trouble, that I was afraid of being absent from the preached Word, for fear I should lose a blessing. Not that I thought it possible for anyone to miss of the blessing eternally treasured up for him, being fully persuaded that the means are in every particular equal to God's great end ; but from the fact of being established in such a dear truth, it made me all the more careful to be found in the way of God's appointment. I am well aware that many will infer that the doctrines which we hold will cause a carelessness in this particular ; but I am more than ever confirmed in the truth of their having the very opposite tendency. Let a man but believe, by the teaching of the Spirit, that his every step in the wilderness is ordered by his covenant God, how careful he at once becomes, and ever wishes to ponder well the paths of His feet ; and, in humble dependence upon his God, would adopt the language of dear Hart—

"Choose Thou the way,
But still lead on ;
Nor leave me till I say,
Father, Thy will be done."

After I had written my friend this long letter, I appended a portion of Scripture which came into the mind at the moment. These were the words—"CAN TWO WALK TOGETHER EXCEPT THEY BE AGREED?" This letter she received on a Saturday, while living with her brother at S., about six miles from Hastings. On the Sunday morning I went to Providence Chapel in such a state of wretchedness as I cannot find words to describe. After being

seated some time, who should I see walk into the chapel but my friend! Mr. H. now announced his text. Ah! I thought, there's nothing for me! But when he read it in the following words—"CAN TWO WALK TOGETHER EXCEPT THEY BE AGREED?" I was astounded, and shook from head to foot. I could hardly believe my ears. If ever words fell with power from the lips of a preacher, these did from Mr. H's. Reader, you can imagine my astonishment at the announcement of such a text. I hardly knew how to contain myself in the chapel, and could I have stolen out unperceived, I should have gladly done so. The preacher appeared to know all about our affairs; for had I told him all the concern, he could not have been more familiar with it. I thought Miss M. would think it was a mutually arranged subject between Mr. H. and myself: whereas, at the time, he was entirely ignorant of what was then going on between us. When we came out of chapel, we met, and walked together in profound silence for a time. At last conversation commenced; but we were not agreed. Miss M. then went to our mutual friend's, Mrs. S.'s, to dine, while I walked home to St. Leonards. I agreed to meet her at Mrs. S.'s in the afternoon. Such a Sunday I never spent before, and but one since. I begged of the Lord to prevent our meeting that afternoon, for I was well persuaded how harrowing it would be to us both. I asked the Lord to cause it to rain so heavily that I might be lawfully prevented going out. Well, it did rain for a time, but afterwards cleared. I then started with a heavy heart, and most sorrowful spirit, entreating the Lord as I walked to prevent the dreaded interview. On my way I called upon Mr. H., but said nothing to him concerning my affairs. In fact, I was so troubled, that I could not speak. After being seated for a short time, I was taken with a most severe billious attack, so that I was prevented visiting Miss M. It went off, however, towards evening, and I went home that night ten times more miserable than I left it in the morning. The agony of mind, anguish of soul, sorrow of heart, and bitterness of spirit, that I experienced that night, no mortal can conceive. I was indeed full of tossings to and fro, and well watered my couch with my tears. When I thought of being separated from the object of my heart's affections, it appeared too great a trial for me to bear up under. Then, again, when I thought of the uncertainty of my soul's salvation, I was driven almost to despair. These things, together with the fiery darts of the devil, would have proved too much for me, had it not been for the kindness of my best Friend, who was leading me in a way that I knew not, and in the paths that I had not known; and who graciously perfected His strength in my weakness.

I arose the next morning and went to business, but was entirely

unfitted for it. Every moment I expected my young lady to call, in order to ascertain the cause of my cruel treatment. Towards evening a note came, and the bearer was to wait for an answer. Serving a customer at the time, and, having no assistant, I was compelled to keep the person waiting until I got rid of my customer. I was like one beside himself—I knew not what to do, nor where to go. My customer gone, I went into the adjoining room, and threw myself down before the Lord, and begged of Him to direct me how to act. I then wrote a note to Miss M., declining to call upon her that night, but promised to write an explanatory letter as soon as business was over. If ever a poor, burdened soul prayed earnestly to the Lord, I did that night; and if ever Jonah felt himself to be in the belly of hell, when he said, "Cut of the belly of hell cried I," surely my feelings must have been quite as poignant.

I could not write that night, but got up early in the morning, and, somehow or other, accomplished it. Should my readers find fault with me for acting as I did, all I can say is, it was far from my wish, as a natural creature, to take such a course; but this was the way I was compelled to take. To the spiritual reader, who is necessitated to watch the leadings of his God, the description of my pathway will be understood, and my feelings somewhat entered into; but to the man who has merely a name to live, while dead in trespasses and sin, there may be nothing right for him. I am aware that some professors pour contempt upon the idea of a man or woman being particular in seeking a child of God for a partner through life; but let them think what they please, and say what they may, I was compelled to sacrifice nature for grace; and the man or woman who can intermarry with unbelievers, can do what my God would not allow me to do. There is no doubt that there are more children of God united in the flesh to the seed of the serpent, than the seed of the woman; but then most of these instances occur from the fact of the union having taken place prior to their call by grace. But when a man or woman is called by grace, and have a wish to marry, they are told to do so, provided that it be in the Lord (1 Cor. vii., 36). Perhaps some may say, "What difference can it make, whether I marry a believer or no?" It appears almost, if not quite, impossible that a child of God could ask such a question; for if taught of God, he must be aware that he finds quite opposition enough in his *own* old nature, without adding to it the *dead weight* of a mere natural woman. Where is to be found the man of God who is united to a woman—or, *vice versa*—entirely ignorant of the Lord, who does not suffer great persecution from her who ought to be a help-meet for him? It is true that there are instances where the children of God have been married to canting hypocrites, having been deceived by their hypocrisy, but who have

afterwards, by little and little, exhibited their true original; and, like all Ishmaelites, have mocked the true Israelites. But where such instances have occurred, it is very evident that the man or woman so deceived, did not have the Word of the Lord for such an unholy alliance. Who can read the simple statement that I have given respecting my engagement with Miss M., of my quoting at the foot of my letter a portion of Scripture, which at the moment flowed into my mind—though I knew not where to find it—of the minister taking the identical portion for a text, of Miss M. being at the chapel that morning, and of the preacher having his mind led into the whole affair, without acknowledging the hand of God to be in it? Surely none of the living family can.

We pity from our heart any child of God, whose lot it has been to be unequally yoked with an unbeliever (2 Cor. vi., 14—18). It is true that some natural persons do not manifest their enmity so strongly as others, being naturally of an amiable and quiet disposition; but be that as it may, there can be no communion, in a spiritual point of view, between persons so unscripturally united.

I do not pretend to say that Miss M. had not a just cause to complain of me, upon the ground of her being but a natural person; but she professed to love the same truths as myself; therefore, upon the ground of her profession, I could urge the necessity of being a regular attendant upon the preached Word. But as it was evident that she *then* knew nothing savingly, it is not surprising that she should not be able to see with me the truths of the Gospel, nor agree to allow me to attend the ministry of the Word, instead of visiting her. Could it for a moment be expected that nature would agree to such a procedure? Certainly not. Nature can go a great distance under a religious garb, so long as there is something exciting to stimulate; but as her origin is not spiritual nor heavenly, the truth sooner or later comes out—"This is a hard saying; who can hear it?" Why I dwell so minutely upon this part of my pathway is, first, because it was one of the greatest trials that I ever had; secondly, that the Lord may make the remarks useful to some of His children who are walking in a similar path; thirdly, to give my testimony in favour of every child of God, who is anxious to be married, seeking a partner through life at the unerring hand of the Lord. This, dear reader, is safe ground to tread upon; and if thou art walking in a similar path to the one that the unworthy writer now refers to, may the Lord God of Israel direct you to act in His fear, and not allow you to be tied up to a mere natural person, however fair the prospects of such an alliance may appear. If you do, depend upon it they will be pricks in your sides, thorns in your nest, and a heavy burden upon your heart. The enmity between the seed of the Serpent and the seed of the

woman will ever exist, and must, in a lesser or greater degree, manifest itself. Hence it is that the fearing child of God is brought to feel the necessity of a double union—not only a union of flesh, but a union of spirit.

My troubles now fastly thickened around me; for I was not only in deep soul trouble respecting my eternal state, and deeply tried concerning my young lady, but was constantly harrassed and perplexed, one way or the other, by my housekeeper. Night after night, she would walk over to Hastings to see her brother and sister, and would invariably keep me sitting up for her until near or quite twelve o'clock. This, together with her intolerable disagreeableness, was not to be patiently endured. I, therefore, wrote a note to the governor, telling him that unless there was an alteration made, I should give up the management of the business. To my utmost astonishment, he instantly replied to my letter by appearing in person, and requesting me to leave at once. I at once saw that my housekeeper's inveterate hatred had been fully carried out, and that she had persuaded her brother-in-law to thus abruptly discharge me. I made out my account with a trembling hand, and put down a month's salary in advance, which he, without a word, paid. In fact, he hardly spoke a word during the whole affair, but looked unutterables!

Was I tossed upon the ocean of trouble before? I was well nigh sinking now. What to do I knew not, for I was overwhelmed with sorrow. I began to blame myself for writing the letter to my master, and would have rather sacrificed anything than it should have come to such a pass. Satan, too, took every advantage of this hasty movement, and almost distracted me with his vile insinuations. It appeared to me to be a harbinger of severe judgments from God, for the breach between me and Miss M., and for my hypocrisy in the things of God. The tenth part of my wretchedness and misery cannot be pourtrayed by the art of words or skill of pen. How true are the words—"The heart knoweth its own bitterness." Could I have but felt that God was *my* God, I had not so much minded; but being uncertain upon this *point of points*, my trouble seemed without a climax. Surely my cup of sorrow was running over. "Heaviness in the heart," did indeed make it stoop, and the "good Word" to make it glad appeared at an infinite distance. Clouds had, indeed, been hovering over the horizon of my soul, with an occasional discharge of their afflictive waters; but now they discharged their contents like an angry cateract. The wind had for a long time been whistling through the crevices of my heart, but now it came with such overpowering fury, that nothing could stand before it. All, all seemed to drive before it like the dust of the desert, or the chaff of the summer thrashing-floor. Truly I felt

myself to be lighter than vanity, and more unworthy than Sodom. My sins arose like mountainous waves, and overflowed my soul like the wild deluge. Satan came in like a flood, and the Spirit's standard was hidden from view. The mystery of iniquity was opened up, but the mystery of godliness was not comfortably revealed. The wounds were laid open, but the mollifying ointment appeared to be wanting. The priest and the Levite passed by, but the good Samaritan had not yet made His appearance. This was a day of darkness and a day of dread—a time of sorrow, and a time of castings down. There appeared to be a bringing to the birth, but no bringing forth; for there was no deliverance wrought in the land of my soul. Wind and tide combined to withstand the weary traveller, while snares and gins lay in his rough pathway. "He looked for some to take pity, but in vain—for helpers, and found none." "Lover and friend was put far from him;" and his "own acquaintance into darkness." The Lord seemed to have forgotten to be gracious, and appeared more like an angry Judge, than a loving Father. The dreary desert scorched the weary feet, while the sun smote with its intense beams the drooping head. The wind blew the dust in the traveller's eyes, while his throat and tongue were parched with thirst. A brook or stream was not to be seen upon the vast waste, nor a man bearing a pitcher of the long-desired water.

(To be continued.)

SPIRITUAL INTERCHANGES.

Second Epistle.

JONATHAN TO DAVID.

BELoved OF AND IN THE LORD,—In the dear relationship that we have in Him, it is now my hearty desire to commune with you in the lowland of sorrow, and, in doing so, sincerely hope that the Beloved of our souls, in whom we are eternally comprehended, will cause His doctrine to drop as the rain, and His speech to distil as the dew; so that His name may once more be as ointment poured forth, causing every virgin soul to love Him more intensely than ever. We are well assured, my brother, that if we find one spark of love in our hearts towards Him, it must of necessity be an effect of His love towards us. The Scriptures are, therefore, proved to be true, wherein it is written—"We love Him because He first loved us." This love of the great Eternal is without beginning of days, or end of years; it is a love of unparelled magnitude, and knows nothing of changeability. It has ever existed in the breast

of our King Eternal, Immortal, Invisible, the only wise God our Saviour, toward his only beloved bride; nor have the combined powers of earth, hell, or heaven, caused it to abate for one moment. No, impossible; for Love is His name, and to rest in His love is His nature. Sin, indeed, was a grievous thing for the Church to be defiled with; but sin, with all its aggravating phases, was no barrier to the free and unlimited exercise of His love. No, indeed, but contrariwise; for love embraced the very opportunity occasioned by sin to open up and unfold its ancient settlements, to unlock its immense storehouse of enduring riches in righteousness, and to make a full display of its cabinet of eternal treasures. We dare not class ourselves among the number who suppose that our great Redeemer was taken by surprise when His Church fell in her nature head; for we are well convinced of the contrary, fully believing that a thing so powerful and infectious could have never entered this lower world, had it not been according to the good will and pleasure of our covenant Jehovah.

The mercy for us, my brother, love is far more ancient than sin. The one had no beginning, the other had; the one will never terminate, the other already has. Yes, we can make no mistake here; for sin is indeed eternally destroyed. When our glorious Head, Almighty Redeemer, loving Husband, and unexampled Friend, bowed His precious head, and gave up the ghost, the sin of His Church no longer existed. The resignation of His invaluable life was the final death-blow to the hideous monster sin. He died to kill sin, and revived to outlive it. He fell to crush sin, and rose again to proclaim His own conquest. He was first made sin, then dealt with as sin, and afterwards died to destroy sin. He was crucified with sin, suffered death as the wages of sin, and rose again without sin. Sin, then, hath no more dominion over the Church, nor has death any power left; for both the one and the other are everlastingly destroyed. Let us, then, sing with the poet—

"Shout, believer, to thy God,
He hath once the wine-press trod;
Peace procur'd by blood divine,
Cancel'd all thy sins and mine.

Here thy bleeding wounds were heal'd,
Sin condemn'd, and pardon seal'd;
Grace her empire still maintains,
Christ without a rival reigns."

These glorious truths, beloved brother, cause the fire to kindle up within; so that our hearts are warmed, our affections captivated, our spirits cheered, and we can truly say that "our fellowship is with the Father, and with His Son Jesus Christ." And how true we find the words of His lips—"Ye have an unction from the Holy One, and ye know all things." Truly the Church of Christ must be very wise, in His wisdom, to know *all things*. And yet what fools we are when His wisdom is developed; and how we are constrained to join our great brother Paul, and say, "That I may

know Him!" You, dear brother, may call yourself "David," and I may sign myself "Jonathan," but it is very evident that neither the one nor the other—nor both conjoined—know half so much of HIM, as did "Paul the aged." Well, dear brother, shall we be content with such things as we have? or shall we, with the horse-leech's daughters, still cry, "Give, give?" When we come to rightly consider the things which we really possess, by right of oneness with our Beloved, we may well be contented with such things as we have, knowing He hath said, "I will never leave thee, nor forsake thee;" so that "in having HIM, we have all things." It is very evident that, let us be never so poor in our impoverished head Adam, we shall be eternal strangers to poverty in our wealthy Head Christ. But let us remember in what channel it flows so sweetly and blessedly. This is it—"He that was rich, for our sakes became poor, that we, through His poverty, might be made rich."

O, may we ne'er forget the cost
Of bringing back, when we were lost;
It was no less than blood divine,
Could wash us free from every crime.

How deep the mystery, that He should impoverish Himself to enrich us; that He should *unrobe* Himself, in order to *enrobe* us; that He should empty Himself, and fill us with His boundless fullness: that He should humiliate Himself, in order to exalt us; that He should undergo all the torture, agony, and bloody sweat, so richly deserved by us, and thereby exhonorate us from all blame whatever. Hear Him say to His Father, and to our Father; His God, and to our God, "Upon me be the blame; these sheep, what have they done?"

Here's a Mystery profound!
Here's a Sea without a bound!
Here's an Ocean void of shore!
Here's a depth none can explore!

He swore to bear the evil, and changed not. Nothing could ever move Him to swerve from His oath; but He was constrained, for the vast love wherewith He loved us, to seal it with His own most precious blood. Surely His love can never meet with a parallel. There was no impediment to its full display, neither in the Garden nor on the Cross. Sin could not for a moment allay its fervour; wrath had no power to extinguish it; the floods of hell entirely failed to drown it. The hiding of His Father's face could not effect a suspension of His love for the bride of His bosom, the portion of His agonising soul, the darling of His aching heart. Well might Paul say, "Who shall separate us from the love of Christ?" How true is that dear portion—"Many waters cannot quench love; neither can the floods drown it." His love overtopped sin, underbottomed hell, swallowed death, destroyed the devil,

and raised His sinking bride infinitely beyond all the ruins of the fall. His love wins the heart, entwines itself around the soul, engages the affections, and fills the mouth with praise. His love enables us to believe that the cleansing properties of His blood, infinitely exceeds the defiling nature of sin; so that when we are more cast down on account of our sins, than lifted up with the thought of His precious blood, He is much dishonoured. When our mind is more taken up with deploring our native defilement in union to Adam earthy, than it is with exulting on account of our resplendent condition, and exalted position, by virtue of oneness to Adam Heavenly, we are rating our best Friend and only Beloved at too low an estimate. But when we, despite all that we are the subjects of, in union to a defiled head, are continually singing, "The Lord liveth, and blessed be my Rock, and let the God of my salvation be exalted," we live as becometh those who are heirs to an eternal inheritance, and joint heirs to an everlasting throne of glory. Our union to Adam is of long standing, but our union to Christ is of more ancient origin. Our *old* creatureship is bounded by time, but our *new* is unbounded as eternity. While in the lowlands of sin and sorrow, we find cause to sigh and sob; but when we get home to the abode of our Beloved, sorrow and sighing shall for ever flee away. Here, old age furrows our brow, and enfeebles our frame; but there we shall live in immortal bloom, and bid an eternal farewell to all the inconveniences of time. Here, the interchange of sigh and song is incessantly kept up; but there, the sigh shall never interrupt the song. Here, we experience alternate day and night; but there, the day shall eternally bid defiance to the dim mantle of night; for our sun shall no more go down, neither shall our moon withdraw itself; but the Lord shall be our everlasting Light, and our God our Glory; while the days of our mourning shall be ended.

In the warmth of these dear truths, my brother, we "endure as seeing Him who is invisible;" "whom, having not seen, we love; in whom, though now we see Him not, yet, believing, we rejoice with joy unspeakable, and full of glory."

Wishing you every blessing, which our best Friend has amply provided, and thanking you for your warm epistle, believe me to remain, in the bond of love,

Your brother,
JONATHAN.

April, 1861.

How do fish serve several coasts at several seasons, as if sent upon a particular message by God? This cannot be by any other faculty than the instinct their Maker hath put into them.—*Charnock*.

A WIDOW'S MUSINGS.

(Continued from page 144.)

"And the Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake." These burnt offerings which Noah offered unto the Lord, were accepted on account of their pointing to Christ; and the faith which God gave to Noah looked through the sacrifice, and centred in Christ. What a dear mercy for the children that the ground is not to be cursed any more for man's sake, for our dear Redeemer has received all the floods of divine wrath; He has also taken the curse away by being cursed Himself. He has taken the sin which entailed the curse; and death He has also destroyed; so that it is our privilege to sing—"O grave, where is thy victory? O death, where is thy sting?" Instead, therefore, of our having to bear the weight of sin which we committed, to endure the wrath that we incurred, and to suffer the death that we entailed, in Jesus we find the atonement of our sin, the end of all wrath, and the entire destruction of death, and Him that had the power of death. It is then our privilege, as believers in Jesus, to sing, "Thanks be unto God, who always causeth us to triumph in Christ."

"The wonderful love of His heart,
Where He has recorded my name,
On earth can be known but in part,
Heaven only can bear the full flame."

We now go on to Abraham, whom the Lord called from his father's house, to go into a land that He would show him. The Lord made known His everlasting covenant to him, and promised to make him a great nation, and to bless him, and that he should be a blessing. Yes, the Lord made Abraham's name very honourable; and it is handed down from generation to generation how great his name is on earth, and also in heaven; for the dear Lord, when below, declared that the beggar Lazarus was carried by the angels into Abraham's bosom. The Lord told Abraham that He would bless them that blessed him; and that in him all the families of the earth should be blessed. Yes, the Lord said, "I will take one of a city, and two of a family." His loved, chosen, and redeemed people, shall be gathered from east, west, north, and south; for He will say, with authority and almighty power, "To the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth."

Abraham and Lot became very rich, and two great families; therefore they parted—the one to the right, and the other to the left. Lot chose the well-watered plains of Sodom, and well he smarted for his fleshy choice. If the Lord's people get into the

plains of ease, and settle on their lees, they will have a sharp cross, either inwardly or outwardly, to drive them to the Rock Christ Jesus. It is a great blessing conferred upon us when we are enabled by grace to daily look unto Jesus for care and keeping.

"And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." John, when in the Isle of Patmos, saw a number that no man could number. But though no man can number the elect seed, God the Father numbered them into the hands of God the Son, in the councils of eternity; and they all again passed under the hand of Him that told them, into the bond of the everlasting covenant, on the Cross of Calvary, when our most glorious Lord Jesus suffered the just for the unjust. Isaiah saith, "He shall see of the travail of His soul, and shall be satisfied; and by His knowledge shall my righteous Servant justify many." Yes, bless His dear name, He knoweth them that are His; therefore, He saw all the election of grace, suffered for all the election of grace, redeemed all the election of grace, blessed all the election of grace, and will finally glorify all the election of grace; for He is their Head, and they are His members.

(To be continued.)

PROPHETS AND SPIRITS NOT OF GOD.

(Continued from page 133.)

DAILY experience more than ever convinces us that false prophets and spirits abound where they are, by the children of God, least expected. There is no occasion for us to enter a Roman Catholic chapel, nor a Wesleyan, in order to find false prophets; but they may be discovered in many of our churches and chapels where the discriminating doctrines of electing grace are professedly held. We are living in a day in which the transformation of false prophets and spirits is so near an imitation of the true, that it requires a more than ordinary spiritual discernment to discover the cheat. Satan has not been practising the art of deception these six thousand years to no purpose. His Satanic majesty is well aware that error needs a greater and more refined protection now than it did even a hundred years ago. He, therefore, introduces it in a most careful and well-guarded manner; so much so, that, *if it were possible*, the very elect would be deceived. But as the Lord has engaged to

instruct all His own family, we are well convinced that each of them shall be brought to discover the poisonous effect of the *opiates* administered by Satan, through the medium of his indefatigable agents—false prophets. It is a well known fact, that there are ministers in the great Metropolis, who professedly hold the doctrines of sovereign grace, which doctrines involve what is generally termed "*the five points*," but who in their public ministrations set such glorious doctrines almost, if not entirely, on one side. Can this be true? Are there really such characters in religious London? There are, indeed; but they are men of corrupt minds, reprobate concerning the faith. Now, for our part, we have more sympathy, *if possible*, for a regular Arminian (without disguise), than we have for these *professed* free-grace men; for the former are consistent with their creed, wretched as it may be; while the latter profess to love the free-grace truths of the Gospel, yet in heart they are avowed enemies to them. A child of God is more likely to be deceived by the latter than the former; for if he has been taught, in any humble measure, the leading truths of the Gospel, by the Spirit who inspired them, he would just as soon think of entering a Roman Catholic chapel as a Wesleyan; but he might be induced to wend his way to Park Street Chapel, from the fact of hearing that Mr. S. held the doctrines of unmerited grace. We have no doubt that many of the living family have been deceived by this man, for he has most certainly preached more than one sound Gospel sermon, as far as the letter of truth goes. But this is the great deception of the day. The Scriptures tell us that "the letter killeth, but the Spirit giveth life." There are many persons who were originally led away by this popular minister, but are now compelled to acknowledge that they were deceived, on account of his holding to a great extent the doctrines of grace. His contradictions are most glaring; for he will hold election, particular redemption, justification, calling, and final perseverance, in one part of his sermon; while in the other, he will explode the whole. Sometimes he will go through his discourse most scripturally; but the next time, he will preach the most glaring errors. As a specimen of the *letter of truth* to be found in some of his sermons, we quote the following column on the left; and as a sample of the error to be found in others, we quote a column on the right; which statements, the reader will discover, clash very much with each other:—

TRUTH.

"But these people are by nature the most unlikely ones upon the face of the whole world. Men to-daysunken in sin, immersed in folly, brutalized, without knowledge, without wit, these are the very ones that God ordains to save. To

ERROR.

"Just one thought more. It is said that the entrance is to be "ministered to us." That gives me a sweet hint that, I find, is dwelt upon by Doddridge. Christ will open the gates of heaven; but the heavenly train of virtues—the works which

them he sends the word in its effectual might, and these are plucked like brands from the burning. None can guess the reasons of divine election. This great act is as mysterious as it is gracious. Throughout Scripture we are continually startled with resplendent instances of unlimited sovereignty, and the case of this widow is one among the many. Electing love passes by the thousands of widows that dwelt in God's own land, and it journeys beyond the borders of Canaan, to cherish and preserve a heathen woman of Sarepta.

"Some men hate the doctrine of divine sovereignty; but those who are called by grace love it, for they feel, if it had not been for sovereignty they never would have been saved. Ah, if we are now his people, what was there in any of us to merit the esteem of God? How is it that some of us are converted, while our companions in sin are left to persevere in their godless career? How is it that some of us who were once drunkards, swearers, and the like, are now sitting here to praise the God of Israel this day? Was there anything good in us that moved the heart of God to save us? God forbid that we should indulge the blasphemous thought. There was nothing in us that made us better than others, or more deserving. Sometimes we are apt to think that it was the reverse. There was much in us that might have caused God to pass us by if he had looked to us. And yet, here we are, praising His name. Tell me, ye that deny divine sovereignty, how is it that the publicans and harlots enter into the kingdom of heaven, while the self-righteous Pharisee is shut out? How is it that from the scum and draff of this city, God picks up some of His brightest jewels, while among the learned and philosophic, there are very few that bow the knee to the God of Israel? Tell me, how is it that in heaven there are more servants than masters, more poor than rich, more foolish than learned? What shall we say of this?—'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight.'"

follow us—will go up with us and minister an entrance to us. I sometimes think, if God should enable me to live and die for the good of these congregations, so that many of them shall be saved, how sweet it will be to enter heaven, and when I shall come there, to have an entrance ministered to me, not by Christ alone, but by some of you for whom I have ministered. [What do our readers think of this?] One shall meet me at the gate, and say, 'Minister, thou wast the cause of my salvation!' [Worse and worse.] And another, and another, and another, shall exclaim the same. When Whitfield entered heaven—that highly honoured servant of the Lord—I think I can see the hosts rushing to the gate to meet him. There are thousands there that have been brought to God by him. Oh how they open wide the gates; and how they praise God that he has been the means of bringing them to heaven; and how do they minister unto him an abundant entrance? There will be some of you, perhaps, in heaven, with starless crowns: for you never did good to your fellow-creatures; you never were the means of saving souls; you are to have crowns without stars. But 'they that turn many to righteousness,' shall 'shine as the stars, for ever and ever;' and an entrance shall be abundantly ministered to them. I do want to get a heavy crown in heaven—not to wear, but to have all the more costly gift to give to Christ. [A mere compliment.] And you ought to desire the same, that you may have all the more honours, and so have the more to cast at his feet, with—'Not unto us, but unto thy name, O Christ, be the glory!' 'Rather, brethren, give all diligence to make your calling and election sure.'

There are some of you with whom this text has nothing to do. You cannot 'make your calling and election sure;' for you have not been called; and you have no right to believe that you are elected, if you have never been called. To such of you, let me say, do not ask whether you are elected first, but ask whether you are called. And go to God's house, and bend your knee in prayer, and may God in his infinite mercy call you." [An uncalled person is to pray to God to call them; a dead person to ask for life—monstrous!]

The inconsistency displayed in the above is but a specimen of what Mr. S. is continually advancing. Can such a man be under the anointing of the Spirit? Is it possible that such glaring contradic-

tions can proceed from the heart and mouth of a son and servant of the Lord Jesus Christ? We leave our readers to judge scripturally in the matter, while we quote one portion for their serious, and we trust profitable, consideration—"To the Law and to the Testimony; if they speak not according to this Word, it is because there is NO LIGHT IN THEM."

We have just received a letter from a correspondent, written to him by his brother, which we think in many particulars will be suitable to append to this paper.

MY DEAR BROTHER,—I have been much pleased with the WITNESS you sent me, and still more so to see your letter in it.

May God the Holy Spirit, the only infallible Teacher, guide you into all truth: may the truth as it is in Jesus, who alone is "the Way, the Truth, and the Life, make you free—free from the reigning power of sin, and free from the curse and condemnation of the same; that so, being justified freely by His grace, you may "rejoice in Christ Jesus, and have no confidence in the flesh." May the Lord also ever enable you to behold our glorious High Priest as your Surety, Substitute, Law-Fulfiller, and Sin-Bearer; your "Wisdom, Righteousness, Sanctification, and Redemption; and may God preserve you—unless it be for a gracious purpose of correction—from the blighting, withering curse of a so-called "sound evangelical ministry." The message which they bring, is a sorry gospel indeed. "Good news," they call it; but the poor cast-down, sin-burdened soul—whom God has shut up, so that he cannot come forth—is so bewildered, confounded, and dismayed, that he cannot receive, "as glad tidings," the offer of a conditional salvation. How often, when the sad wailing cry of my poor sinking soul has been, "O that I knew where I might find Him!" have I come away from these physicians of no value with anguish in my heart, and a chaos of darkness in my mind. A very short time since, I was unfortunate enough to hear one of these *yea* and *nay* coxcombs, who wound up a discourse of much feeling and faithfulness, by the following address to the unconverted:—

"It is not as if God had required anything *hard* at your hands; you have only to confess your sins, and to forsake them, and you shall find mercy."

Thus the Holy Spirit's work is ignored, and the precious blood of Christ trampled upon, or only mentioned as a passing compliment.

Strange and shocking as it may appear, I believe that God has a controversy with these men of *piety, zeal*, and *universal* love. He has pronounced a *woe* upon them; and has declared that He is "against the shepherds that feed themselves, and not the flock." "Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? And to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet."

Nevertheless, blessed be God, His purpose shall stand, and He will do all His pleasure. Although men of truth are dying off, and none seem to take their places, yet our covenant God has declared that He will both search His sheep, and seek them out; as a shepherd seeketh out his flock that are scattered, so will He seek out His sheep, and will deliver them out of all places, where they have been scattered in the cloudy and dark day: and He will bring them out from the people, and gather them out from the countries, and will bring them to their own land, and feed them in a good pasture upon the high mountains of Israel.

May a gracious Providence, my dear brother, keep you also from the "religious societies" of the day. You know that in years gone by, I drank deep at every polluted fountain of pleasure. With societies, high and low, their follies and amusements, I was intimately acquainted; and, so far as my experience goes, I find no difference between an evening party of gay worldly people, and one composed of "pious" professors of religion. They will come home from tract-distributing, or, Perhaps, from some *day-light* visit to the poor—for whose souls they have much love,

but little for their bodies—and will then dress for a party, an oration, or a philosophical conversazione; will sing songs, dance, and listen to readings from Dickens, or Shakspeare, with a far keener relish than they would to a sermon by Hawker or Huntington.

The question is, has God put a marked and an everlasting distinction between His people and the world? "To the law and to the testimony," "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." "The friendship of the world is enmity with God; whosoever, therefore, will be a friend of the world, is the enemy of God." "What communion hath light with darkness? and what concord hath Christ with Belial?" "Therefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Now, if the world hate us, it will manifest that hatred to us; and it is contrary to nature or reason to suppose that we shall wish to associate with those who hate us; who, however kind and amiable and polite, must at times throw off the mask, and betray their true sentiments towards us; while, on the contrary, if the world loves us, it is a damning proof that the world is our proper element. "Let God be true, and every man a liar."

When once the child of God begins to tamper with the world and its pleasures, he little knows the peril to which he exposes himself. They bite like a serpent, and sting like an adder; as I can abundantly testify from bitter experience.

I was much struck with a part of the editor's personal history, inasmuch as it contained a personal message to myself. After narrating how a Mr. Vinall, while preaching, was irresistibly led into a digression totally unconnected with his subject; and how wonderfully and entirely that digression met the case of a Mr. Lewis, who was present, and was made the means of his deliverance from darkness and bondage into the glorious liberty of the sons of God, the editor himself is led into a long digression [see page 100], in which he proves that spiritual hunger is as direct a proof of sonship as the full assurance of faith; and he then says—"My reader must pardon this wide digression, for I had no intention of turning from my ordinary narration. May the Lord, however, make the few remarks seasonable and suitable; for it is the delight of my heart to be His servant, commissioned to convey messages to His beloved children."

It was indeed a message to me—a draught of the new wine of the kingdom, cheering my very soul with a fresh heart-reviving view of covenant relationship, grace, mercy, and unchanging love.

Precious Jesus! Thy love will yet be more than a match for all my numerous transgressions. Blessed be Thy dear name; one glimpse of Gethsemane and the Cross, presented by the Holy Ghost the Comforter, can break up the fountain of the great deep of the rocky heart, and call forth the ready and most glad admission—"Thy love is better than wine."

I have been so pleased with the number of the WITNESS you have sent, that I intend, if all be well, to take it in.

I never was more interested with a book in my life, than I have been with poor Godsmark's "Mercies and Miseries."* What signature has he in the WITNESS?

Believe me, dear T—, ever yours affectionately,

W. S. ROBINSON.

* Many with whom we are acquainted have borne a like testimony to these "Mercies and Miseries." For our part, we were delighted with them. Since we have read them, our brother Godsmark has several times occupied our pulpit; and we should be heartily glad to see him settled over a truth-loving people, where there are no "lords over God's heritage."—ED.

CHRIST ALONE EXALTED.

Eighteenth Letter.

THE GLEANER TO THE REAPER.

DEAR AND BELOVED BROTHER IN THE LORD,—Loved with the same love, redeemed with the same precious blood, comely in the same comeliness, free in the same liberty, and for ever complete in the same glorious Christ, we meet again in Him, as one with Him, to rejoice together in the fulness of love, life, and liberty, which we have in Him; to echo His well-deserved praises from one to the other, and forget all but Jesus; and, absorbed in Him, and His love and loveliness, cry out, “Thou, O Beloved, hast ravished my heart; Thou art fairer than the children of men. Grace is poured fourth from Thy lips; love does beam in Thine eyes; Thou art the chief of ten thousand, the altogether lovely. Thy very paths drop fatness, and Thou art our Beloved, and our Friend.” “Bless the Lord, O our souls, and all that is within us bless His holy name.”

Oh, my dear brother, how feeble are words! how inadequate the highest strains we can reach, while in mortality, to express the full glories of being in Christ, or the full delights of a soul in the experimental realisation of it. We repeat the same words, and utter over again the same expressions of triumph and joy, and still seem to have said nothing in telling out what God has put in, or, at least, thus it is with poor little me. I find life in Christ so fathomless, boundless, and blissful, that I am at times lost in wonder, love, and praise; and, though the very least in my Father’s house, have as real enjoyment of its privileges as the greatest, and find a quiet habitation, and safe resting-place, which shall never be removed. I find the glorious Lord a place of broad rivers and streams; yea, “waters which can never be passed over;” in which, without fatigue, I joyfully swim, though no galley with oars can go there, or gallant ship pass thereby. Bless the Lord, we want none of these, but are cast right out into those upbearing waters of life, in which death or danger can never be found. How can we praise Him enough for such a casting overboard from the creature, as hath seemed to launch us out into eternal, uncreated fulness! Do we want to get back in that old vessel, which is prohibited from these broad, deep waters? Do we murmur because it failed us, and wish we could mend, and improve, and betake ourselves to it again? I trow not. We rather give hearty thanks, bless God for Jesus Christ, and, happy in Him, swim triumphantly onward, shouting victory through His blood, and saying, “Not unto us, not unto us, but unto Thy name be all the glory.” Yes, I know we each unite, in our measure, to give glory to God in the highest, that according to His infinite wisdom and love, the creature could not hold us, nor creature-holiness perfect

us, nor creature-contraction limit the sphere of our delights, but out we must come, according to eternal purpose, and have enlargement only where eternal wisdom ordained it. Even in the second Adam, the Lord from heaven, who, though He was second, ^{was} first; and the last shall be first; and He is "the beginning of the creation of God," and is before all things, and all things were created by Him and for Him; and by Him they do consist, and in all He has the pre-eminence. We humbly bless the Lord that we had a pre-eminence in Him, even when the creature stood in all its glory and perfection. That was not our "high noon;" but, as a light morning cloud which must pass away, that our own bright Sun might arise upon us to go down no more for ever. And truly His blessed beams do now so melt my soul, as I cannot express; and the feeling that He is our own Sun does almost break my heart with love and wonder. "Sing, O heavens! be astonished, O earth! for the Lord hath done it; yea, shout, ye lower parts of the earth! and break forth into singing, ye mountains, O forest, and every tree therein! for the Lord hath redeemed Jacob, and glorified Himself in Israel." And again: "Bless the Lord, O my soul." What enjoyments are these for such a puny, finite worm, who thought, when the creature-cistern was breaking, and the imagined creature-fulness pouring out, that all was going, and there was no hope; but the Lord would do it. He sees the end from the beginning, and has said the end of a thing is better than the beginning; and He brings us to think so too, for we like the end of old Adam better than his beginning; and the day of his death is better than the day of his birth; because we find this was not the place where love's secrets were to be revealed, and love's wonders unfolded. And where it is given us to know the mysteries of the kingdom of God, which our Lord said were done in parables, to them that are without. And how came we within to hear these secrets? All of grace, from first to last. We neither planned nor accomplished this wonder done in our land, and thankfully say, "Grace, grace unto it!" Yes, though poor I, in my ignorance, did shrink to be separated from myself, and have my all in another, yet now I cannot enough adore that love which would bring me into such privilege, through such discipline, which, though it seemed to me for destruction, was really for salvation; it was the Lord's doing, and marvellous in my eyes. Thine, O Lord, was the power; thine be all the glory, for ever. Amen.

Your last dear letter has been very refreshing, and breathed a sweet savour of rest and peace. I have had several feasts in it, or rather, in Jesus, by and through it; and truly, if He were not the substance, it would be but empty shadow to such a spoilt child as I, however dear might be the hand that wrote it; but He was

blessedly the substance, and I found Him to be the rejoicing of my soul. Him I adore, and praise, and give all the glory, while you I thank and love for His dear sake.

What you said about "dissolution of partnership," in the matter of sinning, and "production of the same," has been marrow and fatness; and my soul has melted under the feeling that all my sins have indeed (as you say), been passed over from me to Him, my glorious Surety; and triumphantly true is that wonderful word, "He that abideth in Him sinneth not." True, the unclean cannot pass over this highway of holiness; but the redeemed of the Lord do go up thereon, with songs and everlasting joy upon their heads.

One thing in your letter I seem not to join in, or else I do not clearly see your meaning; it is where you say, "you have no thoughts about going to heaven." Now, really, I do have very glowing anticipations of being "absent from the body, and present with the Lord." I am aware this is in a measure realised, when by faith we dwell in Christ, and fully recognise our old man crucified with Him; daily knowing our death and our resurrection; so that we have no life of our own, but Christ instead of it, and can say, "Not I, but Christ liveth in me." As this is the case, I am sure there does follow constantly fresh unfoldings of love and glory, to our own astonishment; but then it seems to me, that when we lay down mortality, the capacity for receiving these unfoldings will be enlarged. And what is so blissful to enjoy by faith, I think must be doubly and trebly so when enjoyed in open vision and full fruition; and hence my happy soul has often longed to be away to the "land of praises," to worship uninterruptedly, and gaze upon the glories of the Lamb. Pardon me, and tell me where you think me wrong. But is not "to depart, and be with Christ," far better than even the inexpressibly delightful communion we now hold with Him by faith, in love? Am thankful to hear you are so blessed at Zion; the Lord continue and increase the privilege and the power. Your bodily afflictions seem to abound; but it is energizing to hear you say there is no substance in it; and we know the reason is, that One hath gone before, who, in wondrous love, would have the substance of suffering in His own dear body, that the weaker vessel, His spouse, might have short and shadowy suffering; but solid and eternal joys. Flesh and blood she must partake of; but He would partake also part of the same, that He might endure her curse, destroy her foes, and crown her with triumphs. Precious Christ, with glowing hearts, we'll crown thee Lord of all; nor murmur that we fell so low, since here we learn the amazing depths of love divine, and prove how thou couldst stoop to raise thy loved one, whom thou wouldst never have left to sink so far, but to unfold thy heart, show forth thy love, and manifest thy glory in the rescue. O wondrous,

deep abyss of endless wonders, which open on our ravished souls in Christ the Lord!

In closing this humble line of love, I must confess, as heretofore, that I do not come to communicate anything to you, but just to acknowledge past favours, and say, that I am still a gleaner, waiting for any handful of purpose, which the dear Boaz, my Kinsman Redeemer, may commission you to let fall, and privilege me to pick up; for though He has revealed relationship, and taken me to His house and His table, yet do I glean in His field, not willing to lose one opportunity of receiving from Him and of Him. And should He again send by your hand, I pray that you may yourself first richly feast upon the fruits you forward to me, and together we will praise our bountiful Donor, and give Him all the glory.

The last winter has considerably shaken the tabernacle of my dearest mother; but through mercy she is now better, and unites with me cordially in kind regard to yourself and Mrs. T. Our cup still runs over with love and mercy, though we have suitable trials to exercise faith, and prove what our dear Lord can do for us: May He still more absorb you in Himself and His glories; and may the peace of God, which passeth all understanding, ever keep your heart and mind through Jesus Christ.

I remain, yours very affectionately,

RUTH.

THE DISTINCTION MAINTAINED.

DEAR BROTHER IN THE LORD,—May the precious dew of heaven, and the blessings of the lasting hills, daily and hourly rest upon you and your ministrations, for the comfort and consolation of the Church of God in these trying times, wherein Satan and his transformed ministers are deceiving tens of thousands. There are indeed but few who are sound in the faith, and who steer clear of the lies and errors which abound throughout the land. Satan keeps his ministers moving with the times for advantage sake; therefore thousands flock to hear them. But our dear Lord has said, "If the blind lead the blind, both shall fall into the ditch." Greater enemies the Church of God cannot have than these empty professors. I have met with a tolerable share of persecution at their hands during a period of thirty years experience of the deep things of God in the wilderness. Often has it been the means of sending me to a throne of grace, when the Spirit of God has made intercession for me with groanings that could not be uttered.

I am truly glad that you are enabled, in the strength of Jehovah, our great Elohim, to come forward, boldly declaring what the Lord

has done for your soul, and rightly dividing the Word of truth, without fearing the frowns or courting the smiles of any man. The distinction, that you have been enabled to hold between flesh and spirit, in your "Critic Criticised," reflects great credit to your infallible Teacher; it is most masterly written, and no man upon earth can overturn the truths therein contained. Years gone by, I was not a little exercised upon the point, when the following portions of God's Word eased my mind: "For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith." Again, "We know that whatsoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Sin, which is from beneath, cannot act contrary to its nature; neither can the incorruptible seed of God's grace, which is from above, and planted in the heart when the soul is regenerated. The one is bent upon doing evil; the other cannot but do that which is good: and yet, strange to tell, although both dwell together in one house, occupying separate apartments, the seed of grace is not defiled with the devil's offspring; but they keep up a continual warfare; as it is written, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law."

Such mongrel preachers as Mr. S. may rub and scrub to polish up old Adam's nature, but he will remain the same old man still. It is our mercy that "grace reigns, through righteousness, unto eternal life;" and that "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Go on, then, thou valiant man of God, and raise high—yea, higher still the standard of truth—Christ Jesus. While the banner of everlasting love is unfolding itself through the medium of preaching and writing, and waving in the heavenly breezes of the eternal Spirit, you have no need to fear a host of devils; for "the eternal God is thy refuge, and underneath are the everlasting arms; and He shall thrust out the enemy from before thee; and shall say, Destroy them." Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew." Then how sweetly it follows—"Happy art thou, O Israel; who art like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Again, our God declares that He "will contend with him that contendeth with thee; and will save thy

children:" "for he that toucheth you toucheth the apple of His eye." Our great Elohim is a wall of fire round about His people; they are all held fast in His everlasting arms; they are for ever near His heart; and the fountain of His love never ceases to flow; for it is a river to swim in, and can never be passed over. From Him we can never be separated; and, as we are redeemed with His precious blood, neither sin, death, devils, hell, nor the world, can hurt or destroy us. We are complete in Him in whom our life is hid; so that all our trials and temptations, which we daily have to contend with in the vale of tears, must work together for the best, yielding good to our souls, and glory to His dear and precious name. Soon—yea, very soon, He will come and take us to Himself, when we shall be for ever swallowed up in His love, and sing, without ceasing, "Worthy is the Lamb that was slain." "For the ransomed of; the Lord shall return, and come to Zion with singing; and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall for ever flee away."

Yours, in a sweet Lord Jesus,

J. HARDING.

April, 1861.

MY FATHER.

My father! What emotions sweet
Spring from that charming little word!
It speaks of home, where we shall meet
The ransom'd of our blessed Lord.

My father! Yes, when tempests rage,
And fears invade this mortal breath,
He does the troubl'd soul assuage,
And gives it calm and peaceful rest.

By faith I view with pure delight
My Father on His throne above,
And see His children rob'd in white,
Bathing in streams of endless love.

I see His Son, His much lov'd Son,
Now seated by His Father's side,
Presenting to Him, one by one,
His purchas'd sheep, His blood-bought
bride.

Sought out of Adam's fallen race,
And by His Spirit kindly led,
They safely reach that happy place,
And dwell with Christ their living
Head.

What are earth's trials or its bliss,
If Christ be mine, whate'er betide?
For, O, to know that I am His,
Is worth ten thousand worlds beside!

To feel my poor, unworthy name,
Is deeply graven on His heart,
And know none dare dispute His claim,
Or bid Him from His own depart!

I long to hear Him sweetly say,
"Arise, my fair one, quickly come;
Cast off that cumbrous weight of clay,
And join me in my Father's home."

B. DRANFIELD.

THE LORD'S STRENGTH DEVELOPED.

MY DEAR BROTHER,—I am obliged by your sending me the "Critic Criticised." I was anxious to see it, but the pressure arising from tent-making hindered me from getting it. I will give it out from the pulpit next Sunday, and recommend it with all my heart. And allow me to congratulate you on being so honoured of God as to be despised by such a professor as this Mr. S. Our God's ways are so above and out of sight of His children, that they are surprised that any should be found to controvert what they know to be as true as their existence. Being the subjects of this contention between flesh and spirit, they are qualified to "contend earnestly for the faith once delivered to the saints." Temples of the Holy Ghost are dependant upon that Almighty Covenant, the third Person in Jehovah, fulfilling His engagements in that covenant of grace; for it is He alone who supplies us (empty vessels in ourselves) with spiritual weapons to wield against the adversaries of Zion. Our strength and boldness is no qualification of ours, but entirely in the Lord; and His strength is so concealed and inobtrusive, that you would not believe yourself, no more than others do, that it really existed in you; and those who have had His strength perfected in their weakness, have felt that they have no might, were least in their Father's house, and only children. But the Lord has said, "Go in this thy might, thou mighty man of valour." The strength of the Lord would not be so conspicuously developed if some Goliath or Midianitish host were not let loose as God's hand to bring to light the life and strength which He puts into His servants.

I heartily congratulate you that you are counted worthy of the attack of this worshipper of Baal. David's weapons had never been discovered, his armour and defence would never have shone so conspicuously, had he not been attacked by his (apparently) unequal antagonist: to meet which the wisdom of the Holy Spirit's life in him is seen in living faith, raising both shield and sword—"the name of the Lord of Hosts, whose armies thou hast this day defied." How could Goliath get by the fearful hit of that smooth stone? Faith put the battle between Jehovah and Goliath at once; the issue was conclusive.*

* Reader, hast thou this precious faith? Happy soul if thou hast, for thou needest not to fight in this battle. "The battle is the Lord's." How peculiar is the faith of God's elect, to introduce Christ against every foe; to match His eternal strength with the weakness of a finite worm. Do you fear a foe who appears clad in most formidable armour? retire behind Christ, and then see what will become of his armour wherein he trusteth. Attempt nothing in thine own strength, for however weak your foe, you will prove him too powerful for you to manage. Honour thy Lord, then, by sheltering in Him thy Tower, and thou art perfectly safe; for He hath said, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—ED.

Such antagonists as the man S. are often God's hand; but they see it not, nor know it, any more than Herod, Pilate, &c., did when they "were assembled together to do what God's hand and council had determined should be done." Little do they think that the wrath against God's anointed is the instrumentality God uses to effect His purpose. *The wrath of men praises Him.* The death of Christ was brought about in this way; and the life of the Church comes in the same channel. All the writers of the Gospels and Epistles are controversialists. What was Christ's ministry, but one battle against the spirit of the world? The more Christ was disclosed, the more He was hated; for there was no union existing; and there never will be anything but antagonism.

If the "Earthen Vessel" editor be in the secret of the Lord, how can he explain the publishing of doctrines so totally opposite to truth? I fear that he, and the great and little parsons of the clique, are unacquainted with a religion conducted in the soul wholly by the Holy Ghost. I have had a few opportunities of hearing some of the popular baptizers in water, when I have been compelled to conclude that they were entirely ignorant of the ONE BAPTISM of the Holy Ghost.*

If your antagonist saw the sins of his virtues and godliness, he would be glad of some Gideon to destroy his altars, and burn his groves. But you must expect the devil to send you some advisers, who will tell you that your sword is too sharp; and that you must consider how delicately this Agag walks. Heed them not; hold up the broken pitcher; for it is out of this alone that the true light shines.

Believe me, yours for the truth sake,

GAD SOUTHALL.

* This is true to an alarming extent. Had we not seen it with our eyes, we should have never thought that the editor of the Earthen Vessel would have so prostituted God's Word as to say, in answer to a question, that the ONE BAPTISM, named by Paul in Ephesians, was no other than Baptism in material water. How would the Vessel editor explain this portion—"By one Spirit are we all baptized INTO one body?" And this: "He that believeth, and is (*a thing already done*) baptized shall be saved?" Strange that Paul should say, "He sent me NOT to baptize," if this ONE baptism was that of material water. Pity for the baptists that Paul did not say two baptisms; then they would be able to go on swimmingly; but as the Spirit led him to out with the truth, and declare that there was but ONE, the "Vessel" is determined to make it *water* instead of *fire*, and thus overthrow the spiritual meaning of God's Word—"He shall baptize you (by one Spirit are we all baptized into one body) with the Holy Ghost, and with FIRE." If, then, we are all baptized by one Spirit into one body, and Paul says that there is but ONE baptism, whence comes it about that this ONE baptism is to be performed in water? Be it ours to render the obedience of faith, knowing that "whatsoever is not of faith is sin."—Ed.

ZION'S WITNESS.

VOL. III.

JUNE, 1861.

No. 33.

THE WAY HE HATH LED ME.

(Continued from page 150.)

HAST thou travelled this path, dear reader? If so, you will be able to reciprocate my feelings under this trying dispensation. Never had I before so felt my loneliness upon this earthly ball. No man appeared to care for my soul, and I was overwhelmed with fear that God would not be gracious unto me at the voice of my cry. I could not crave His mercy upon the ground of any supposed goodness of mine; for I well knew, by bitter experience, that my goodness was as the morning cloud and early dew, which soon passeth away. Fancy yourself in my position, dear reader, at that trying time. Discharged from my situation without an hour's notice, almost in despair respecting my soul's salvation, and nearly driven to my witsends on account of the breach between myself and young lady. Glad should I have been to flee the country, and entirely emancipate myself from surrounding difficulties; but no, "this is the way, walk ye in it" (and not fly from it), was the heart-language of my gracious and indulgent Lord. Had my troubles come single-handed, I had not so much minded; but they seemed determined to pour in on every hand, filling my mind with tossings to and fro.

Finding myself turned adrift, I began to think where I should take lodgings. I had, however, no heart to seek them that day; therefore went to see my friend Mr. Harding; to whom I made known my troubles. We sat and conversed together for some hours, after which I departed, and got a bed at an inn for that night, making up my mind to get apartments the next day. The next day nearly passed away, and I had not taken one step towards getting lodgings. Well, I thought, I must see about getting into apartments to-night if possible; but, before doing so, I will give my dear friend Mrs. Smith a call. Never, never shall I forget the cordial, open-hearted manner in which the dear child of God (who is now in heaven) received me. We sat talking my troubles over

for some minutes, when there was a gentle rap at the door. "Walk in," soon fell from the lips of Mrs. S., when a gentleman presented himself, saying, "I am sorry to say that I must leave by the train this evening, as urgent business calls me home." He retired, and my dear friend turned to me, and said, "Make yourself quite comfortable about apartments, for the room occupied by that gentleman is yours, so long as you like to stay, also a knife and fork at my table, free of any charge." I was astounded, and could hardly believe my ears. To think that *that* gentleman, who was a boarder with Mrs. S., should leave that very evening in order to make room for me. O the goodness of my loving Friend! O the kindness of my blessed Jesus! O the compassion of my indulgent Lord! O the tenderness of my loving Brother! O the sympathy of my blessed Saviour! O the watchfulness of my tender-hearted Shepherd! Ah! Thou dear and precious Lord Jesus, Thine eye was watching over me; and Thou didst in a loving way prepare a place of abode for me. Thou didst grant me what was withholden from Thyself; for Thou hadst no place whereon to lay Thy weary head. Let me at this time, Thou gracious Lord, remember the great goodness which Thou hast lovingly caused to pass before me. O let me now review Thy mercies, under a feeling sense of Thy superabounding goodness. Cause my soul to flow out in holy emotions unto Thee, the God of all comfort, and do not let such acts of loving-kindness and tender mercy pass by unrecorded. It was Thee, Thou gracious Jesus, who watched over me when a child, and despite all my waywardness, sinfulness, folly, and madness, did not lose sight of me one moment; but followed me on throughout my zig-zag pathway, warding off dangers, preserving me from many hurtful snares, and, in Thine own blessed time, calling me by rich, free grace. What do I not owe to Thee, Thou dear Redemer,—Thou only wise God, my Saviour! Had I ten thousand worlds to cast at Thy feet, what would they be as a memento of my love to Thee! Just nothing. They would not be an acknowledgment of even the least of Thy mercies. They would not be a sufficient expression of gratitude for one of Thy looks of love. They would fail to express thankfulness for one smile from Thy all-lovely countenance, Thou dear Immanuel. Thy love is without a parallel; no line can measure its depths; no eye can scan its heights; no powers of mind can comprehend its lengths and breadths. It is an ocean that knows no bottom; a mountain entirely void of top; a vast field which stretches itself infinitely beyond all limits. Yes, Thou dear Redeemer, and beloved Bridegroom of my soul, Thy love is like Thyself alone; for Thou, and Thou only, art Love. How can I praise Thee? How can I write of Thy greatness, glory, and excellence? How can I set forth Thy beauty, dignity, and matchless perfections? What if I could use ten million pens, how

could they be effectual even in setting forth one trait in Thy gracious character? What if I could command the breath of all living creatures to unite in one phalanx of praise, how could it reach Thy high and lofty throne? How could it come up with acceptance before Thee, Thou King eternal, immortal, invisible, Thou only wise God our Saviour? And yet, O wonder of wonders, Thou hast said, "Whoso offereth praise glorifieth Me." Is it possible that Thou, who art so infinitely above all praise, should thus condescend to accept the praises of Thy people? But how is it, Lord? Is it not because Thou art praised by Thine own Spirit in Thine own beloved children? Surely this must be it; so that Thy works praise Thee, and not ours. Let me then, Lord, in conclusion say, "Be exalted in Thine own strength, so will we sing, and praise Thy power."

My first night at Mrs. S's I shall never forget; for my covenant God kept me awake nearly the whole of it in opening up and unfolding to my mind this dear portion of His own Word: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." It was as though my soul was lattice-work, and the heavenly breezes passed through and through it. I could scarcely contain myself in bed, but wanted to get up and tell the living family the glad emotions of my heart. For a time my mind was divested of its burden, my soul was released of its sorrow, my heart was eased of its pain, and my spirit in a wonderful manner was cheered. I was enabled to roll my burden upon the Lord; or, rather, He graciously relieved me of it.

I then could find a sweet access,
And, from my soul, the Saviour bless;
The banner love appear'd unfurl'd,
And every foe in darkness hurl'd.

But this sweet visit of my best Friend was only to prepare me for greater heart-sorrow still. I got up the next morning without the feeling sweetness I had been enjoying. The dew had been nearly all night on my branch, but now was entirely gone. The voice of my Beloved was not to be heard throughout the land of my soul. The early spring blossoms were now to experience a cold withering blast; the wind from the north again awoke, and caused my heart to feel like a withered heath. A sentence of death came upon the life of my joy; a dead weight fell upon my hope; my spring became dry; the fountain appeared sealed; the springing well seemed to discontinue bubbling up; my prayer was shut out; and I found myself farther in the wilderness than ever. Now was the time for my great adversary to step in, declaring that all I had ever experienced was a delusion. I appeared to drive before his fury like chaff before the wind. His temptations were indeed most severe.

What is a clevel of wheat in the great sieve of Satan! How helpless, how light, how insignificant! But, O, how dear to the great Husbandman. However strong the wind may be in the hour of temptation, it can carry nothing but the chaff away. However hot the fiery furnace, nothing but bonds can burn. And who would mind losing bonds to gain communion with that Almighty Him "who was in all points tempted like unto His brethren?" Child of God, do you want to find Christ? You will not find him in the school of Arminius, neither will you behold Him in the plains of ease, nor on the mountain top of pleasure, but in the valley of humiliation and sorrow. Do you want to find Christ? You must tread the pathway of temptation, walk the road of tribulation, eat the bread of adversity, drink the water of affliction, wear the badge of reproach, endure the scorn, contempt, and ridicule of the false church; and then thou art in a fair way to share the companionship of Christ, the sympathy of the Saviour, the compassion of the Redeemer, and the counsel and consolation of a Friend and Brother born for adversity. Yes, dear reader, you will learn more of the heart-love of your Covenant Jehovah in the solitary pathway with the meek and lowly Nazarene, than you can possibly do in reading or hearing the greatest theologians in the world. Do you want to read your Father's heart of love? Go to Calvary, and peruse it in lines of blood. Are you anxious to get at the depths of His loving-kindness? Ponder over the heights of the dear Redeemer's sorrow. Would you learn the heights of His love? Think of the depths of His agony. Do you wish His doctrine to drop as the rain? Behold Him in the garden sweating drops of blood. Should you like His speech to distil as the dew? Hear Him cry, "It is finished."

It is while walking the narrow pathway of tribulation, that we get wisdom and understanding. Most professors look too high for Christ. They would seek Him in a palace; or, at least, an inn; but no, a manger is the proper place for His birth, and the accursed tree the eternally designed place for His death.

"O love of unexampled kind,
Which leaves all thoughts so far behind!"

I must again beg the indulgence of my reader for taking him on one side once more. Should the Lord, however, while perusing this testimony, take thee aside from the multitude of all thy cares and anxieties, and commune with thee by the way, you will heartily wish me to widen my digressions by losing myself in HIM again and again.

Something appears to whisper, "You had better cut it short, as the WITNESS will be discontinued at the end of this volume." Well, to all appearance it will; but still, there is nothing too hard for my God; and, if it be His blessed pleasure, He can yet send it far and

wide, and double its present circulation. I leave it in His own dear hands, to just work in His own unerring way; and whichever way that may prove, I hope to be able to say, "Thy will be done." The Lord alone knows the anxious hours the WITNESS has caused us, the opposition it has met with, and the fewness of its real friends. But as our God moved us to commence it, has made it a blessing to many of His children, and when we have made up our mind to give it up, has appeared in unthought-of ways, we dare not circumscribe Him, but fully believe that if He has anything yet to accomplish by it, it must and shall go on, despite all and every opposition.

After I had been beneath Mrs. S.'s roof a few days, in passing a draper's shop on my road to Providence Chapel, I made a stop, and while casting my eye in and about it, it occurred to me that I should like to live there; and so strong was the impression that I should, I felt as sure of going as if I had already engaged. I went directly to chapel, said nothing about my impression to a soul, when, after the service, Mr. Harding said, "Do you know that Mr. Jenner's young man is about to leave? He came up to my house last night to see me, as I am acquainted with his father who lives at Lewes, and told me he should shortly leave." I was literally astounded, and at once replied, "I shall succeed him; for in passing the shop to-night, I felt a persuasion that there was an opening for me, although I had no idea of the young man leaving." We could but acknowledge this to be the hand of God; and so certain was I of going that, having arranged to go to Chichester for a few days, I did not call upon the gentleman until I came back, when he engaged me; so that I was not out of a situation more than a fortnight; and as my late employer paid me a month in advance, and Mrs. S. lodged and boarded me gratuitously, I made out pretty well in pecuniary matters.

I had for some days been looking out for a letter from Miss M., and had walked to St. Leonards each morning, but the last, before going to Chichester, to see if one had arrived. When I returned from C. I again went over, and found that a letter had come that very morning I neglected calling; so that it had been waiting some days. I opened it with a trembling hand, and palpitating heart, but was so struck with its contents, that for a time I became quite unmannered. It appeared to be written in such a sweet, loving, and Christian-like spirit, that I condemned myself over and over again for having caused such a loving heart so much pain. I thought also I could trace evident marks of grace throughout the whole epistle, and that I was wrong and Miss M. was right. When I got back to Mrs. S.'s, I went up stairs to wash and dress; after doing so, who should I meet on the landing but Miss M.! We were both almost riveted to the spot, and, for a time, stood speechless. This sudden and unexpected meeting seemed to me wonderful indeed.

She had no idea that I was there, but came to enquire of Mrs. S. my whereabouts, as I had not answered her letter.

Well, we met as though nothing had occurred, and she appeared to be quite a different creature; I mean in the way of agreeing with me in the best things. It appeared plain to me that matters were to be comfortably settled, and that my dear friend would certainly prove a "help-meet" for me. I went back the next day with her to her brother's in the country, and stayed with them one night. The next day I was to resume business in my new situation. Miss M. walked a short distance with me on my way back, and before parting—for ever—wished me to say at once if our engagement should be broken off or not. I was taken by surprise, and knew not how to frame an answer. I promised, however, to write her definitely so soon as I could feel my mind free. We then parted to meet no more. * * * * With a sad and heavy heart I returned to Hastings. It was like tearing my flesh from my bones to think about being separated for ever from her whom I loved so tenderly. Many, many times have I risen in rebellion against my loving Lord because it was not His pleasure to bring her to see with me in the things of God. Self-pity would sometimes so overcome me that I have almost been beside myself. All the pleasing pictures that I had painted of our future happiness were about to be marred. Every castle that I had so fondly reared was now about to totter and fall. I thought the Lord was dealing very hardly with us both in not allowing us to share the "weal" and the "woe" of the wilderness together. This pang of separation from the only-beloved earthly object, together with my soul trouble, appeared a burden too great to bear up under. Day and night did I cry unto God for a deliverance out of both troubles. Every argument did I use to induce the Lord to make the way plain for me not to be separated from the object of my affections. I knew that there was nothing too hard for the Lord; and that He could, if His blessed pleasure, give her to see eye to eye with me in eternal realities; but it was not His will. Could I say, "Thy will be done?" Indeed it was hard—very hard. It was much easier to say, "Not so, my Father;" and "All these things are against me." Had the Lord set my soul at liberty, proclaimed the adoption of sons, and given me to see more plainly His mind and will, I feel that I could have given up my dear friend much easier. But being shut up in soul, without a bright light upon my path, and subjected to the cruel darts of the devil, my cup of sorrow appeared to be running over. Painful as was the path, it was a right way; although it appeared altogether wrong. The bread of adversity we must all eat, the water of affliction we must all drink, the pathway of tribulation we must all tread, or Christ and salvation will be nothing to us. Depend upon it, dear reader, if you have got a religion that

has not cost you a heart pang, a soul cry, and many a bitter tear, you have cause to doubt its genuineness. I do not mean to rear a standard here—God forbid that I should—but I do maintain that every man's work must be tried. God has His fire in Zion, and His furnace in Jerusalem, and the devil's sieve is not yet worn out, neither are his fiery darts quite exhausted. He is the same wily devil as ever he was, and wherever he beholds a fire lit up in the soul, he will not study economy in using water. Wherever he beholds Christ being formed in the heart, he will raise up as much dust as he possibly can in order to keep so blessed an image from the sinner's view. But as the Captain of our salvation has got the subtle foe beneath His feet, we shall be ultimately more than conquerors through Him who hath loved us. Cheer up, then, thou trembling child of God; for, if God be for thee, who can be against thee?

“Beyond this wilderness
The milk and honey lies;
Here fiery serpents hiss,
And threatening dangers rise;
There Eschol's grapes in clusters grow,
Cheer up, though faint, and forward go.”

CHRIST ALONE EXALTED.

Nineteenth Letter.

THE REAPER TO THE GLEANER.

BELoved IN THE LORD,—All is well, and must be well; for Christ doeth His will in the armies of heaven, and among the inhabitants of the earth. He hath also said, “I will work, and who shall let it?” and, “My glory will I not give to another, nor my praise to graven images;” therefore I must add, “My Jesus has done all things well.” It hath pleased Him that the trial of my faith should be more precious than gold; and, bless Him, O my soul, I have found His dear promise verified: My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”

I find by daily experience, that nothing short of Himself in His almighty power, can hold me up and support me in all my afflictions, troubles, and trials; and I also find that as my day is so is my strength.

It has pleased my ever-loving Jesus to send afflictions into my house, and in much love He has taken to Himself my youngest son Benjamin; and my Samuel has been to all appearance nigh unto death. But the Lord is very merciful unto me, inasmuch as my son appears to be getting better. My dear Mary is very unwell,

and filled with sorrow on account of the loss of her dear Benjamin; but I trust that she will soon be comforted by Him who hath said, "I will not leave you comfortless; I will come to you." "Ye now therefore have sorrow; but I will see you again, and your heart shall rejoice."

My eldest daughter is confined to her room with a bad foot. My youngest son (that is *now*) has been laid by, but is able now to go to work again. By this you will see how I have been engaged for some weeks past. I have been wonderfully supported; so that the ploughing and sowing has not been stopped at Zion. I was much with my dear boy both night and day during his illness; and the Lord gave me very sweet answers to prayer on his behalf. I am happy concerning the dear child, fully believing the Lord's testimony. I stood by him five hours while he was dying, saw him draw his last breath, closed his eyes, tied up his mouth, laid him out, and wrapped him up; for I could not let a stranger do anything for my dear child. The following portion of the Lord's Word was very precious unto me: "Like as a father pitieth his children, so the Lord pitieth them that fear Him: for He knoweth our frame, and remembereth that we are dust." I then thought,—and my thoughts were most sweet,—if such be the feelings that I have for my dear child, what must that relation be, in oneness of nature, life, and spirit, which exists between Christ and His Church? for He is touched with the feeling of our infirmities, and saith, "He that toucheth you, toucheth the apple of His eye."

Here I pause, saying, "What hath God wrought?"

I can assure my dear sister that I never experienced such abundant mercy, displays of love, and never-failing faithfulness, as I do now; and I am happy as I desire to be, in the Lord. He is my Portion and my Inheritance, and ever abideth faithful; for He cannot deny Himself. I have many times sat before the Lord, pondering over these things, and I cannot find one grain of anger or wrath in the things that have befallen me; but on the contrary, all has been in love, grace, mercy, and wisdom, for His own glory, and my good. Bless Him, O my soul! I find it a very dear truth, that it is as much an act of love for the Lord to choose me in the furnace of affliction, as to choose and bless me in Christ before the foundation of the world. Then surely I have no cause to murmur or complain!

While standing by my dear boy on the morning that he died, the Lord dropped the following words into my heart, with so much power and sweetness, that it filled me with joy and peace, in believing: "He is in one mind, and who can turn Him? and whatsoever His soul desireth, that He doeth." The Lord had confirmed me a few days before, that He intended taking the child, from these words: "The Lord is at hand: be careful for nothing; but in

everything by prayer and supplication, let your requests be made known unto God." My Jesus also said, "The Lord hath need of him;" therefore my full desire was to respond, saying, "It is the Lord; let Him do what seemeth Him good."

Ah! dear Ruth, there is a solid reality in living by faith, and an unspeakable blessedness in the realisation of the Word of the Lord in the heart, demonstrated therein by the power of the Holy Ghost. We then experience its blessed operations in the mind, and its divine properties are developed in our spiritual understanding. These things I find more precious than ever; so that the consolations of my God are neither few nor small with me. But these things do not destroy the fatherly feelings, love, and affection that I had and now have for my dear boy. Ah! he is my dear child still; and though I have buried him out of my sight, he dwells in my heart as much now as ever he did. But the Lord's dead are never out of His sight.

Love constrains me to say a few words of truth to you, because you belong to Christ; and because the contents of your love epistle touched and comforted my heart. I do assure you that I am living in perfect life and good health, that neither disease nor death can invade. But notwithstanding this, in its unalterable blessedness, I die daily; and this to me is very good; for I live ready "to depart and be with Christ, which is far better" than the empty honours and vain titles of this world. As I am dead to sin, the law, and the world, I have neither part nor lot in such things; so that "the life I live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Jesus Christ, the great God and our Saviour, Immanuel, God with, is God the Father's *all* to and for us, and our *all* to and for God the Father; and the fulness of the work and ministry of the eternal Spirit is JESUS ONLY, who saith, "I AND MY FATHER ARE ONE."

I again hail you and greet you in HIM, and bless Him on your behalf, and thank you for your felt kindness and sympathy in coming to enquire again after my welfare and health. I admit no one to be in a better position; for I am "joined to the Lord, and one Spirit." Changes in things and circumstances are far better than changeable suits of apparel. "My Beloved is mine, and I am His;" "as having nothing, yet possessing all things; cast down, but not destroyed; dying, and behold we live;" yea, we "are dead, and our life is hid with Christ in God; and when Christ, who is our life, shall appear, then shall we also appear with Him in glory." Then follows this dear truth; "Jehovah shall be unto you for an everlasting Light, and thy God thy Glory." And as we have received Christ Jesus the Lord, so we walk in Him the way of life, wisdom, understanding, and peace; know Him the Truth; are partakers of Him the Resurrection and the Life; and, being raised up

together with Him, cannot die any more, being the children of God and the Resurrection. "O the depth of the riches!" "Bless the Lord, O my soul!" I am living in, by, and for the Lord, and expect shortly to be ever with the Lord; for Jesus will soon come and receive me unto Himself; so that where He is, I must and shall for ever be. And this is not all—"then shall we be like Him; for we shall see Him as He is." I have nothing to complain of, nor murmur about, seeing I cannot possibly have more than *all*; and "Christ is all and in all."

"His Person fixes all my trust,
His love remov'd my sin."

I now live beyond experience, except that which worketh "hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost."

I thank the Lord on your behalf for His goodness and mercy towards you, and I feel very grateful for the truthful epistle that you last wrote. Our mercy still is, and ever will be, that "CHRIST IS ALL AND IN ALL; and He hath said, "Because I live, ye shall live also."

May Jesus and His great salvation be growingly precious unto you. In love I subscribe myself,

Yours in our precious Lord Jesus,

A. TRIGGS.

OBITUARY OF MRS. MARY TRIGGS.

DEAR EDITOR,—As many of your readers personally knew the subject of this slight memoir, in connection with her dear husband, Mr. Arthur Triggs, it has been thought a few particulars may not be unacceptable for the pages of the WITNESS, as further showing the Lord's distinguishing grace and mercy in overruling and bringing to pass matters and events, according to His eternal purpose, for His own glory and the salvation of poor sinners.

Mrs. Mary Triggs was born on the 26th of May, 1789, at Broadhempstone, near Totnes, Devonshire, being the eldest daughter of Mr. Jno. Blackler, an independent farmer of that place. There is nothing particular in her earlier life to notify, only that she was brought up in industry, and under a code of morality that centres in being very good, as it is termed, on one day of the week, that is Sunday, and to venerate the parson of the parish, thinking thereby ultimately to go to heaven. The first dawn on her mind, as to being in herself a sinner before God, and that she needed salvation, was about her seventeenth year, on hearing a Mr. John Ryder, in the little meeting-house at Modbury, on the text from Paul to the Colossians: "To whom God would make known, &c., &c., *Christ*

in you the hope of glory." This portion, and what he advanced, fastened on her mind, causing her to ponder over herself as a sinner, and leading to many vows and resolutions, and a setting to work to weave a web of fleshly righteousness for a covering: but this fleshly zeal soon ended.

As her dear departed husband has stated in his memorial the peculiar manner they became acquainted, and were brought together, we only refer to it. But when her family knew her mind was fixed on one so much her inferior as to worldly possessions, she was much upbraided by them: but finding that of no avail, enticements were offered, that if she would have a farmer for her husband, her father would give her a handsome sum on her marriage; but this she rejected, as according to the eternal purpose of her *heavenly Father* she was to be a companion for and in tribulation with the *poor mason*.

When the Lord's love and mercy was manifested to her dear husband, by calling him out of a state of nature by His grace, the carnal mind and its enmity became very apparent; and particularly when the Lord opened his mouth to preach. No doubt her parents contributed to this, as her father would frequently jeer her by saying, he would give him a hollow tree he had in his garden for a pulpit, if he would like to fetch it. And, as poverty now set in upon them, she concluded it was all on account of his religion; and many a lecture did the dear man get on returning from his preaching excursions. But like his divine Master, he would hear all in silence,—answering not a word. As Satan stirred up Job's wife to question his integrity—so here; he urged a bill of divorcement; that was, if he got baptized, which was talked about, she would leave him; but when the circumstance did take place, she felt such a calmness and resignation respecting it, that she could not reproach him. Satan, finding himself baffled, soon turned upon her in another way. The fixed time was come,

"Not to propose, but call by grace;"

for according to His eternal purpose, purposed in Christ, life had been communicated, to raise a cry of, "God, be merciful to me a sinner." The spirituality of God's holy law was opened to her mind, whereby she felt herself *such* a sinner, that all her morality, fleshly adornments, and consistent walk, hitherto so much relied on, appeared but a filthy covering to the vileness she felt within. Satan's temptations and suggestions began to increase; such as, "Your sins are too great to be pardoned, and you had better close the scene at once by self-destruction; for you cannot be more miserable." Her dear partner having just been delivered from this state, could but rejoice, firmly believing that the riches of distinguishing grace were dawning on her likewise. In this state she

continued for many weeks; but the hour of darkness, as well as deliverance, was at hand. Her dear husband had gone to his labour for the day. *The deed was to be done*; but her heavenly Father was watching over His child, that *with* the temptation she might escape. Having shut up the house, and put her dear babe to rest, her mind was suddenly arrested with, "Who can tell? I will pray to the Lord *once* more." She fell on her knees, and, before a word was uttered, those words were sounded with power in her heart: "Lo, I am with thee:" "Lo, I am with thee *always*, unto the end of the world." Again and again they were repeated; and nothing but a diligent search throughout the house could persuade her but that the words proceeded from some one secreted in it. But the true light had dawned, deliverance had come, joy had taken the place of sorrow, her sins were swept out of sight, Satan with his temptations had disappeared, she was humbled down into nothingness from the revelation of Christ to her soul. She now went on blessing and praising Him, and concluded her happiness was complete; but, as most of the Lord's family have experienced, soon the scene changed, enjoyments began to wane, darkness set in, and wonder filled the mind as to what was about to happen. But through all her pilgrimage she experienced Him faithful that had promised; not that she had so much of the Lord's presence in sensible enjoyments, as some of the Lord's dear family have been indulged with, yet she has had a steady, unshaken confidence, amidst much darkness and sorrow, that He had begun the good work, and that He would perform and accomplish it.

After her affectionate husband, who used to call her his Mary, was taken from her, she felt a void that nothing earthly could fill; and, as may be frequently observed, when two even naturally have lived together in uninterrupted harmony for so many years, one follows the other very closely: and as a little of her dear husband's persecution was permitted to reach her, from that time she began to sink; and although she has experienced much darkness on a bed of sickness, yet her hope was stedfast, cast within the vail; her faith never wavered, being fully persuaded that He would come again, and receive her to Himself. She was confined to her room for nearly three months, without any disease, until a week or two before her death, when the poor body exhibited signs of dropsy. The Lord's mercy was very signal to her in her being free from any pain up to her departure, which took place on Monday, the 22nd of April; and on the 27th the poor dust was consigned to the grave at Norwood; there to mingle with that of her dear partner, who was the same age, and who but so short a time had gone before.

There is something pleasurable, yet solemn, in attending the death-bed of a saint of God; watching the fleeting breath, and particularly in hearing such an account as the foregoing from her dying

lips. It is both profitable and encouraging to the little ones who are weak in faith. In this case there was no fear of death; the sting was gone; her soul seemed hourly longing to depart.

“My precious, precious Jesus! why am I kept so long from thy presence? but I will wait. A few days more and I shall see thee as thou art, *and I shall be like thee*. It is very dark with me. O that He would shine on me; but He will not deceive me. I shall soon be with Him. The world, with all it contains, is nothing; my desire is to depart, to be with Him. I have no fear or doubt about it. My precious Lord, my precious Jesus!”

This was the strain of language, proceeding from her heart, day after day, and hour after hour, up to her latest articulation. The last I clearly understood was, “Come, my precious, precious Lord Jesus!” Thus she fell asleep in Jesus.

May 3rd, 1861.

SCRIPTURE HARMONY.

“AND (Logos) the Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth;” and of His fulness have we all received and grace for grace.” “It shall come to pass in that day,” that great day of the feast, “that the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the breach of His people, and healeth the stroke of their wound.” “Then shall the lame man leap as the hart, and the tongue of the dumb sing.” He will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He trodden under His feet; then did He “open rivers in the wilderness, and streams in the desert, to give drink to His people, His chosen.”

“Cursed be he that removeth his neighbour’s landmark;” “for straight is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.” Yes, these few are the fools for Christ’s sake, and they are fewest of all people; a kingdom of priests, and a holy nation, to “show forth the praises of Him who hath called them out of darkness into His marvellous light;” “which had not obtained mercy, but now have obtained mercy.”

“Now a mediator is not a mediator of one; but God is one;” and “God was in Christ, reconciling the world unto Himself;” “for of Him, and through Him, and to Him, are all things; to whom be glory, for ever, Amen.” “In Him dwelleth all the fulness of the Godhead bodily; and ye are complete in Him;” and Christ had the rejoicing in Himself, and not in another.

And His Father made Him a coat of many colours (not many *pieces*); and His coat was without seam, woven from the top

throughout. Joseph's brethren did not rend His coat, but they stript Him of it, and cast Him into a pit; and they killed a kid of the goats, and dipt His coat in the blood, and brought it to their Father; and He said, "It is my Son's coat." "And Herod, with his men of war, set Him at nought, and arrayed Him in a gorgeous robe, and when they had mocked Him, they took off the purple from Him, and put His own raiment on Him, and led Him away to crucify Him." All His household are clothed *with* scarlet. This is our glorious Conqueror Jesus, "who cometh from Edom with dyed garments; this that is glorious in His apparel, travelling in the greatness of His strength; I that speak in righteousness, mighty to save." He came to seek and to save that which *was* lost.

The Church was in a helpless and hopeless condition on the day that she was born; she was cast out into the open field, to the loathing of her person; her navel was not cut; she was neither swaddled at all, nor salted at all; and when He passed by her and saw her in her blood, He said, "Live:" and spread His skirt over her. This glorious vesture is the needlework of the King; and this clothing is of wrought gold. He said to Jehovah, His Father, "I have finished the work which thou gavest me to do;" and when He hung on the cross, lifted up on God's altar, He said, "It is finished." And do notice the incense which ascended from off this altar; "and He said, Father, forgive them, for they know not what they do; and He bowed His head," having tasted the bitterness of death, and then swallowed it up in victory. Arrayed in this wedding garment, the Bride is decked with majesty, and clothed with the Light of Life; and she is the delight of Jehovah, and in the glorious person of Immanuel she is seated on the throne of glory, eternal in the heavens. He "remembered us in our low estate, for His mercy endureth for ever." And yet we are such fools, that when it is a little dark in the firmament, and we see the hidings of His power, then as a wife of youth, forsaken and refused, we cry, "Hath God forgotten to be gracious, and will He be favorable no more? hath He shut up His loving-kindness in displeasure?" No, but He waiteth to be gracious to thee; and at the voice of thy cry, when He shall hear thee, then He will answer: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. I have graven thee on the palms of my hand." Will He refuse this darling of His heart? Nay, He cannot; for He saith to His beloved Bride, the wife of His youth, "Fear not, I will do to thee all that thou requirest: I will do the part of a kinsman to thee:" and He hath done it; blessed be His glorious name! for He hath redeemed us to Himself a glorious Church; and He hath redeemed us for Himself; as He saith, "Thou shalt abide for me many days; thou shalt not be for another; so will I also be for

thee." She is for Himself, His peculiar treasure, above all others, and He hath given us the lost inheritance which He purchased by His own blood; and now we dwell in Him, and He dwells in us. Thus we are one with God, and the gift of God is eternal life; and this life is in His Son.

The armies in heaven follow our glorious Immanuel (these are the angels, not the redeemed) on white horses, clothed in fine linen, white and clean. But He saith to His Bride, "Ask what I shall do for thee." Yes, His heart is so large, that He saith, "Ask what ye will, and it shall be done for you of my Father which is in heaven;" for He saith the Son can do nothing of Himself but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." He also says, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full: and whatsoever ye shall ask the Father in my name, that will I do; that the Father may be glorified in the Son:" "for it pleased (Jehovah) the Father, that in Him (the great Immanuel) should all fulness dwell." This fulness is all for the Church. Yes, my brethren, he says, "They pierced my hands, and my feet." The soldiers pierced His side; and the soldiers scourged Him. "The ploughers ploughed upon my back; they made long furrows." "His visage was so marred, more than any man's; and His form more than the sons of men." "Thus shall He sprinkle many nations; the kings shall shut their mouths at Him; for that which hath not been spoken, shall they see; and that which hath not been heard, shall they consider." "Hearken, O daughter, and consider; incline thine ear to the words of my mouth; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for He is thy Lord, and worship thou Him." This beauty is put upon her by her glorious Ishi; as He saith, "She is all glorious *within* (and He dwelleth in her); her clothing is of wrought gold." "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Thus the glorious Jehovah will be unto us a place of broad rivers and streams; and He will be to us a God, and we shall be to Him a people; as He saith, "This people have I formed for myself; they shall show forth my praise." They shall all know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Drop down ye heavens from above, and let the skies pour down righteousness; for the mountains shall drop down dew,—the dew of heaven from above,—and fatness of the earth, and plenty of corn and wine. This is the testimony of Jesus; and "the testimony of Jesus is the spirit of prophecy."

JACOB.

London, May, 1861.

THE TWO UNIONS.

(Continued from page 136.)

THE Church's union to Christ is beautifully set forth by various figures in the Word of God. Sometimes a building is adverted to as characterising the true Church of God in union to Christ—He the foundation, and she the superstructure; but neither He the foundation nor her the superstructure in the least distinctiveness. That is, the parts of the building cannot be named separately; for Christ is not only the foundation stone, to bear the building up, nor the corner stone to bind it, but the top stone to enclose the whole. If the last vessel of mercy could be said to be the top stone, there would be a stone above Christ; so that in the building Christ would not have the pre-eminence. We, therefore, are necessitated to believe that the whole building is *in* Christ; consequently, Christ is the building. "In whom all the building fitly framed together groweth unto an holy temple IN the Lord: in whom we are also builded together for an habitation of God through the Spirit." This is God's temple, which shall never be thrown down nor forsaken: "Here will I dwell," saith the Lord, "for I have desired it." "Ye are God's husbandry, ye are God's building." "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people." "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." This is wisdom's house, which God has pitched and not man. It is also mercy's house, where the vessels of mercy, afore prepared unto glory, are placed. To be a stone in this building, manifestively, we must have been in it secretly before the foundation of the world. The whole of this building of God was finished in the eternal mind ere He spoke the vast world into existence. Every stone had its proper place in this sacred edifice long ere yon dazzling sun shone in the firmament, or the brilliant stars glittered in the azure vault of heaven. And what was finished in eternity, is developed in time. There will be no alteration in the building of God. This glorious fabric may be termed wisdom's house inasmuch as it was drawn in wisdom's eternal mind ere the world was made; and mercy's house on account of each poor sinner therein placed being a vessel of mercy. As Christ was the great foundation and bond of the whole building in the eternal purpose of wisdom, and every stone in that great edifice became defiled in the fall, He laid Himself as the foundation of mercy's house in time, and so reared the house of mercy according to the true pattern of the house of wisdom. He laid the foundation of mercy's vast fabric, and reared the whole superstructure, in types and shadows, throughout the ancient services. But the foundation was not

actually laid until He was born of the virgin. It was then laid in uniting the two natures, and the superstructure reared in His obedience to the Father. Thus mercy was built up for ever, and established as the throne before Him. The top-stone was brought home with shoutings when Christ went up with a shout, the Lord with the sound of a trumpet. Had not Christ risen, the top-stone had not been placed upon the building; so that it might then with propriety be said, "This Man began to build, but had not power to finish." But, says Jesus, "I have power to lay it down, and I have power to take it again." He therefore has placed Himself as the top-stone of the glorious building. Thus, as the foundation, corner, and top, He eternally comprehends the whole fabric.

Now, for the living experience of one's own position in God's house. Many of the lively stones are not yet satisfied that they form any part of God's great edifice; they are fearful that it will be proved at last that they had no place assigned them in this wondrous fabric. When they ponder over the many things used in order to complete a building—such as the scaffolding, &c., but which forms no part of it, but is cast away as entirely useless or to be burned when the house is finished, they are fearful that they are anything but lively stones. Well, it is not surprising that these anxious thoughts should possess the minds of God's quickened family, especially when we consider how many characters there are who have appeared to be ornaments of the Church of God, but have afterwards turned out to be strangers to that life which characterises every spiritual stone. Those who are really chosen stones in the temple of the Lord, are distinguished from all other professing people by the life which they possess, and the union which they have to the great foundation. Speaking of the living stone and lively stones, Peter says, "Unto whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious." Every *coming* sinner is a lively stone. But a sinner will never come to be built upon Christ the foundation until taught by the Holy Ghost the fallacy of every other basis. Every man by nature being without the life of Christ, none will ever think of choosing Him for a foundation. It matters not whether he be a naturalist or religionist, Christ is not the foundation that he requires. The mere religionist will profess to build on Christ, but having no living faith, by virtue of oneness with Christ, he will build upon the sands of his own supposed goodness, and rear a superstructure of creature virtues, instead of digging deep beneath all his own creature-rubbish, and finding the solid Rock Christ lower down than the ruins of the fall. The real child of God dares not build until he has made sure of the solidity of his foundation. He then rears his superstructure wholly by faith, believing in these two portions of

Scripture: "Ye are God's building;" "for it is God that worketh in you to will and to do of His own good pleasure."

See to your foundation, dear reader; for, remember, eternity is involved in it. Let Christ be the foundation, let Christ be the building, let Christ be "ALL AND IN ALL."

(To be continued.)

THE FAMILY CONFLICT.

(Continued from page 154.)

"To be spiritually minded is life and peace." None but the spiritual, therefore, will seek after the things of the Spirit. And why is it that they seek after the things of the Spirit? Because the Spirit first sought them. Where there is no spiritual life, there can be no peace or spirituality of mind. Some vainly talk as though life and peace were within the compass of their own power. Hence people are exhorted to make their peace with God. Sad delusion! All those who talk in this way are yet strangers to God. The sinner from his birth to his death will never make his peace with God. This is the work of the Holy Ghost alone. If peace be not made for the sinner, he will never make it, no more than he will frame a world. None but the Lord Jesus—Immanuel, God with us—could make peace between God and the sinner. He also is the "Prince of peace;" and when the soul is put in possession of this peace, the blessedness of this portion is realised: "This Man shall be the Peace." It is sweetly written of Him—"He is our Peace, and hath made peace through the blood of His cross." When this peace enters into a sinner, what will the effect be? It will produce war immediately. This may sound very strange to those who are destitute of it; but such is the case. The soul then finds out the truth of what Jesus said—"I came not to send peace on the earth, but a sword;" and, "A man's foes are they of his own house." Ah, of his own heart! The child of God will find his heart to be deceitful above all things, and so desperately wicked, that he will be afraid to trust it. When he discovers its deceit, the words of Hart will be found true:—

"Shall the Christian trust his heart?

That, alas! appears the worst:

Always takes the tempter's part;

Very often tempts him first."

If the child of God had no other tempter than his old heart, he would find it quite enough to be continually leading him into temptation and sin, and, if it were not for that blessed promise, "Sin shall not have dominion over you," he would be continually

overcome by the evil inclinations of his corrupt heart. Some may say that this cannot be the case with those who have the peace of God in their souls. Those who are taught of God will find that it is so, and will also prove the truth of this portion: "When a strong man armed keepeth his palace, his goods are in peace." Such is the state of every soul while dead in trespasses, and in sins; for while the devil keeps a man, he is at peace with himself, at home with the world, at agreement with Satan. Here he remains, and for ever would continue, but for the eternal love, and sovereign mercy, which declares to all the elect, at the set time, "This is one of the lawful captives, who shall be delivered; and though he be a prey to the mighty, yet the promise must be fulfilled: 'The prey shall be taken from the mighty, and the lawful captive shall be delivered.'" And when the Lord Jesus takes the prey from the mighty, the powers of darkness will assault the soul. The world, with all its enticements; the flesh, with all its allurements; and the devil, with all his wiles, will seek to regain their lost possession. Satan will throw his fiery darts thick and fast; but Christ, who is the Shield of faith, prevents them from hurting the believer. The child of God, thus defended by Christ his shield, can take up the language of the Apostle, and say, "Thanks be to God, who always causeth us to triumph in Christ." Poor sinners find that they can triumph in no other. The great man may glory in his greatness, the mighty man in his might, and the rich man in his riches, but in the Lord only is the sinner's glory. "In Him shall all the seed of Israel be justified, and shall glory." Jesus Christ is the life of all His elect people, and He says to them, "Because I live, ye shall live also." What a mercy is this, for the soul to know Jesus! and to be dissatisfied with everything short of Him; knowing that in Him alone is real peace.

"Eternal life, when once enjoy'd within,
Will make a man fall out with *self* and *sin*."

That is the effect it will have upon him. "Ah," say some, "your high doctrine makes people live carelessly." If a person who holds it lives carelessly, it is a plain proof that he has no grace in his heart, whatever high notions he may have in his head. It makes us live *carefully* instead of carelessly; to give all diligence rather than being negligent. I have always seen those who would reproach free grace with falsehood. Nevertheless, Wisdom is justified by all His children; and as the poet says:

"But some will say this doctrine leads to sin;
This cannot be! 'Tis what has never been!
'Tis those who have not grace this truth to handle,
Who dare reproach free grace with such a scandal."

Wicked men will wax worse and worse, turning the grace of God into lasciviousness; but the end of such will be "everlasting de-

struction from the presence of the Lord." "Say ye to the righteous, that it shall be well with him;" and the Lord says of His Church, "I will extend peace to her like a river;" yea, "peace to him that is afar off." How far off are all the election of grace until the Lord calls them! and then they are brought to love the discriminating doctrines of grace, fully believing that none but Jesus can bring them nigh. He has done so; for He is the good Shepherd who gave His life for the sheep; and He says, "I lay down my life for the sheep." Then every soul, for whom He gave His life, must live; and every soul, for whom He laid down His life, must be raised up; the *one* being done, the other must follow; for the two are joined together—Christ and His people are ONE. The Church was quickened together with Christ even when dead in trespasses and sins; so that the glorious mercy ever stands, that, when *He* died, *she* died with Him; when *He* arose, *she* rose with Him; and now *He* is exalted at the right hand of the Father, *she* is there seated with Him; as saith the Holy Ghost by Paul; "But God, who is rich in mercy, for His great love wherewith He loved us, even WHEN WE WERE DEAD IN SINS, hath quickened us together with Christ (by grace ye are saved); and HATH RAISED US UP TOGETHER, and made us sit together in heavenly places in Christ Jesus." "And what shall I more say?" O the depth of the mystery! Amen and amen.

SAMUEL SANDAY,

Rose Castle, February, 1861.

SPIRITUAL INTERCHANGES.

Third Epistle.

DAVID TO JONATHAN.

DEAR BROTHER IN THE LORD,—Grace, mercy, and peace be abundantly multiplied unto you and yours in the fruitful land of Beulah.

You fight, but cannot fall; for your hands of faith take fast hold of the head of "the Lion of the tribe of Judah." All attempts to harm you, therefore, are fruitless; for no weapon that is formed against you shall prosper, and every tongue and pen employed to oppose you shall turn aside like a broken bow, and prove harmless as wasted arrows shot across the boundless plains of Gospel Zion.

Be of good cheer, brother; the battle may rage, but the conquest is sure; for our victory is found alone in Christ. He alone is our stone of help in every time of need. "This poor man cried, and the Lord heard Him, and delivered Him;" and, after that, brought

Him through fire and water into a wealthy place. What an impregnable armour is that worn by the Christian warrior. On it may be read the name of his Captain—"Peace through the blood of the Cross"—in letters of burning fire, spangling over his heavy mail, which acts as fiery walls around his blood-washed soul. This keeps Satan at a respectable distance, when he can only vent his spite by grinning through the grating.

Fear not, brother Jonathan, for in the military records of the infallible Word it is declared that the proud sons of Anak shall fall, and the name of Amalek shall be blotted out from under heaven. His days are numbered, and his seed shall rot in the dark grave of oblivion; while the memory of the just shall live through succeeding ages; for He being dead (and alive again) yet speaketh.

God's people are a tried people: sometimes faint, yet pursuing the old beaten path our pilgrim fathers trod. What encouragement we find in viewing the footsteps of the flock, and in following the Ancient of Days. We find written on every finger-post—"This is the way; walk ye in it." Christ is the Way, and, "they that follow Him shall not walk in darkness, but have the Light of Life." "For he that hath the Son hath life;" therefore upon him the second death hath no power.

While below, the people of God wear the best robes, which is Zion's national costume. The immutable decrees of God are Zion's chain of brass mountains, on which poor sinners, saved by grace, may climb, and endeavour to reach their lofty heights, casting their longing looks towards the better land which flows with milk and honey. What commanding views we get from the tops of these rocks, whose munitions are our invulnerable fortresses. "Let the inhabitants of the Rock sing," and bless Him who first blessed them.

The corresponding link of your precious epistle came warm from the anvil, and has been read with great pleasure. May the eternal Spirit so indite our hearts, that we may write a golden chain of gospel truth that would not disgrace the neck of Christ, should He condescend to wear it. Be this, then, our high aim, to exalt HIM in whose great heart is deposited our eternal all. Where shall we begin in order to tell out the unspeakable blessings treasured up in the fulness of Christ? It would exhaust angelic intelligence to tell a tithe of the riches of HIM in whom all fulness dwells. Then what can poor, dim sparks contribute to yon bright, blazing Orb, who throws His dazzling splendours, in rich profusion, adorning and warming the breast of the Universe? True, if there was no sun light, there would be no star light; so that the brightest star which shines in Zion's broad firmament receives its light from the Sun of Righteousness. Thus the cities set on a hill cannot be hid under a bushel; for the candles of the Lord are lit up with Gospel

fire, which shall shine brighter and brighter, until they become like Isaiah's lamp of salvation. But all this does not exclude the sinner saved by grace from the path of tribulation. All the blood-redeemed host in the realms of the blest travelled the same old-beaten track. After a bitter day and stormy night, how sweet it is to behold the morning star. What more cheering for the moment than to gaze upon the harbinger of the rising sun, smiling in the heavens, beckoning forward the blazing orb of day, and whispering in the ear of slumbering creation—"Awake, awake; put on thy robes, and warble out thy notes of praise to HIM who tuned the lyre of one who sang a precious song on the lofty mountains of Zion."

'He is my soul's sweet morning Star,
And He my rising Sun.'

When Christ is formed in the heart by the Holy Ghost, whose office it is to take of the things of Christ, and show them unto us, there is no lack of music; for the tone of this sacred harp maketh melody within. It was the joyful sound of this that caused David to dance before the ark, and Miriam to

"Strike the loud timbrel
O'er Egypt's dark sea."

It was the same heave and burst of hallowed music which flowed from the hearts of the inmates of the returning Prodigal's house; the sweet sounds of which charm the hearts of both young men and maidens, causing them to join in the dances of those who make merry. And we know by experience, where there is no piping there is no dancing.

It is worthy of notice, my brother, that when God shines, Satan frowns; when Zion sings, the hypocrites howl. When we feast, they fast; when we are full, they hunger and gnash their teeth; when we drink, they thirst; when we are clothed, they are naked; when we are happy, they are miserable: and the only happiness that they appear to have, is, in trying to make us as miserable as themselves. The truth we love, for it makes us free; but it leaves them in bondage until now.

Let us, then, thank God and take courage; for He has given us the keys of the kingdom—access unto the royal throne—where are deposited the old corn and new wine; a draught of which cheers God and man. When that great-hearted warrior, the Apostle Paul, had well drunk, how manfully he was enabled to fight the good fight of faith, was not ashamed of the Gospel of Christ, and gave the last enemy a challenge, saying, "O grave, where is thy victory? O death, where is thy sting?" He was then ready to be offered up, and could say, "For to me to live is Christ, and to die is gain."

Come, come ye shining squadrons of the skies, and bear this heaven-born conqueror on your silvery wings to the golden summits of eternal bliss; to that rest prepared alone for all the heirs of God.

Believe me, dear Jonathan, yours in the bonds of the everlasting Gospel,
DAVID.

May 4, 1861.

A SONG OF PRAISE.

WRITTEN ON REVISITING THE HAUNTS OF BOYHOOD.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness."—DEUT. VIII. 2.

Come, Holy Muse! blest Spirit, come!
And guide my thoughts aright;
While thrills my heart with love and praise
To God, my chief delight.

Bring with thee strains from realms of bliss,
And bid the notes prolong;
Until my own enraptured soul
Returns them back in song.

Sing of the Lord who reigns supreme,
O'er earth and Heaven above;
Sing how His Providential care
I daily share and prove.

Thus, as I strike the sacred lyre,
Jesus my theme shall be;
His matchless love, His wondrous grace,
So boundless, rich, and free.

Yes, dear and ever precious Lord!
Thou hast my footsteps led
In paths which Love in Covenant,
Designed that I should tread.

Aye, long before the rays of light
First reached Earth's chaos wild,
Thou didst determine, by Thy grace,
To bless me as Thy child.

Therefore it is by faith I see
Thy loving arms were cast
Around me from my earliest days,
And shall be till my last.

In vain I lovingly recount
Thy mercies o'er and o'er;
They crowd the Past as thick as sands
That strew old ocean's shore.

I know no time when Thou didst not
Thy lovingkindness show
To me, in acts of Sovereign Grace,
And Providences too.

When, in my boyhood's early years,
These very scenes I trod,
Attended was the way I took
By my most gracious God.

Here I have sauntered, many an hour,
The river's bank along;
Pleased with the odours of the flower,
Glad with the wild birds' song.

Glad with the cool and wearied winds,
Worn out by tempests wild;
And soft as mother's gentlest kiss
Upon her sleeping child.

Where death and hell did once essay
To overwhelm me in the flood,
And catch my soul, which Christ had
bought
With His most precious blood.

But 'twas in vain; hell's baffled fiends
Had not the power to kill;
For life, as well as all things, hangs
Upon God's sovereign will.

And oftentimes the Lord has since
My Shield and Buckler been:
Kinder by far than earthly friend
These eyes have ever seen.

Men I have known, with hate and rage,
Block up my onward way;
But soon, like chaff before the wind,
The Lord swept such away.

Yes, such there *have* been, such there *are* ;
 God knew them, knows them *now* :
 Enough, my soul ! there let me wait,
 — And at His footstool bow.

Men curse in vain ; when Jesus smiles,
 His blessing makes all right :
 Possession follows promise giv'n,
 As morning follows night.

Am I possessed of earthly good ?
 Who gave it, Lord, but Thou ?
 Unasked, almost, Thy love and care
 Have blessed my lot till now.

Have I Thy grace ? Ah ! oft I cry,
 " Lord, this I fain would know !
 And if I have not, Gracious God,
 The precious gift bestow."

But if I have, how great the boon,
 How sovereign, and how free !
 But stranger still that God's dear choice
 Should ever rest on *me*.

That I have not, I dare not say ;
 No ! no ! a voice within
 Breaks forth—" He is my Lord and God,"
 In spite of inbred sin.

In spite of every hellish foe,
 Whose withering shadows fall

So dark and thick, I seem, at times,
 To have no life at all.

But if I have, thrice happy I !
 More blest than tongue can tell ;
 For I am Christ's, and Christ is mine,
 And all with me is well.

Yes, all is well ; my sins were laid
 On Him the Christ of God ;
 Who cancell'd them by mighty act,
 And transfer wrote in blood.

Yes, all *is* well ! and I *shall* see
 My Jesus on His throne ;
 And, low adoring, sing of grace—
 Of Sovereign grace alone.

Ah, me ! methinks could I but catch
 One look from those dear eyes,
 I never more could rest on earth,
 However strong its ties.

But, with one giant throb, my soul
 Would break in bliss away ;
 And bound beyond all suns and stars,
 To bright ecstatic day.

Rest, rest thee, soul ! Peace, peace be still !
 Wait thine appointed hour ;
 For thou *shalt* stand safe in thy lot,
 By God's Almighty power.

THOMAS ROBINSON.

Stavely Works, Chesterfield, *April 1st*, 1861.

Zion's Witnesses. A Sermon preached in the Independent Chapel
 at Wingerworth, near Chesterfield. By Joseph Fletcher.

This is a precious testimony, to prove which we will give our
 readers a specimen :

O ye Hephzibahs ! " look to the rock from whence ye were hewn, and to the hole of the pit from whence ye were digged," and pierce the skies with praise to Him who bore your sins in His own body on the tree, entirely putting away that which would have put us into hell, and would have bolted and barred us from Him in whose bright presence is fulness of joy, and at whose right hand roll seas of unabated pleasure for evermore.

Blessed be God for that unspeakable Gift, who both wrought out and brought in a finished righteousness of unparalleled beauty, which is a suitable robe to wear either in kings' palaces, or wedding chambers ; for clouds of Zion's witnesses gather together into His banqueting house, over which the love banners of Zion's King are ever floating in the breeze.

